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THE CATHOLIC SHIELD.

A MONTHLY CHRONICLE AND GENERAL REVIEW.

"Scuto circumdabit te veritas eju."

VOL I.

1881-82.

THE CATHOLIC SHIELD.

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THE "CATHOLIC SHIELD."

SALUTATORY.

The publication of a Catholic Periodical, whose tone and actual performance shall be in strict keeping with the character it assumes, is an undertaking of no ordinary importance, and involves a consequent risk and labor of a most serious nature. In issuing the first number of the CATHOLIC SHIELD, we are fully impressed with the magnitude of our task, and the care to be exercised in its proper management, while we are keenly alive to the duties which shall devolve upon us as it grows apace. It was only after a patient survey of our chosen field of labor, and honest study of the workmen already there, that we determined upon a Periodical with an unclaimed furrow before it. How vast the field we stand in, how much its tillers have achieved, and wherein they have failed, we propose not at present to discuss. Only this shall we say, that there is yet many a sod unturned, many a boulder and stub untouched, and consequently ample employment for another laborer.

We enter upon our self-allotted work with no pretensions of supplying "a want long felt" in the Catholic community; in no spirit of opposition to any existing journal; not as an admonitor of ecclesiastical authority or director of private conscience; not to pander to sectarian prejudices or promote useless inquiry or idle controversy; but to assist, in a modest way, in propagating what is true and combating what is false in Religion, Philosophy, Science, Social Econ-

omy, History, and the Arts; and in cultivating a popular taste for the True, the Beautiful, and the Good. We have no other aim but this,—to place before Catholic readers a careful review of the leading questions of the day in their relation to the Universal Church, and a monthly digest of important events the world over.

For this purpose, we have secured the services of gentlemen who, while they do not pretend to be "the best talent the country can produce," are well versed in every subject they propose to handle, and are no novices in journalism. With their valuable aid, besides occasional contributions from other writers of merit, we hope to make the CATHOLIC SHIELD a useful and welcome family magazine, ever faithful to its mission, alive to Catholic interests, and preserving that dignity in tone and bearing which becometh Catholic journalism. So much said, we ask the support of an intelligent Catholic community, and rely upon their outside assistance for our success.

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THE EDUCATION OF CATHOLICS IN ONTARIO.

After a long and persistive struggle the Catholic minority in Ontario succeeded in obtaining the passage of an Act legalizing Separate Schools, a very imperfect measure it is true, but yet something at the time to be thankful for. It has been since improved by several amendments, for which the present Minister of Education deserves credit, and now gives pretty general satisfaction so far as primary education is concerned, to which its provisions are restricted. But Catholics cannot be satisfied with primary education, and they have rights to separate higher education as well. The time has come to press their claims, in justice and fair play, upon the attention of the Administration and Legislature, and demand the extension of the Separate School Act to High Schools for Catholics. Unless this be speedily obtained, we have the gravest fears for the existence of Separate primary Schools all over the province, for it is daily becoming more and more difficult to convince our people of the wisdom and the advantage to faith and morals of enforcing separate education in the rudiments, while co-education is tolerated in the superior branches, and not only tolerated but encouraged, as witness the efforts put forth by the

Principals of Separate Schools, under ecclesiastical approbation, in preparing their pupils for the semi-annual High School entrance examinations, and the pride they take in their success; as witness too the recent affiliation of a prominent Catholic College with the State University, heralded by the press as the beginning of a new era, which is to behold the demolition of those barriers, erected in barbarous ages, that have divided a Christian community, and kept one portion—needless to say which—in comparative ignorance and consequent inferiority. Satisfactory the Separate School Act is so far as it goes, but as it does not go far enough, Catholics themselves are beginning to question the wisdom and usefulness of its application at all. Some inquire, and with good reason: Where is the use in laying solid foundations of religion and morality in Separate primary Schools, and then permitting the erection of a shaky superstructure, open on all sides, and exposed to every wind? Others ask: If our Catholic youth, in their teens, can, without prejudice to faith and morals, attend a non-sectarian or godless High school, or, later on, follow the science lectures of a University Professor, with tendencies, more or less marked, towards materialism, where is the danger in the primary Public Schools, where revealed Truth is not questioned, and the pupils being of more tender years there must, in the very nature of things, be a lesser tendency and fewer incentives to immorality? These and like objections are not local but general. They are words of warning which tell us, plainly enough, that if the Act relating to Separate Schools be not extended to higher as well as primary education, it will before long, because of its incompleteness, become a dead-letter. We have only ourselves to blame for its present limitation, and need fear no opposition if we ask for it a wider and fairer field. The prejudices we had to encounter years ago in our struggle for the recognition of the principle of Separate Schools are almost entirely removed; the spirit of the community in general is far more tolerant and more just; and the good feeling existing between different classes is so strong and so prevalent that no politician, however cunning and unscrupulous, can succeed in disturbing it to any purpose. There is besides just now an evident disposition among Public School supporters to go into a thorough examination of the whole educational system. *Bystander* well represents this disposition when he says: "No want of respect either for the founders or the administrators of the present system, no disparagement of its general fruits, is implied in saying that it is in some measure experimental, and that the time for reviewing the results of the experiment may have come. Still less do we mean to betray any want of loyalty to the general principle of popular education, the sheet-anchor of democratic institutions. The growing expense is the least serious part of the matter, though it demands attention on grounds not of economy only, but of justice. By nature every man is bound to find proper education,

as well as food and clothing, for the children whom he brings into the world; and if, from considerations of policy, the duty is assumed by the community, and the expense of discharging it cast upon the taxpayer, it ought to be kept strictly within the limits traced by the exigencies of the state; if it is not, there will some day be a revolt against the school tax altogether. But the more important question is whether the course of instruction at present established in our public schools is the most judicious? Are the brains of children over-taxed, as some medical men declare? Are subjects included in the programme which cannot be thoroughly taught, or which are practically useless? Are children set, by over-education, against the callings of their parents, and made ambitious of entering others which they fancy more worthy of educated persons, but which are already over-crowded? A Commission of Inquiry would not be premature, and might be of use, at all events, in dissipating misgivings, if they are unfounded, and assuring us that we are in the right path." While they are moving for investigation and inquiry into suspected abuses, is surely an opportune time for us to prepare the way for legislation to remove glaring disabilities.

What these disabilities really are will appear from the following memorandum of the Minister of Education, explaining the relation of Separate School supporters to High Schools and Collegiate Institutes under the law:—

"(1) The Act of 1863 (now Rev. Stat. c. 206) has reference only to the system of common (now public) schools. The common school system at the time of passing the Act of 1863 was quite separate and distinct from the grammar schools, which are represented now by the high schools. In settling the question with respect to the establishment of denominational schools, the common or public school system alone was effected, and the grammar or high schools continued to be open to all pupils without any distinction. (2) Under provisions of the law as it formerly stood, a union could be formed of public and high school boards, under which they could occupy in common the same building, and get the benefit of the same or of some of the same teachers, and otherwise share in common the cost of maintenance of some of the public and high schools. The Act passed in 1874 continued the union of public and high school boards then existing, with power to dissolve it; but such unions were prohibited for the future. This union of the public and high schools causes a difficulty in the working of the provisions of the Separate School Act of 1863, inasmuch as the separate school supporters are entirely exempt from any rates for public school purposes, or for any debts incurred for such purposes. (3) The separate school supporters are entitled to be exempt from any rate which is intended to be applied for public school purposes, but this exemption does not apply to assessments properly for and intended to be confined to high school purposes, so that in cases where the by-law proposes to raise money for high school purposes exclusively, the separate school supporters would be liable, equally with all other rate payers; but where the assessment is to provide for the maintenance or erection of a union

public and high school, or the discharge of a debt incurred by a union board of public and high school trustees, the separate school supporters are not liable, excepting in respect of so much as is clearly applicable to high school purposes, or has been incurred for that purpose strictly. (4) All taxable property is liable to assessment for public and high school purposes, without any discrimination on denominational grounds. Where, however, a separate school, whether Roman Catholic, Protestant or coloured, has been duly established under the law, then the supporters of such separate school can have their public school taxes paid over for the purposes of the separate school, instead of the public school. There is no such law as to high school rates, which must be levied without distinction."—(*Revised School Law, Part II, p. p. 246, 7.*)

Here we perceive the halting point of the Separate School Act. Now, the question naturally arises: Did Catholics, at the time of the passage of this Act, understand that its limits were so confined, and that, in accepting it, they were actually binding themselves to the support of the non-sectarian principle in higher education while rejecting it in the primary schools? Assuredly not, and it is not at all surprising that they did not. The Grammar Schools of that day, now represented by the High Schools, were generally looked upon as forming part and parcel of the Common, now the Public, School system; and, when separating from the latter Catholics supposed, and not without cause, they were separating from the former as well. True, the Minister declares in the preceding memorandum that "the Common School system at the time of passing the Act of 1863 was quite separate and distinct from the Grammar Schools;" but a little further on he admits that "under provisions of the law as it formerly stood, a union could be formed of Public and High (Grammar) School Boards, under which *they could occupy the same building, and get the benefit of the same or of some of the same teachers, and otherwise share in common the cost of maintenance of some of the Public and High Schools.*" Again, in a note appended to the clause in the Act defining the general powers of the joint Board so constituted, the Deputy Minister of Education says: "the union of the Boards implies a *harmonious system and a gradation of Schools*; the High School being in reality the superior school of the city, town or village, and the Public School being the primary and secondary, and being open to all on examination; the High School teaching the higher branches, with the classics and mathematics, if desired." (*Ibid. p. 207.*) Therefore, wherever a union Board existed, the Common School system could not, in fact, be regarded as "quite separate and distinct from the Grammar Schools." But such union Boards were numerous throughout the province; in many municipalities, occupying in common the same building, and getting the benefit of the same or some of the same teachers; in all cases, levying a common rate for Grammar and Public School purposes. In the face of facts of this kind surrounding them on every side, Catholics, we say, had reason to understand

the Grammar Schools were part of the Common School system, and that the Separate School Act, as originally passed, relieved them from the obligation of supporting those Schools, and gave them the legal right of establishing High Schools of their own, wherever and whenever desired. That they were mistaken, grievously mistaken, is, unhappily, too evident in our disabilities which have grown to be intolerable, and must be removed if we would preserve the principle of free Catholic education.

We want High Schools in harmony with the Separate School system. We demand, in justice, exemption from rates imposed for all other High School purposes. We insist upon the repeal of those penal enactments which deny us the right to give our own children, at our own expense, a thorough education, according to their wants, and tax us for the education of others, under a system against which our conscience rebels. All this means nothing more than the extension of the provisions of the Separate School Act to higher education.

As things stand at present, when our boys and girls have gone through the programme followed in the Separate Schools, which is the same in all secular branches as the Public School programme, they find no free avenue to a superior course open to them. If their parents have the means, they may enter a College or Convent Academy; but if their parents are poor, they must abandon their studies and prospects, or pass into the non-sectarian and consequently, godless, High Schools. Under the extended system of separate education we advocate, a Catholic High School would be established in every municipality, or adequate arrangements could be made with a College or Academy, existing in the vicinity, to serve the purposes of a High School. In this way causes of complaint would be removed, objections silenced, and public confidence, now rapidly waning, be restored.

While strongly urging this question of Higher Education upon the attention of all concerned in the temporal and spiritual welfare of the Catholics of this province, it must not be supposed that we would favor the introduction of the course of instruction followed in the High Schools of the Public School system. We do not know what *Bystander* himself thinks on the questions he raises on the subject, but we do know many close observers are of opinion that when medical men declare the brains of children are over-taxed, they speak from experience; that subjects *are* included in the programme which cannot be thoroughly taught or which are practically useless; that children *are* set by over-education against the callings of their parents, and made ambitious of entering others which they fancy more worthy of educated persons, but which are already overcrowded. The utterances of eminent physicians on "over-pressure" are endorsed by the Deputy Minister of Education, who declares they are "justly founded on the practice of carrying out too rigidly a prescribed programme, regardless of the physical condition or

health of the pupils, or of hygienic causes which, to a professional eye, would sufficiently account for the general listlessness and apathy of the school children. * * * The defects and carelessness in School management to which medical men have called attention, may be classified under the three heads of long lessons, long school hours, and an indiscriminate and thoughtless pressure on all pupils alike." (*Canada School Journal*, Sept. 1880.) The other questions raised we have not space to discuss at present.

In citing the special care taken by Head Teachers of Separate Schools in preparing their pupils for the High School entrance examinations, and the affiliation of a Catholic College with the State University, as evidences of the defectiveness of the Separate School Act and system, and instances of the encouragement given to common education in the superior branches, while separation is strongly insisted upon in the primary schools, we do not question the motives, or impugn the loyalty of any person or persons to the principle of Catholic education. We are neither the admonitor of ecclesiastical authority, nor the director of any man's conscience. We entertain the most profound respect for, and place entire confidence in the Bishops and clergy, who are the appointed guides and admonitors of Catholics in all matters where faith and morals are concerned. But we are free, we presume, to discuss an open question, like this of Higher Education for Catholics, in all its bearings; and cannot allow to pass unchallenged some at least of the comments of the press on the recent affiliation, or "new step," by which, it is exultingly said "higher education for Catholics has taken immense strides forward." Thus, when one journal, largely read by Catholics, asserts with manifest assurance that "all who are capable of forming an opinion about the question know right well that, if degrees be obtained from any other except a State University, their intrinsic worth is at once suspected, because there is no denying the fact, that degrees from a sectarian College which depends upon its attendance for support, are conferred rather in consideration of the time spent at such an institution, than on the knowledge possessed by its graduates,"—we consider it our imperative duty to call upon that journal for whatever evidence he may have in his possession to support such a wholesale charge against denominational Colleges. "All who are capable of forming an opinion" *do not know right well* "that, if degrees be obtained from any other except the State University, their intrinsic worth is at once suspected." On the contrary, most educational authorities admit that the State system, through all its grades, Primary, High School, and University, is more open to fraud than any other. In the last Report of the Minister of Education for Ontario, we find one Public School Inspector, Mr. Knight, alleging that "one of the most mischievous practices is that of teachers promoting scholars before they are fit. In some cases it may be the result of error in judgment,

but generally it is done dishonestly, towards the end of the year, to deceive parents, and secure a re-engagement for the next year." And in the same Report, a High School Inspector, Mr. Marling, declares "there is danger of the *idea* of education being merely *the passing of an examination*; 'pass, honestly, if you can, but pass' is, I fear, too generally the feeling in some of the schools. I need not refer to painful instances of recent frauds in connection with examinations to illustrate this." Even the State University at Toronto is not above suspicion; and if the leading political organs are any index of public opinion, it is plain the University is popularly regarded as a mere political machine. We have no confidence in political machines or political hacks. But we do not propose to meet such a grave charge against denominational Colleges with a counter attack on the State Institution. We prefer to meet it immediately, with a direct challenge for the proofs or authorities—even one citation of fact from "all who are capable of forming an opinion about the question." "Thou shalt not bear false witness" is a commandment which the journal responsible for this charge often, in the exercise of his great charity, recalls to his erring brethren of the press. Well, we would be a charitable brother to him to-day, and remind him that, unless he expects others to do as he *says* and not as he *does*, he must either establish or retract the injurious insinuations he has made against the honor of denominational Colleges, and the standing of their graduates. He owes this to himself, as well as to them, and the cause of Catholic Higher Education.

—:o:—

A THOUGHT FOR MAY-DAY.

When I set myself to consider the tone of mind peculiar to the enemies of the Church, I can discover in it nothing so strange and unnatural, as the bitter feeling which they entertain against one, who is the great benefactress of our race and the most amiable of purely human beings. It is, therefore, no little satisfaction to find that the Marian month introduces to the public a Periodical, which will not fail to assert the rights and glories of the venerable Mother of God. How painful the reflection, that they should ever have been depreciated or called in question! It might be thought a thing incredible, that one, to whom the True the Beautiful and the Good contributed each its special excellence, should be either disparaged or ignored by any man that possesses the powers and sensibilities of man.

A theme furnished by the favourite topic of Mary's prerogatives is always in season, but never more so than in this her own bright month of May. I proceed, therefore, to offer a few thoughts on the place assigned to her in the stupendous work of the Incarnation of the Son of God.

When we view her in the holy light shed upon her in the inspired narrative of St. Luke, and contemplate the duties and privileges of her wonderful maternity, we cannot avoid exclaiming: "How near she stood to God!" Never was creature brought into a proximity with the Three Divine Persons like that which was her lot—a proximity, not indeed of nature nor of attributes, but of service and manifold relations. Let us glance at her high honours. Jesus Christ is the "Word made flesh," the Son of God become man;—His two natures, the human and the divine, being united in the Divine Person of the Word. He was conceived by the Holy Ghost and born of the Virgin Mary; the Holy Ghost, in boundless charity, forming of the pure blood of the virginal heart of Mary, the Most Sacred Body of Him who was to be a victim of sacrifice for man's redemption, and sacramental sustenance for man's spiritual life. Thus Mary becomes the Mother of Our Lord Jesus Christ the Son of God, true God and true man. The Eternal Father with full knowledge of her holiness, and with equal confidence in her powers of management, commits His "Beloved Son" to her keeping. Giving a Redeemer to the world, he wishes Him to reach us by means of the one chosen Mother. Thus is Mary honoured by the Blessed Trinity. She is associated with the Divine Persons, that at the Court of Heaven she may represent the whole human race, that man may communicate by the Mother with her Divine Son, and by Him with His Heavenly Father. Is it not a pride and a joy to us, that our earth should give a Mother to the Son of God, and that the flower of our race should issue in such "Blessed fruit?" And, if in the order of nature we instinctively honour great and illustrious men and women, shall we not, in the order of grace, in which qualities that command admiration vastly surpass those of nature, yield to the higher instincts, and give honour to Her whom God directly invests with more than an angelic dignity? Is there, was there ever, on earth, in the order either of nature or of grace, any being, whether historical or fabled, fit to compete in any kind of excellence with the Mother of the Incarnate God? And do not the hearts of those who love and adore the Son, warm to His Mother? Let me add, must not the devotion paid to her by the Catholic Church, create in every erring but reflective mind, a suspicion, that, where Mary is honoured, there, and there only, exist a due appreciation and the true worship of her Divine Son?

But her relations with God and the sublime office and functions of her Motherhood are not all her praise. Recurring again to St. Luke, we see some of her personal qualities shadowed forth by his inspired pen. Prominent is her love of holy purity, but, with its companion, prudence. The latter virtue more naturally than the former is connected with the present argument; but they must not be separated; for in Mary they were inseparable, the one enhancing the other. It is clearly recorded, then, that the Blessed Virgin's consent

was a condition premised to the Incarnation. Though this mystery had been decreed, and must come to pass, yet God was pleased to give her a voice in its accomplishment. She was, as we have seen, the fourth party concerned in it, and, when it was proposed, her assent was waited for, she was left to become the Mother of God by her own free choice. With prudence she deliberated, with prudence she questioned, and when she had received an explanatory answer from heaven, and the compatibility of the two honourable states of virginity and motherhood had flashed upon her mind in all its light,—then, and not till then, did she accept the high honours and awful responsibilities of her mission. It is therefore to her prudent assent that we owe the last steps taken in the accomplishment of the Incarnation;—it is to her, after God, that we owe the dawning of our Redemption. Standing between the coming Messiah and the expectant human race, she had scarcely uttered her *Fiat*, when the "Word was made flesh, and dwelt amongst us," and His first chosen dwelling place was by her own pure heart. Her consummate prudence, and her fidelity to the vow of perpetual virginity, were ornaments befitting the magnificence of divine mercy which shines in the mystery of the Incarnation.

We have but touched upon her personal holiness: to finish this little sketch of her maternity we must select a few more of the points of brilliancy that shed a halo round her character. We must glance back over her previous life, even to her Immaculate Conception; for in it were laid the foundations of her future greatness. Virtues must cluster around the Incarnate God, and it is the "Angel of the Lord" who informs us that, before his Annunciation, the Blessed Virgin was "full of grace." If, by the testimony of the Angel who was commissioned by God to reveal to her the whole economy of the Incarnation and of her motherhood, she was "full of grace," it is then ascertained by divine authority that she was enriched with every virtue of which a human being is capable;—for grace in its plenitude excludes none. Neither humility on the heights of her greatness, nor charity, nor temperance, nor fortitude, nor, to be short, any Christian virtue was absent. But, moreover, grace in its plenitude before God, and in the measure required by her office and functions as Mother, Nurse and life-companion of God Incarnate, went further. It carried every virtue to its highest perfection. And indeed, the various virtues, in their full number and full perfection, were all needed in her who was to communicate so intimately with the God of holiness. Now, to give this crowning degree of excellence every moment of her life had been employed, even that of her Immaculate Conception. This was a privilege reserved for her, which not only warded off original sin from her soul, and preserved its spotless innocence, but put her in possession of every grace and supernatural gift which our first Mother Eve had forfeited, and many a gift besides. She was destined never to know sin in either of its forms, mortal or

venial, never to commit any thing that savoured of imperfection, and ever to live before God and man in all the beauty of sanctifying grace. By this double excellence of innocence and positive virtue, she drew from the Angel Gabriel that respectful salutation, "Hail, full of grace: the Lord is with thee."

It may not then be said, that the ever Virgin Mother of God is a woman of ordinary merit. What? Mary, in a galaxy of light—Mary, all in the brightness of her own beautiful soul, in the splendors of the Angel, in the over-shadowing of the Divinity, has no high merit or excellence to show? But, God saw it and approved it. "Thou art all fair, my beloved, and there is no spot in thee." The Angel saw it and bade her "Hail." St. Elizabeth saw it, and "cried out with a loud voice, and said: Blessed art thou amongst women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me?" The Church sees it, and invites us to say, with the simplicity of the child, the humility of the penitent, and the enthusiasm of the highest intellect, "Holy Mary, mother of God, pray for us sinners."

These are specimens of the honour due to her "whom the king hath a mind to honour."

M. M. M.

THE LAST MAN.

All worldly shapes shall melt in gloom,
The Sun himself must die,
Before this mortal shall assume
Its immortality!
I saw a vision in my sleep,
That gave my spirit strength to sweep
Adown the gulf of Time!
I saw the last of human mould,
That shall Creation's death behold,
As Adam saw her prime!

The Sun's eye had a sickly glare,
The Earth with age was wan,
The skeletons of nations were
Around that lonely man!
Some had expired in fight,—the brands*
Still rusted in their bony hands;
In plague and famine some!
Earth's cities had no sound nor tread;
And ships were drifting with the dead
To shores where all was dumb!

Yet, prophetlike, that lone one stood,
With dauntless words and high,
That shook the sere leaves from the wood
As if a storm pass'd by,
Saying, we are twins in death, proud Sun,
Thy face is cold, thy race is run,
'Tis mercy bids thee go
For thou ten thousand thousand years
Hast seen the tide of human tears,
That shall no longer flow.

* Swords. Nares says the word brand is used for sword, in allusion to the original glare of stour, to which a sword is often compared.

What though beneath thee man put forth
His pomp, his pride, his skill;
And arts that made fire, flood, and earth,
The vassals of his will;—

Yet mourn I not thy parted way,
Thou dim disco'ring king of day:

For all those trophied arts
And triumphs that beneath thee sprang,
Heal'd not a passion or a pang
Entail'd on human hearts.

Go, let oblivion's curtain fall
Upon the stage of men,
Nor with thy rising beams recall
Life's tragedy again.
Its piteous pageants bring not back,
Nor waken flesh, upon the rack
Of pain anew to writhe;
Stretch'd in disease's shapes abhorr'd,
Or mown in battle by the sword,
Like grass beneath the scythe.

E'en I am weary in yon skies
To watch thy fading fire;
Test of all sumless agonies,
Behold not me expire.
My lips that speak thy dirge of death—
Their rounded gasp and gurgling breath
To see thou shalt not boast.
The eclipse of Nature spreads my pall,—
The majesty of Darkness shall
Receive my parting ghost!

This spirit shall return to Him
That gave its heavenly spark:
Yet think not, Sun, it shall be dim
When thou thyself art dark!
No! it shall live again, and shine
In bliss unknown: to beams of thine,
By Him recall'd to breath,
Who captive led captivity,
Who robb'd the grave of Victory,—
And took the sting from Death!

Go, Sun, while Mercy holds me up
On Nature's awful waste
To drink this last and bitter cup
Of grief that man shall taste—
Go, tell the night that hides thy face,
Thou saw'st the last of Adam's race,
On Earth's sepulchral clod,
The dark'ning universe defy
To quench his immortality,
Or shake his trust in God!

CAMPBELL.

Some years ago the papers of the world were full of the so-called Antonelli scandal. Few papers were without offensive and glaring head-lines demonstrating the wickedness of the Cardinal and the corruption of Rome. Now when the disgraceful claimant is finally hooted out of court, we can only find this three line item in an obscure corner and in invisible type: "The lawsuit brought by the self-styled daughter of the late Cardinal Antonelli to get possession of his property has been finally dismissed by the courts."

EVOLUTION.

A DIALOGUE.

(Written for the CATHOLIC SHIELD.) by

F. R. Lathford, J. Joseph F. Allison
Schol.True Origin of the theory.—Difference between the physical
and vita' principles.

Evolutionist.—So then my dear friend you avow yourself a Scholastic; and that you are irrevocably committed to those fanciful dreamers of the middle ages! Well! Well! This is deplorable! Can you not see that it is but the mere prejudiced force of your early training? Ah! my friend! those days and men of your choice have long since passed away; and from a period of idle, nonsensical speculation we have emerged into a field made glorious by the light and science of this our nineteenth century. In fact, it is surprising, indeed sad, for me, to see you thus groping, straggling amid labyrinths of absurdities when knowledge, science and everything conducive to intellectual advancement is at hand. You cannot possibly doubt our progress, and I too highly respect your intelligence to attribute your obstinacy to narrow-mindedness! Why! even the very questions that absorbed the attention of your great minds, St. Thomas not excepted, are now presented to us in a clear light, and readily perceived by all discerning minds. Without enumerating let me but cite one for you: "The Origin of Man." What were your Scholastics' views and speculations on this? Immediately upon the presentation of the question they flew to the heavens, and there "under the eaves of the stars," built their delightful dreamy abodes. And from their eminence, like fledglings, cooed out their views of an infinite being, an universal "ens."

And what conclusion have we arrived at? We have incontestably demonstrated that man, under the vivifying influences of heat and electricity has been evolved through varied intermediary species from primitive gelatinous and mucilaginous matter.

The world Sir, has been too long surfeited with your theories. We want something more tangible, something that is within the range of our vision, and nothing that is subjected to the continued change and fluctuations of mere idle theorists. No Sir! nothing will satisfy, nothing now can satisfy thinking minds but clear downright evidence derived from our very observation and experience, the only sure criteria of science.

Scholastic.—Your opinion of the Scholastics is evidently not founded on any correct knowledge of their doctrine, and hence I could afford to overlook the charges you bring against them. I will say, however, that far from being idle theorists, they were earnest, practical men who by the natural light of reason pushed their analysis of the universe to its ultimate cause, and removed the veil from the nature of the Infinite Godhead, from that of man, half spiritual, half animal as it is, and from that of matter in its constitution, its forces, and its duration. Indeed their teachings on matter and its properties are upheld with a changed terminology by many modern scientists. The Scholastics too were possessed of common sense, as the study of their writings would show you. They did not call bare assertion, no matter how often repeated, incontestable proof. Nor did they consider fictitious analogies to be downright evidence. Hence they never fell into

the errors of the system to which you adhere in common with those wonderful creatures, who call themselves "advanced thinkers." Advanced! Why they have merely revived the most fantastic theories of the worst forms of paganism. The materialists and sensualists of antiquity, like Democritus and Epicurus, held and taught that atoms endowed with motion grouped themselves together and formed the world, and that this in turn produced plants, animals and finally man. And old Confucius believed that men originally had tails, and lived in trees like monkeys. So what you regard as a discovery of modern science is but a renewal of the teachings of pagan materialism and sensualism.

Ec.—There, Sir, you mistake and confound our doctrine with that of the *materialists*. We differ essentially from them in our fundamental principles. Your ancient Greeks and Confucians (rather confusions) believed in an inert lifeless matter endowed with mere mechanical or local motion; while we Sir, believe in a matter gifted with an elemental, intrinsic, vital principle, which slowly but in course of time, evolves the different species of minerals, vegetation and animals. Now Sir, from the perfect accordance of the conclusions with the various phenomena exhibited in these three kingdoms, we feel convinced that at last science has been gloriously vindicated, and that a stable solution of all questions pertaining to our relations with the world about us has been obtained.

Sc.—Before we go further I think we should come to an understanding as to the grounds upon which to engage in discussing this question. From your opinion of the Scholastics, I infer that you are decidedly averse to metaphysical arguments. Now, as I am aware that some worthy Evolutionists profess to be Christians, may I ask if you will accept in this matter the testimony of the Bible?

Ec.—No, Sir. The Scriptures are not scientific authority, none were they ever intended to be. Therefore they should not be cited to support or refute scientific statements. Certainly I will acknowledge that the Bible is a very good book in its way; but in the light of modern discovery it must necessarily be shelved with the rest of our mythical lore.

Sc.—The Bible was certainly not intended to be scientific authority in the sense in which you understand the term. Its object was not to inform man of the physical laws which obtain in the universe, but to reveal to him his nature, his origin, his end, his duties, and the means by which these duties are to be fulfilled. The knowledge thus revealed is not only more practical and necessary than the teachings of men, but it is infinitely more certain, and therefore more scientific. It is from God, who is truth itself. Between his word rightly interpreted and his work properly understood, there can be no possible contradiction. Moreover you very conveniently forget that modern discoveries confirm more and more the testimony of the Scriptures. Surely you have heard of the discoveries of Rawlinson, Oppert, Menant, Delitzsch, Layard and many other Orientalists who have clearly established the truth of portions of the Bible called in question by the so-called philosophers of the eighteenth century. However, I am perfectly willing to set the Bible aside in this question, and to confine the discussion within the limits of the material sciences. Now, this being agreed upon, will you be kind enough to give me a brief exposition of your theory?

Ec.—With pleasure, Sir. In the first place then, as I see you are in a generous mood, owing no doubt, to your

Prime Member & Justice of the
at Salem, D. 1930 & 1931

F.H.L.

Lord of Manchester, etc.

consciousness of right, I would beg another slight concession from you. Will you allow to me that the vital and physical forces of nature are identical?

Sc.—Assuredly no.—If you presume upon my belief in such an identity, you will be greatly deceived.

Ev.—Well then, to expose to you this similarity, and, to convince you of the correlation existing, let us take an example from something common and well known to us, and by gradually tracing the action of this vital-physico principle you will find it one and inseparable.

You are aware that when a solution of common salt is slowly evaporated, the water disappears, but the salt remains. At a certain stage of concentration, the salt can no longer retain the liquid form. Its molecules begin to deposit themselves as minute solids, so minute, indeed, as to defy all microscopic power. As evaporation continues, solidification goes on; and we finally obtain, through the clustering of innumerable molecules, a finite mass of salt of a definite form. Are you aware what this form is? It sometimes seems a mimicry of the architecture of Egypt. We have little pyramids built by this salt, terraced above terrace, from base to apex, forming a series of steps like those up which the Egyptian traveller is dragged by his guides. The human mind is as little disposed to look at these pyramidal salt crystals without further question, as to look at the pyramids of Egypt without inquiring whence they came. How, then, are these salt pyramids built up? We would at first glance be almost disposed to believe that there was an innumerable population of Lilliputians present and arranging the crystals in definite form. But this is not the scientific theory; science informs us that the molecules act upon each other, attracting and repelling each other at certain definite points, and in certain definite directions. Now, the pyramidal form is the result of this play of attraction and repulsion. While, then, the blocks of Egypt were laid down by a power external to themselves, these molecular blocks of salt are self-positing, being fixed in their places by the forces with which they act upon each other. This structural energy is present everywhere and in everything. It is in the ground on which you walk, in the water you drink, in the very air you breathe. Incipient life, in fact, manifests itself throughout the whole of what we call inorganic nature.

Now let us pass from what we regard as a dead mineral, to a living grain of corn. Here, we find the same crystals. We notice that the molecules, also, are set in definite positions. But what has built together the molecules of the corn? You may consider, if you please, as I have already said, the atoms and molecules to be placed in position by an external power. The absurdity of the hypothesis was clear to you then; and I think you are bound to reject it now, and to conclude with me, that the molecules of the corn are self-positing by the forces with which they act upon each other? It would, indeed, be poor philosophy, to invoke an external agent in our case, and reject it in another. Let us now place this grain of corn in the earth, and subject it to a certain degree of warmth: the grain and the surrounding substances will interact, and a molecular architecture is the result of this interaction. A bud is formed, a beautiful flower is produced; and, all this is due to molecular active inherent forces. But, I must go still further, and affirm that in the eye of science the animal body is just as much the product of molecular force as the crystal of salt, or the flower. Every particle that enters into the composition of a

muscle, a bone, a nerve has been placed in its position by molecular force, and, Sir, I maintain that the formation of a crystal, a plant or an animal is a purely mechanical problem, differing from the problems of ordinary mechanics, only in the smallness of the masses and the complexity of the process involved.

Sc.—What you affirm or maintain is not of the slightest consequence, so long, as it continues unaccompanied by proof. You have indeed endeavored to show that vital and physical forces are identical. You have vividly described the formation of a crystal and the growth of a plant, but the analogy you set up between them is as unreal as the inference you draw is fallacious. In the first place, I agree with you in considering that the same power produces the crystal and the grain of corn. But I contend that it is a power anterior to the forces which act in the formation of a crystal and the growth of a living animal or plant; and I hold that those forces are essentially different. Let me show you how reasonable is my contention. With regard to crystals, we know that they exist in nature in six primary forms or varieties of such forms. These are naturally fashioned in the earth, but even the nineteenth century has been unable to tell *how*. It is admitted that no hypothesis of attracting, repelling or polarizing forces can satisfactorily explain the formation of even a snow-flake. In the process of crystallization, however, it is evident, as you have said, that the molecules arrange themselves in certain definite positions, so definite, indeed, that the resulting crystal infinitely exceeds the Pyramids in lovely and marvellous proportion and order. Remember that the molecules arrange themselves. Now what would you say if you observed a formless aggregation of stones rise up and build themselves into a pyramid or a palace? You would say that either the stones were endowed with intelligence, or they acted according to the ordinances of an unseen intelligent power. There can be no other supposition. Now knowing that in the formation of a crystal or a pyramid, or in any case whatever, matter cannot be intelligent, you must necessarily admit that the crystal maker is a supreme intelligence acting externally on the solid body.

As to the grain of corn, you claim that heat produces an interaction between it and the surrounding substances, and the molecular architecture of a bud is the result. Now, my friend, the process is much more complicated and wonderful. You have only half stated the case; heat alone will not produce growth. If the seed be placed where the atmospheric air cannot reach it, or where there is no water, no interaction will take place. Heat and moisture, heat and air, air and moisture will not separately produce germination. It is essential for the process that heat, air and moisture *should be combined*. But why is this? You say that the grain acted upon by heat, interacts with the substances which surround it, and a bud is formed. But is this all? The science of botany tells a very different tale. It tells us that in that grain of corn there is a germ having life, that this living germ if supplied with food is in a position to *grow*, which a crystal never does. This food exists within the grain in the form of starch, which the germ cannot absorb, until the starch is, by heat, air, and moisture converted into sugar, which it can absorb. Then the germ *grows*. It sends downward delicate rootlets, it sends upward a stem with a peculiar structure upon which the existence of the world may depend. It is necessary now that that stem should be so coated with flint, that its texture may not be too brittle and be broken by the wind, or too soft to stand

up as it rears its ears of grain above the earth. How does it accomplish this delicate bit of masonry? The cells of the stems select from the mineral solutions brought up by the roots a silicate of potash, which the cell further decomposes, and then places the molecules of silica in regular order on the coats of the stem. Now, Sir, you cannot for a moment contend that this vital, immanent act of selection and assimilation, in the growth of a plant is at all analogous to the physical transient act of aggregation, in the forming of a crystal. If the production of life were a purely physical problem, animals and plants could be as readily produced in our laboratories as crystals of alum and salt. But the greatest chemist of this age, with all the resources it has placed at his disposal, has never been able to produce the simplest animated organism. Nor is there any proof whatever of a living structure being formed by the motion which posits the molecules of a crystal, although such motion is equally the work of intelligence. Still less reason is there to ignore a living, guiding inscrutable force, superadded in organic beings to the tremulous motion of the inorganic crystal. Vital and physical forces are therefore essentially different, though they equally manifest the workings of the hand of God; and hence the conclusion you draw from the only apparent analogy existing between them, in the growth of a grain of corn and the formation of a crystal, is in the highest degree fallacious.

Ec.—You think, then, that the forces in nature are distinguished; and the reason that you advance is that everything clearly evidences that this motion is guided by intelligence. Readily do I agree with you, but *that intelligence* is matter itself evolving its varied forms through the force of certain peculiar affinities which matter has outside of its general relations. Well has Professor Houghton of the Royal Institute said while viewing those beautiful crystals as formed by mother-earth: "*De opifice testatur opus.*" Truly! Truly! the world is a great geometer!

Sc.—But I would again ask you why? Why this particular affinity: like any other effect, it must have a corresponding cause. What that cause is you Evolutionists cannot tell. Indeed one who would admit that vital and physical forces are identical admits necessarily the absurd theory of spontaneous generation.

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A REVIEW OF AN IMPORTANT PHASE IN IRISH HISTORY.

[From the Dublin Irish Monthly]

Without the past history of Ireland neither 1798, nor O'Connell, nor Young Ireland would be comprehensible. The popular English idea of former days was that of a few imaginative and somewhat shallow youths, drunk with politics and poetry, if not whiskey, who had parted company with common sense and common morality alike. This was the view presented to the English public by Mr. Marmion Savage in his novel of "Young Ireland." This and worse was the view presented by Mr. Thackeray, in the columns of *Punch*, in which he termed Davis another Marat. Phrases and caricatures of this kind would hardly to-day be considered a sufficient explanation of the phenomena. Take, for example, Davis and John Mitchel. Davis, a southern Protestant, born in Mallow, reared in the anti-Irish and anti-Catholic atmosphere which then surrounded the

southern fully as much as the northern Protestant; educated in Trinity College, in those days the hot-bed of all the violent passions of ascendancy. John Mitchel, descended from Scottish settlers, and himself the son of a Presbyterian clergyman of the North of Ireland. How came it to pass that these men, so born, so nurtured, each in his own place wide apart from the other, yet became both imbued with so strong a passion for Ireland and her nationality that they would have gladly flung away a hundred lives in her cause? If you desire to comprehend that phenomenon, says Sir Gavan Duffy, read the history of Ireland, or read this brief condensation of it. There is certainly no abler chapter in "Young Ireland." The composition is clear, ripe, pointed, weighty, unanswerable. Let us pause upon the following account of the Ulster iniquity in the beginning of the seventeenth century, epitomized as it is almost to the bone:—

"Without delay James and his counsellors set to work. The king applied to the city of London to take up the lands of the wild Irish. They were well watered, he assured them, plentifully supplied with fuel, with good store for all the necessaries for man's sustenance, and, moreover, yielded timber, hides, tallow, canvas, and cordage for the purpose of commerce. The Companies of Skinners, Fishmongers, Haberdashers, Vintners, and the like, thereupon became absentee proprietors, and have drawn Irish rents from that day to this. Six counties in Ulster were confiscated, and not merely the chiefs, but the entire population dispossessed. The fruitful plains of Armagh, the rich pastoral glens that lie between the sheltering hills of Artrim, the undulating meadow lands stretching by the noble lakes and rivers of Fermanagh, passed from the race which had possessed them since before the redemption of mankind. It is not difficult to see in imagination the old race, broken by battle and suffering, and deprived, by a trick of State, of their hereditary chiefs, retiring slowly and with bitter hearts before the stranger. The alluvial lands were given to English courtiers, whom the Scotch king found it necessary to placate, and to Scotch partisans, whom he dared not reward in England. The peasants, driven out of the tribal lands, to burrow in the hills or bogs, were not treated according to any law known among civilized men. Under Celtic tenure the treason of the chief, if he committed treason, affected them no more than the offences of tenant for life affect a remainder man in our modern practice. Under the feudal system they were innocent feudatories who would pass with the forfeited land to the Crown, with all their personal rights undisturbed. It was in this manner that the famous plantation of Ulster was founded.

"The method of settlement is stated with commendable simplicity by the latest historian. The plantators' got all the land worth their having; what was not worth their having—the barren mountains and trackless morass, which, after two centuries, still in many cases yield no human food—were left to those who, in the language of an Act of Parliament of the period, were natives of the realm of Irish blood, being descended from those who did inherit and possess the land. The confiscated territory amounted to two millions of acres. Of these a million and a half, says Mr. Froude, bog, forest, and mountain, were restored to the Irish. The half million acres of fertile land were settled with families of Scottish and English Protestants. The natives were not altogether content with this arrangement, and their perversity has been visited with eloquent censure by indulgent critics down to our own day. There is reason to believe, however, that if a settlement of

Irish Catholics had been made in England by Mary or James II, on whom the best lands of Norfolk and Suffolk, Essex and Sussex, Kent and Surrey, were bestowed, while the English were left only the forest, mountain, and morass, that that just and temperate people would not have entirely approved of the transaction, and might even be tempted to call it in question when an opportunity offered.

"The new comers have been painted in unfavorable colors by critics not unfriendly to the plantation. In many cases they were good soldiers or skillful husband men, who, under more favorable conditions, would have been an element of strength to the country. But the settlement had the fever of usurpation upon it. The rightful owners were forthcoming, and the planters held by no higher title than naked force; good as long as force was on their side, but no longer. Fences were erected, fruit trees planted, simple churches built, and after a time white-walled bawns rose in the midst of waving corn-fields and rosy orchards. It was a pleasant sight to see; but within a gun-shot of the gay harvest and garden, the remnant of the native race, to whom the land had descended since the Redemption, were pining in misery and bitter discontent. The barren hills or frozen bogs to which they were banished yielded little food except the milk of their kine. 'The mountain men,' so the new settlers contemptuously named them, would have been more magnanimous than any race who have lived on this globe if they acquiesced patiently in the transfer. They could not forget, any more than their kinsmen in the Scottish highlands, that

'The fertile plain, the softened vale,
Were once the birthright of the Gael.'

"If their efforts to 'spoil the spoiler,' and 'from the robber rend his prey,' do not thrill sympathetic *bouloirs*, and if the scenes of their exploits are not the annual haunt of sentimental tourists, it is not because the exploits were different from those so favored, but because an adequate poet has not yet arisen to interpret them to mankind."

Or, again, take the following vindication of James II.'s Government in Ireland, which has been the common theme of English execration and ridicule, from Dr. King down to Macaulay and Froude:—

"The principal employments, civil and military, in Ireland, were necessarily bestowed on native Catholics. 'The highest offices of the State, in the army, and in the courts of justice (groans Lord Macaulay) were, with scarcely an exception, filled by Papists. It was an intolerable grievance certainly, in a Catholic country, under a Catholic king, who had only a handful of Protestant partisans in the island, that Catholics were so employed. To be sure, in England, when James' opponents got the upper hand, the highest offices of State in the army, and in the courts, without a single exception, were filled by Protestants, but that was *bien différent*. While the Prince of Orange, in correspondence with some of James' privy councillors and generals, was collecting on the coast of Holland an army of Dutch, French, and German troops to invade his kingdom, the king summoned to his aid the army of his father, in a large part from Irish Catholics. An army similarly recruited has since won memorable victories for England in Spain, Belgium, and France, in Africa, Asia, and Australasia; but the proposal was received with a roar of indignation, and a deluge of libels. At the same time two Irish judges, one of them

recognised even by unfriendly critics as the foremost man of his race, were sent to London to make certain representations respecting the condition of Ireland. These officials would have been received with distinction at Versailles or the Escuriel; in London the mob surrounded their carriage with burlesque ceremonies, among which potatoes, stuck on white wands, were conspicuous. The favorite jester of the present day, who ordinarily pictures an Irishman as a baboon or a gorilla, is scarcely more delightfully humorous; and the perversity of a people who do not love such charming pleasantries has naturally been the perplexity of English writers down to our age."

Young Protestants like Davis, Mitchel, Martin, and many others, became Nationalists, because their minds were not the minds of the vulgar. It is the mark of commonplace intellects to be filled with the ideas, to reflect the prejudices, to repeat the cant phrases of those around them. A few have the diviner faculty to see for themselves. And thus it was that by the study of our history, and by the desire to have a country and an unselfish cause, that men, neither Catholic in religion nor Gaelic in origin, cast their sympathies on the side of a people maligned even more than they were oppressed; a people not belonging, indeed, to the iron tribes of mankind; a people often passionate, wayward, and criminal, but, in the main, gentle, brave, genial, and justice-loving, struggling for centuries in the grasp of a race, stronger, and, in the world's estimation, greater, but fiercer, earthlier, and more covetous. Sir Gavan Duffy tells, simply and plainly, the origin of the famous *Nation* newspaper. But the germs of the opinions and aspirations of Young Ireland had existed long before. This book narrates how Davis and John Dillon had been engaged in promulgating them in the columns of the *Morning Register*; how the *Citizen*, a monthly periodical, was established as an organ of Irish ideas, literary, musical, artistic, archaeological; how the same men had set themselves against the election of Lord Morpeth for Dublin, on the ground of his being an English Whig, and had denounced the job of displacing an Irishman like Plunket to make way for an English Attorney-General, who had never set foot in Ireland. But there existed besides a school of training for the young men. We refer to the College Historical Society, then held outside the walls, free from the favors as from the shackles of authority. Davis was auditor of this society in 1840; Dillon in 1841. Each of them delivered a remarkable address. Davis sent a copy of his to Wordsworth, who returned it with expressions of high recommendation, only adding, by way of blame, that it contained too much "insular patriotism." Dillon's address followed in the same line of insular patriotism, more distinct, more outspoken, more fervent, and with an eloquence which, throughout all his honored career, he never surpassed. No one who read it can forget the passage in which he spoke of Irish nationality having its roots in the memories of a thousand years, and the scorn he heaped upon "petty assimilating politicians, who would bend and fashion this ancient tree as if it were a twig." In October, 1842, the *Nation* was set on foot, and it is surprising what a tide of talent in prose and verse almost immediately flowed round it. Surprising, too, how young the men all were. Davis, the oldest, was twenty-eight, while of the five who are described as forming the inner cabinet of the *Nation*, two were youths of twenty.

The secession and severance which in after days took place between O'Connell and the Young Ireland party do not prevent Sir Gavan Duffy from doing

justice to the magnificent faculties and qualities of the greatest of Irishmen. In ability to rouse, command, control; in power of appealing to every fibre of the Irish heart, in comprehensive grasp, and in the mastery of detail, there was none like and none second to him. It has been made a question whether he was sincere in starting the Repeal agitation in 1830 and resuming it in 1840, or whether he meant to use the agitation as a weapon to extort those measures of justice which were scornfully denied by the English oligarchy to the Irish aliens. We pronounce no judgment on his quarrel with Young Ireland, which is beyond the scope of the present volume.

But that O'Connell in his heart of hearts desired the restoration of an Irish Parliament beyond any other political result, no one with eyesight who remembers him or reads of him can for a moment doubt. His earliest speech at three-and-twenty was against the projected Union, to which he preferred the re-enactment of the penal laws. In 1810, when there was a Protestant movement against the Union, he threw himself into it heart and soul, and scarcely had Emancipation been carried in 1829, when he wrote the famous letter announcing the new and greater movement which was to end only with his death or the Repeal of the Union. True it is that these lofty aspirations were forever liable to be dashed and chilled by the invasion of a cold reason and discerning judgment. It had been said by Heine of Napoleon that the eagles of inspiration built their eyrie in his brain while the serpents of calculation twined round his heart. The converse might be said of O'Connell. Inspiration was in his heart, but calculation in his brain. He had won Emancipation by rousing the people to the verge of civil war, while with mighty hand he withheld them from the commission of one illegal act. The same tactics his impulses suggested might win Repeal; yet in colder moments he could not be blind to the difference. In the Emancipation quarrel he had all that was enlightened and advanced in England on his side, so that no English Minister dared say that civil war was to be embraced in preference. But in the case of Repeal, high and low, Whig and Tory alike, saw nothing but what they deemed the dismemberment and consequent degradation of the Empire, against which they were united and resolute to any extreme of bloodshed. Bloodshed under no circumstances would O'Connell dream of; and who can blame him? His memory of '98 had burned into him a sense of the hopelessness as well as the horrors of insurrection, which never left him to his dying hour.

And there, let it be said plainly, lay the point of divergence between him and Young Ireland. They were, as Sir Gavan Duffy truly says, loyally attached to him as their leader, looked up to him and followed him; but they felt that the time was drawing nigh in which England would be forced to move against them with a high hand. In that case they thought that resistance might become a duty. It was natural for them so to feel; and, subjectively speaking, we have no word to say against them. It is true, as Charles Gavan Duffy says, that arms of precision had not then conferred an overpowering predominance upon disciplined armaments. It is true that, in 1798, in one county alone, an undisciplined peasantry, rudely armed with pikes, had shaken the power of Government in Ireland. It is true that John Keogh had told Robert Emmet that if he could count upon six counties he might win, and that, in 1843, a majority of the grown men of Ireland would have rushed into the field

at a lifted finger of the leader whom they adored. It is true that, in 1796, the tenure of England over Ireland hung by a thread, and that twelve hours of fair weather would have cast a French force upon the southern shores of Ireland under a consummate commander such as no force then at the disposal of England could resist. It is true that, in 1843, notwithstanding the superficial *entente cordiale* between the Governments, any day might have witnessed the outbreak of a war between France and England. Granting all this, and setting aside the last-mentioned contingency, which was a mere speculation and hypothesis, we feel bound in cold reason to declare that Ireland would have had no real hope of success. An army then as now formed an entity only to be met and overcome by another army furnished like itself with all the requisites of organized warfare—artillery, cavalry, infantry, commissariat. Sir Gavan Duffy knows that, "we know that before the invention of rifled cannon and arms of precision, the chances were in favor of enthusiasm against discipline." Alas! we do not know it, and cannot recall an instance of it. Napoleon and Wellington spoke the same language when they denounced the folly of attributing the successes of the French Republican troops to enthusiasm. Wolfe Tone, when he was in Ireland, and knew nothing of war but from the "bookish theorie," was strong for enthusiasm: but he lived to see things calculated to impress him very differently, and without the aid of a French army of ten thousand men he regarded the chances as hopeless. We will not dwell on this theme, which might lead us far. But we could not help recurring to it, as it formed the "parting of the ways." There are men who have never repented of a single word spoken or line written at that time, yet who ceased to believe in Repeal, because they came to see that Repeal was only to be won by the sword, and that the programme of the sword was a chimera and a crime.

But to return to the book, Sir Gavan Duffy, paying, as he does, the highest tribute to O'Connell's genius, yet differs from him in two particulars of conduct at that trying time: in his adoption of Federalism instead of simple repeal, and in his yielding at the time of the Clontarf meeting.

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But the point on which we are at variance with Sir Gavan Duffy is as to the conduct of O'Connell at the time of the Clontarf meeting. Religion, humanity, charity, good sense, all imperatively commanded the step he took—took, we must say, without any protest at the time on the part of Young Ireland. This is a subject, however, on which we do not desire to dwell. No doubt the words of Davis written at that time were instinct with prophecy when we remember 1849 and 1850:

"The enemy, elated at our discomfiture, would press upon our rear. The landlord would use every privilege till he had reduced his farms to pastures. The Minister would rush in and bear away the last root of nationality. The peasant, finding his long-promised hopes of freedom and security by moral means gone, and left, indeed, to his own impulses, would league with his neighbor serfs, and ruin others in the vain hope of redressing himself. The day would be dark with tyranny, and the night red with vengeance. The military triumph of the rack-renter or the White-boy would be the happiest issue of the strifes."

From passages like these, so full of pain and foreboding, the reader turns with delight to the chapters

in which the personal history of the Young Irishmen, their holiday rambles in the South and North of Ireland, and above all, their friendly social gatherings, are portrayed. Sir Gavan Duffy may say with just pride that in the earlier years of their labors never were men bound by more cordial and unselfish ties. United heart and soul in the same cause, looking solely and singly to its advancement, they were free to a degree such as we have never known or read of elsewhere from the petty personal vices of envy, jealousy, and vanity. They rejoiced in the successes of each other with a joy as sincere as it was cordially and buoyantly expressed. High in heart and hope, with a spirit rising as the wave of popular enthusiasm swelled higher, with a love of literature and art, but, above all, with the desire to do for Ireland what Burns desired and achieved for his own land—

"That he for poor auld Scotland's sake,
Some useful plan or book could make,
Or sing a song at least."

To few young men has it been given to have a time like this in the days of their youth, and it may be well set against the days of disruption and disaster that ensued.

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WAITING.
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God is just, his mercy boundless; time will someday bring the right;
Never yet but came a breaking to the darkest, saddest night:
And the heart that bears the rankling of the iron in its soul,
Will sometime feel the glory of the morning o'er it roll.

Thus forever sings the poet; while he utters but the strain
Which, for ages, heaving, swelling, still all silently has lain
In the great heart of the people; till, in flashes from his pen,
Gleamed the truths which long had slumbered in the troubled hearts
[of men.]

'Tis the voicing of our nature; and the answering thrill awakes,
At the chime and clash of music which the glorious singing makes;
When we stagger 'neath the burden, staring wildly at our doom,
While the clank of rusting fetters breaks the silence of the gloom:

And a strange prophetic promise seems to echo through the swell
Which comes grandly floating 'round us, hope inspiring in its spell;
And we stand erect and listen, with a consciousness of right,
Waiting sadly for the daybreak that may dazzle with its light.

Thus stands Ireland gazing ever, where the sky and ocean blend,
For the glimmer of the daybreak—for the dawning of the end:
O, God! how long her waiting by the solemn sounding shore,
With her heart hushed still for tidings, which the ocean never bore.

"Time at last sets all things even." God will sometime send the day
When the vigil long of Ireland sees the shackles drop away;
Sees the night of bitter sorrow, fraught with famine, death and pain;
Leave its plague spot in the splendor when the downing comes again.

LAWRENCE.

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The *Western Watchman* says: "The new Protestant Bible has the 'Our Father' as Catholics have it; the ending, 'for Thine is the kingdom, the power and the glory, for ever and ever, amen,' is expunged. According to the Scholars, Protestants have been saying the Lord's Prayer wrong for three hundred years."

ARCHBISHOP CROKE.

Most Rev. Thomas W. Croke, son of the late William Croke, Esq., Churchtown, County Cork, almost the senior member of the large and gifted family, was born near Charleville, on the southern border of the Golden Vale, in the latter part of 1823, and has, therefore, just completed his fifty-seventh year. The late Very Rev. Dr. Croke, P. P. and V. G. Charleville, was his uncle; the late Very Rev. Dean O'Flynn, of Agdado, Cork Harbor, was his grand-uncle, and the celebrated Bishop McKenna, of Queenstown, who died at a patriarchal age in the last decade of the last century, was his great-grand-uncle. Many more of his clerical relatives were among the most prominent, zealous and efficient in the ministry of his native diocese within this century. One of his uncles, after a very distinguished classical and legal course at Trinity College, Dublin, was for many years the Colonial Attorney-General of Victoria, Australia. One of the Archbishop's brothers rose, within a comparatively short period, to the highest clerical and social grade in San Francisco, Cal., after seven years of missionary privations among the nomadic Indian tribes of Oregon and Washington Territory. He is as highly revered to-day in San Francisco and along the great Pacific Slope as any Irish priest, who cast his lot in foreign lands within the past fifty years. One of his sisters reconstructed, physically and religiously, an old Mercy Convent in Charleville, where her uncle had been an esteemed pastor for nearly half a century; and having distinguished herself in the military hospitals of the Black Sea waters during the Crimean War, established a most successful convent of her Order at New Inn, County Tipperary. Another sister, professed in the same religious community, emigrated, some twenty years ago, to the Australian Continent, and founded a most flourishing Mercy Convent at Bathurst, New South Wales, the pride of the provincial prelates of that promising colony. The observing tourist who passes to town from the Charleville Railroad Station will cast a lingering, mournful look on the beautiful Italian marble monument in the wayside churchyard, raised by the worthy people of Charleville to the memory of the Archbishop's lamented brother, Rev. William Croke, who promised a brilliant and patriotic career in the ministry, till he fell a victim to professional duties in the celebrated cholera and fever year, 1849.

Archbishop Croke, when just completing his fifteenth year, matriculated as a clerical student in the Irish College of Paris, when the late Bishop of Kerry, Dr. Moriarity, assumed the office of Dean and Vice-President. Dr. McSweeney, uncle of the McSweeney clergymen of New York, generously shared in the paternal solicitude of Dr. Moriarity regarding the brilliant promise of their young ward, who led his humanity, rhetoric, philosophy and divinity classes till the close of his seven years academic course. After such protracted studies, being still two years short of the canonical age for the priesthood, though already engaged to the Church by sub-deaconship, his college superiors, his uncle and other clerical friends earnestly recommended him to read a supplemental theological and canonical course of studies at the celebrated Roman Jesuit College, under the tutorship of Perrone and the brilliant Passaglia, and other eminent professors, till his scholastic graduation, with genuine doctor's honors, in July, 1847. Having spent a couple of years as professor of classics and divinity at Carlow, in Ireland, and in his old *alma mater* at Paris, he returned to the fever and cholera battle-field in his native county, where his

brother, in his ministerial apostolic labors, had succumbed, filling a youthful martyr's grave. The young professor apparently aspired to equal the ministerial zeal and reward of his deeply-lamented brother; but Providence, who ordereth things sweetly, kindly spared her child of promise for over thirty years to take the national leadership of the Irish hierarchy and clergy in the struggle against their old, powerful and relentless oppressor.

After some seven years of zealous, brilliant and fruitful ministration as assistant pastor at Charleville Middleton and Mallow, he was promoted, in 1857, to the highly responsible office of President of St. Colman's College, Fermoy, a newly-founded diocesan establishment. Hundreds of clergymen in the old land and spread through English colonial settlements, and many more in these United States, can bear witness to the fact that within eight or nine years of the opening of this educational institution its *alumni* in Maynooth, All Hallow's, and in Colleges through the Continent, were almost universally the foremost students in their respective classes. Dr. Croke being rather dangerously threatened with sciatica, accepted the pastorship and rural dean'ship of Doneraile, in the northern part of Cork till summoned by the late lamented Holy Father to assume the episcopal responsibilities of Auckland, New Zealand, in July 1870, at the closing of the great Vatican Council.

When leaving Ireland, in September of that year, and when passing through New York and our other great States to the Pacific Mail steamer from San Francisco, where his brother was Administrator and Vicar General, very many priests and prominent Catholics lamented that so brilliant and promising a young Irishman should be *apostolically bound* for the distant land of Macaulay's poetic traveling artist, who is hereafter doomed to a risky posing on the broken arch over the classic waters of old Father Thames.

After five years diocesan administration, remarkable for financial, intellectual and spiritual advancement, Dr. Croke was happily preconised, in June, 1875, as Archbishop of Cashel and Apostolic Administrator of Emly, and successor to the late Most Rev. Dr. Patrick Leahy, decidedly one of the most learned, accomplished, zealous and patriotic Bishops of Irish birth or parentage within this century.

It will be highly gratifying to many of our readers to be reminded that the Very Rev. Dr. John Ryan, P. P. and V. G. Ballingarry, Tipperary, very probably the most eminent theologian in the Irish priesthood, after Profs. Murray and Neville, and an extremely popular pastor and diocesan official in the late administration, received an overwhelming majority of the votes of his brother pastors in the canonical scrutiny of Cashel and Emly. However, the thoughtful and experienced provincial prelates of Munster, knowing the instinctive humility and hesitation of Dr. Ryan, in assuming, at so comparatively early an age, such a responsibility, and the transcendent ability of Dr. Croke for metropolitan duties, expressed a strong desire for the latter's promotion to the late Holy Father, who was a special friend of Dr. Croke. This earnest presentation of Dr. Croke's name, having received the endorsement of the Roman Consistory in solemn council, was duly accepted by the Sovereign Pontiff Pius IX., in June, 1875. As successor to so eminent and popular an Archbishop as Dr. Leahy, of whom any Catholic hierarchy and clergy in any nation in Europe would be proud, and as the choice of the majority of the provincial Bishops, though not nominated by pastors' scrutiny, we can readily under-

stand that nobody, unless gifted with very exceptional talent, zeal, tact and administrative fortitude, could control the elements of natural disaffection, among so proverbially high-spirited a clergy and people.

And yet, God be thanked, we find that within five years Archbishop Croke has given the very highest satisfaction in his difficult administration, and has secured for himself an amount of affection from priests and people as genuine and overflowing as if his paternal and maternal ancestors had been racy of the hills and valleys of Tipperary since Cormac was ruler and Bishop of the royal house and cathedral of "the City of Kings."

When we remember Archbishop Croke's great oratorical panegyric on the centennial anniversary of the Liberator, a few years ago, before the most educated Catholic audience ever gathered within church walls in old Ireland; his grand diocesan demonstration, last year, on the consecration of his costly and magnificent cathedral, worthy of his predecessor and of himself; his untiring energy in raising the standard of efficiency of his clergy and religious communities, powerfully reacting on the educational, industrial and spiritual interests of his numerous parochial congregations, from Slievenamon to within shadow of the historic walls of old Limerick, we are not surprised to find a prelate of his bold national aspirations, worthy of the great public banquet, diocesan address and testimonial which awaited him on his return from the Eternal City. As his peculiarly gifted pen made many soul-stirring contributions to the sterling columns of the *Nation* in the days of Young Ireland, our readers will gladly learn that his powerful pen, his eloquent tongue and large Irish heart are as solemnly consecrated to the cause of Fatherland to-day as when the dark waters of Lough Swilley began their ceaseless dirge, nearly a third of a century ago, while poor Ireland laid with national sorrow, in a hallowed grave, the mortal remains of Orthosia's chief pastor and patriot—Maginn.

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EVENTS OF THE MONTH.

Benjamin Disraeli, Earl of Beaconsfield, has gone over to the majority. "His end was peace," the telegraph tells us; "peace with honor," it does not say. *That* is in the judgments of God. If the deceased Earl held any faith, he made no profession, gave no sign of it before death. No clergyman visited him during his illness; none was asked. Like the impenitent thief, with whom his name has been associated, he died "*game*." His removal is regarded as a great loss to his party, but not by any means a national calamity. The noisiest Jingo of them all may well say of him, as it is written in "Endymion" of Canning: "I thought he had a mission, and men with missions do not disappear till they have fulfilled them." What has he left behind to entitle him to public gratitude and fame? His abortive Reform Bill of 1850, which "offered a variety of little innovations which nobody wanted or could have cared about, and left out of sight altogether the one reform which alone gave an excuse for any legislation"; his "leap in the dark" of 1867 from high and dry Conservatism into the most utter Radicalism of those days;

his "Empress of India" trick, and "scientific frontier" delusion of later years. These with his speeches can only help to keep his memory alive for a time, as Sir James Graham has aptly described him: "the Red Indian of Debate, who by the use of the tomahawk had cut his way to power, and by recurrence to the scalping system hoped to prevent the loss of it."

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The accounts that have reached us of the earthquake in the island of Chios, in the Grecian Archipelago, on April 3rd, are appalling, representing as they do scenes of desolation and horror. "The temperature at noon on that day was heavy and oppressive, and the horizon was broken by broad flashes of light that seemed to denote a coming storm. In all this atmospheric disturbance, however, the inhabitants saw nothing extraordinary, and were far from being alarmed by what they fancied would result in a thunder-storm. At ten minutes to two in the afternoon a terrific shock was felt, bringing three-fourths of the houses in the town to the ground like so many packs of cards, and burying a thousand persons under the falling ruins. Then commenced a fearful scene of horror. The ground rocked and danced, kneading the ruins already formed into an unrecognizable mass of stone. All sought to leave the town and get into the plains, in order to avoid being buried under the falling buildings, but even those who gained the open country were by no means safe. Enormous masses of rock and earth came rushing down the hillsides, carrying all before them, bounding far into the plains, and tearing roads in the solid rocks of the mountain such as might have been formed by a torrent a thousand years old. Sometime elapsed before any of the survivors recovered from the terror caused by the shock sufficiently to be able to comprehend the extent of the catastrophe, or to think of looking for friends or relatives still perhaps alive among the ruins. It is impossible to say what the number of victims would have been if a second shock had not displaced the ruins caused by the first, and thus permitted thousands of sufferers to escape or to be rescued by others. Hardly a house remains standing in the town. In the country the effects of the horrible upheaval have been more terrible. Here the victims may be counted by thousands. The aspect of the plain of Vounaki is heartrending. Between forty and fifty thousand persons of all ages and both sexes are camped there on the open ground. Parents wander from group to group in the crowd seeking their children, and endeavoring to persuade themselves their darlings will be found among the living. In all 250 shocks have been counted since the first three awful upheavals which destroyed the greater part of the island."

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There is trouble in Tunis which may lead to hostilities between France and Italy, and involve other European powers. The French have found it necessary to occupy a portion of the territory of the Bey,

the latter being either unable or unwilling to restrain and punish the marauding Koumirs, who plunder without stint along the frontiers of the French province of Algiers. Although this movement of the French eastward along the coast of the Mediterranean is made for self protection, it is closely watched by other powers interested in the development of Central Africa, and their own aggrandizement in the East. The Bey appeals especially to Russia and Italy for assistance. The former, having lots to do at home, will not interfere so long as France remains, where she apparently is, in her own right. Bankrupt Italy blusters loudly in response, but dare not draw. The government is, however, suspected of furnishing arms and the spoils of confiscated monasteries to the Bey, and instigating the marauders to new depredations. This is a dangerous as well as dishonourable game, and, if persisted in, will cost that figure head, Humbert, his crown, which was never very steady. What, if, after all, Gambetta should be the Nemesis of the sacrilegious union of Italy! Stranger things have happened.

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The Irish Land Bill has had one good effect at least. By absorbing all attention itself it has put an end to the tiresome gossip and disgusting cant about Ladies' Land Leagues, and the Parnell-Rochefort-O'Kelly-Hugo-Brennan alliance. It is impossible to pronounce upon the merits or demerits of the Bill at this distance, having only very meagre and contradictory information to go by. The Bishops, it seems, would be willing so accept it if amended as to eighteen different provisions. They strongly condemn those clauses relating to emigration, on the ground that Ireland, if properly governed, is capable of sustaining a population at least three times as large as it now holds. Meanwhile the landlords are not idle. We read of nothing but sheriffs, bailiffs, peelers, troopers, and the movements right and left, forward and backward, of this gallant crow-bar brigade. Some very pretty backward movements have been executed, but, as a rule, where resistance is shown by the peasantry, bloodshed and murder by the armed minions of the law is the result.

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The Quebec legislature is again in session, with very pleasant prospects for May and June. It is evidently the desire of the Government to dispose of the North Shore Railway, the sale of which would bring temporary relief to the treasury, and report has it that several offers for the purchase of the line have been received. Of course, there is the usual number of savory stories in circulation about the administration of the Railway and other departments, and investigations without end are threatened. Likely too there will be a lively and interesting debate on the proposed Act to enlarge the powers conferred on the Laval University at Quebec by the Royal Charter of 1852. The "Ecole de Melecine" of Montreal intends to show fight on this issue.

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The month of April brought us an Encyclical Letter of Our Holy Father, Pope Leo XIII, proclaiming an extraordinary Jubilee *Urbi et Orbi*, commencing the 10th of March, Feast of St. Joseph, to continue, for Rome and for Europe, until All Saints' Day inclusive, for the rest of the world until the end of the present year. On Saturday, 30th, from the belfries of all the Catholic churches in this city a glad peal rang out, to announce the opening of the Jubilee in the Diocese. This great event was celebrated with most solemn ceremonies in the Basilica, and hundreds of the faithful began at once to fulfill the prescribed conditions—praying, fasting, giving alms, visiting the churches, and approaching the sacraments. Here are the marks and signs of a lively faith. Good works! Good works! "Faith without good works is dead." The Jubilee imposes extra arduous duties on the clergy. They do not complain, but rejoice as they shoulder the burden, for it is sweet and light to the minister of Christ, who labors only for the salvation of souls, the greater glory of God.

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Not the least important and interesting event to the Catholics of Canada was the arrival and installation of the Right Reverend James Vincent Cleary, D. D., Bishop of Kingston. His Lordship is, we believe, the second Irish Bishop to land upon American shores. The first was the late Bishop of Ardagh and Apostolic Delegate, of revered memory. Bishop Cleary comes to remain, to live and die with his flock—first Pastor of the premier Diocese of Ontario. His reception by priests and people was a real old Irish welcome. All the Bishops of the ecclesiastical province, except His Lordship of Hamilton who was ill, with the Bishops of Ottawa and Montreal were present to do honor to their illustrious brother. *Ad multos annos!*

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EDUCATIONAL NOTES.

At the reception of Bishop Cleary, the College of Ottawa was represented by the Revd. Fathers Barrett, Professor, and Provost, Bursar, and St. Michael's College, Toronto, by the Very Revd. Father Vincent, President.

The destruction by fire of the College of Rimouski is a severe loss to the lower St. Lawrence district. The building was one of the finest in Quebec, and was only partly insured.

At the closing exercises of Queen's College, Kingston, the honorary degree of L. L. D. was conferred on Mr. A. Todd, Librarian of Parliament.

The following is the High School Inspector's opinion, after examination, of the Boys' High School taught by the Christian Brothers in this city:

OTTAWA, 26th April, 1881.

I have this day visited the class in the Queen St. School under the care of Bro. Severus. I examined it

in Arithmetic and Euclid, and the performance of the pupils was very good. Their writing I also found very good.

(Signed,)

J. M. BUCHAN.

27th April, 1881.

I have this day visited the classes taught by Bros. Sanctulian and Sebastian. The performance of the pupils in the subjects in which I examined or heard them examined was satisfactory. My opinion is that this is a well managed school. It is to be regretted that the building and rooms are not better suited to the purpose for which they are used

(Signed,)

J. M. BUCHAN.

It is to be hoped the Separate School Board will attend to the last remark, and secure a more suitable building for this school.

The Reverend Brothers Claude and Cochin O. M. I., Theological Students at the College of Ottawa since September last, have left for the Indian missions of the North West. They were members of a large community of Oblates who, by the decrees of the tolerant and liberty loving Republic, were obliged to leave their native France for worshipping God according to the dictates of their conscience. May God speed them, and bless their labors!

Two of the reasons why every parish in New York City has not its school are, according to Bishop McQuaid, "because of heavy indebtedness incurred in erecting expensive churches for parents, and because in some neighborhoods fine music is held of more account than the care of the young."

The Boston *Herald* says:—"Ralph Waldo Emerson tells his daughter that it matters little what she studies, but everything with whom she studies. Our modern manipulators of educational appliances have made it appear that the reverse is true. Let but the system and the method be perfect and it matters little who guides these children to the knowledge bounds. Out of this policy has come (1) the degradation of the teacher, (2) the over-burdening of children with school work, (3) show, brilliancy at the expense of thoroughness, (4) too much supervision."

Bishop Spaulding, of Peoria, thus states the Catholic position on the school question: "We are not opposed to universal education, or to taxation for schools, or to compulsory education, or to methods and contrivances of whatever kind by which knowledge and enlightenment may be diffused through the masses of the people. In this direction Catholics are willing and anxious to go as far as others; but they are opposed, necessarily and unalterably opposed, to any and all systems of education which either ignore or exclude religious knowledge."

Bishop Elder writes:—"The care of our Catholic children is probably the most urgent of all our obligations just now.

We admire, indeed, the zeal of our fellow-citizens in behalf of education; though we cannot but deplore the serious errors too commonly prevailing in their ideas of what constitutes true education; and grieve over the dreadful moral and social evils which the present method of public education manifestly fails to diminish, and we fear it much increases them.

But while we respect the liberty of our neighbors to

educate their children according to their own views; we are bound to exert ourselves to the utmost to have our own well trained in the knowledge and virtue which will make them good Christians, and consequently faithful and useful citizens.

The first step is to make our schools truly efficient, in both religious and secular teaching. You labor, of course, under a heavy disadvantage, since your congregations are obliged, first, to contribute to the education of their neighbors' children, by public taxes; and afterwards, out of their poverty, to support their own schools without help from their neighbors.

But this is one of the best burdens which God so often leaves on His servants in this life, on purpose to stimulate them to greater efforts; and to give Himself an occasion for showing His power and love, by blessing them with success beyond their own means.

Never cease, therefore, striving for the perfection of your schools, so that parents "seeking first the Kingdom of Heaven" for their children, shall have added to them also secular learning equaling or surpassing that of their neighbors, in all things that will serve the children practically to work their way through the world.

Instruct parents, both in public and in private, that if they deprive their children of the benefit of Catholic schools, when they can be had, they wrong their children grievously. And they will feel the consequence even in this life; when those children, brought up with less love and fear of God, will prove deficient also in love and reverence for their parents; deficient in fidelity to their duties among men; deficient in respect for the laws and good order of their country.

And this is the most important part of parents' obligations to Almighty God; they are bound to listen to the teaching of their pastor. If any think they have reasons sufficient to hinder them from sending their children to the Catholic school, it is for their pastor to judge whether the reasons are truly sufficient before God.

"Parents," says the *Canada School Journal*, "should consider, when they hear a complaint of a teacher from

their child, how very difficult it is, even when no deceit is intended, for a child to take a just or accurate view of the relation between himself and the administrator of school discipline, how much that difficulty is increased by the comments and sympathies of other children, and how fatally it is sure to be perverted into falsehood if the parent shows a disposition to side against the teacher."

The Ottawa Separate Schools are taught by 20 Christian Brothers, 27 Sisters of the Community of Grey Nuns, and two lay-teachers. It is expected that the staff will be increased after the summer vacation. Over two thousand children are in attendance at present.

In one of his admirable pastoral letters Bishop McQuaid, of Rochester, says: "A great help in the education of children is to be found in providing them with good reading. Not alone for children is this a help, but for adults as well. The power of the press, for good or for evil, is felt in every house in the land. So many read the newspaper that the few who do not, come under the influence nevertheless of those who do. From one cause and another, our American youth hunger after the printed page. They will read good literature, not perhaps the highest in tone and character, if they can obtain it, but such is the weakness of human character unaided by God's grace, that they will devour with greater avidity the pernicious publications of panderers to depraved and corrupt taste. We warn parents against the danger of permitting in their houses unwholesome reading of any kind, calculated to corrupt faith or morals. They must, therefore, watch the newspaper, the novel, the magazine, the book. Sometimes the poison in the newspaper lurks in the unsuspected advertisement; then it permeates stories of doubtful character; then it is found in sneers and slurs against religion and its ministers; and, last of all, in the labored article, or editorial."

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