

Irish Church to the Rock of Peter will be loosened, or perhaps snapped asunder. Veneration will give way to dislike, dislike to hostility, and between hostility to the priests and a total disregard to religion, there are only very few steps. Whereas, if the priests be men of God, devoted to His service, devoted to prayer, to the fulfilment of their duties to the Church, then the people will still continue to love and venerate them, and all the stratagems and wiles of Satan will be completely baffled. Persecution will only endear still more the priests to the hearts of their people. It is by these means that we are to transmit unimpaired the faith which was bought for us on the Hill of Calvary, and preserved not only by the direct grace of God, but by the heroic sufferings of our ancestors. It is by these means that we shall be enabled to transmit the faith to future generations, to be to them the fruitful source of everything good. But, how are we to obtain this sanctity of life so necessary for our own salvation, and the salvation of our flock? It is by keeping constantly before our eyes the great Model of Sanctity, Our Blessed Lord and Saviour Jesus Christ, and by endeavoring at all times to fashion our words, our thoughts, and our actions on His bright example, so that we may be qualified to say to our flock what St. Paul said to the Christians of his day—"Be ye imitators of me as I am of Christ Jesus." Now what were the virtues which Our Blessed Lord displayed in His own person, and proposed for our example? First, He was humble; He lowered Himself to the deepest humiliation; He was born in a vile stable, and He expired on an infamous gibbet. After being spat upon, struck on the face, hooted as a fool, derided as a mock king, and scourged at a pillar, He was crowned with thorns and crucified. Oh what an example of humility is this! And He enforces example by the truths He enounces. He has told us that the true path to lasting grandeur is the path of humility. He has warned us that unless we become as little children we shall not enter into His kingdom. He has told us that he who has humbled himself even as a little child shall be the greater in the kingdom of Heaven. He assures us that the poor sorrowing publican, notwithstanding his misdeeds, of which he repented, was far greater in the sight of God than the proud Pharisee with all his showy virtues. Now this virtue of humility is certainly the groundwork, the basis of all that is solid in the Christian character. Pride is the mark of Satan upon the soul. Pride is the source of innumerable sins in all, and especially whenever it is found in the clergy. It is the source of disobedience, quarrelling, detraction, of enmities, and, worst of all, of heresies. What was it that led those men, Arius, Nestorius, Eutyches, Pelagius, Photinus, Luther, Calvin—what induced these men to rebel against the Church of God, leading myriads with them to destruction? What was it but intellectual pride? Then it is for us to search into the recesses of our own hearts to see whether that vice of pride, that fatal intimation of the mind dwells within our bosoms. Are we humble? Are we better pleased to minister in the lower places of the sanctuary than in its exalted stations that involve the terrible responsibility for the greater number of souls? Are we free from ambition? Or, on the other hand, are we habituated to dwell upon our learning, upon our talents, upon our eloquence, or upon our virtues? Do we bear with slights, or do we not take fire at the least affront, real or supposed? Oh, if such be the case, let us implore of Almighty God, through the intercession of the greatest created model of humility, the humblest of all creatures, the blessed Mother of God, to grant us the grace of true humility; which, by making us imitate Christ in this world, will insure for us a place near Him in His own bright kingdom in the next. But Christ was not only humble; He was also meek. The bruised reed He did not break; the smoking flax He did not extinguish. He bore not only the ignorance, the stupidity, the contentions of His disciples; but He bore also the outrages, the savage cruelties which were heaped upon Him. And when the yells of gratified malice mocked at every death throes that quivered through His lacerated frame what was His petition to His Heavenly Father? Was it for punishment on those ungrateful beings? No. "Father," He exclaimed, "forgive them; they know not what they do." Oh, this is true charity. This is the charity that we as priests and Bishops are called upon to imitate. If we wish to be recognised as the true followers of Christ on His Judgment Day we must love all—whether friends or foes, whether strangers or our fellow-countrymen; whether those of our own religion or those who are unhappily wandering in the mazes of error. We must love especially the members of our flock, not only in word, but in deed and in truth. We must love even them when their misdeeds wring our hearts with anguish. Our love must pursue them in their wanderings, hoping all things, bearing all things, ready to sacrifice ourselves for their everlasting happiness. But the great virtue that appeared in the conduct of Our Blessed Lord was devotedness to His Father and His Father's interests. He came into this world, as He says, not to do His own will, but the will of Him who sent Him. What are the first words recorded of Him? "Do you not know," said He to His blessed mother, "that I must be about My Father's business?" What meat refreshed Him in His weary journey in quest of lost souls? He tells us Himself it was the doing the will of His Father. It was this that caused Him to have recourse to prayer as His best consolation amidst all the ingratitude that He met with from men. After days of fatigue he spent all nights in prayer, as the Evangelists assure us. When at Jerusalem He was accustomed, when the shadows of evening were falling upon the earth, to retire to the dark olive grove, and there pour forth to His Heavenly Father expressions of burning love and petitions for unhappy man. And so invariable was this custom that the traitor Judas, without the slightest hesitation, meeting the satellites of the High Priest, went to the garden, certain that he would there find his betrayed Master in prayer. This is the great virtue at which we should all aim. This ought to be the true characteristic of the priest. This it is which will render his yoke sweet and his burden light. Form all the resolutions we may, our resolutions shall be broken, our courage

shall fail, and we shall find our struggles against unruly inclinations too wearisome, and the temptations of life too powerful for weakness such as ours. But if we love God in the way He commands—with our whole heart, our whole soul, with all our mind and all our strength, then virtue, instead of being a wearisome task, will become the source of the greatest delight, producing in us that blessed peace, that banquet of the soul, that sunshine of the heart, which true lovers of Christ will always enjoy. Now is this devoted love of God the mainspring of all our actions? Is it for this we have labored? Is it for this we have prayed? Is this the animating principle of all our conduct? If it is not, if we do not give our hearts fully to God, then, indeed, we shall wander away from His service, and we shall become the odour of destruction instead of the odour of life to our flock. Let us remember at all times that if we had faith to remove mountains, if we had the gifts of prophecy and of all knowledge, if we spoke with the tongues of angels, still if we had not that full and all-penetrating love of God, we are as worthless in His sight even as sounding brass and tinkling cymbals. Humility, patience, and charity, devoted love of God, are the graces we ought to imitate from the example set us by Christ. Let us pray to Almighty God that we may copy them into our conduct; that we may disregard the pleasures and pomps of this world, which He despised; and which on our baptism day we promised to renounce. Then we shall be as living gospels to our flock. They shall see in our conduct how Christ would have acted under similar circumstances; their hearts shall be still united, that so the faith shall be preserved and transmitted from generation to generation, to be the best blessing to God's people. And if in cultivating a spirit of holiness to enable us to triumph over every temptation, we find constant watchfulness and every sacrifice of inclination necessary, let us go in spirit to Pilot's hall or to the hill of Calvary, and see how the Son of God loved us, how His love was written for us by the scourge that tore His back, and the iron nails driven into His quivering hands and feet; let us there think of the amazing reward which He has prepared for us. Generous as we may be towards Him, God will never be outdone in generosity. There is not a sacrifice which we make for Him that He will not abundantly repay, and in a manner worthy of His own most bountiful nature. He has promised that He will seat us on His throne; that we shall enter into joy; that we shall have all that bliss which the human heart could not in its present state endure without absolutely breaking with delight, and which, even in its disembodied state, it could not bear unless it was fortified by another gift from God—the light of glory. Let us then constantly think of these immense rewards, for we are assured that "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the joys which God has prepared for those who love Him."

When the sermon had finished the Cardinal took his place at the faldstool before the altar and intoned the psalm "*Salvum me fac*," which was continued to its close by the prelates and the choir of priests. His Eminence then pronounced the solemn invocation to the Holy Ghost that He would descend upon the Council and guide its deliberations, so that no human consideration—neither fear nor favor—should cause its members to deviate in the least degree from the way of truth and justice. The Litany of the Saints was next sung, His Eminence invoking a blessing on the Council before the conclusion of the supplications; that portion of the Gospel of St. Luke which records the sending forth by our Lord of His Apostles "to preach the Kingdom of God and heal the infirm" was chanted by the deacon; the hymn of the Holy Ghost was again solemnly and impressively given by the assembled ecclesiastics, and the public portion of the inauguration was then completed. All not belonging to the Synod were requested to retire, the chapel doors were closed, and the Council went into the session for deliberation and for business.

It will, no doubt, have been remarked that we have made no mention of a lay attendance at the ceremonial. There were, indeed, some of the laity present, but they were very few. This is easily accounted for. The College chapel is very small, and it was feared that if any public intimation were given that the laity would be admitted to the function such numbers would have come as it would have been found absolutely impossible to accommodate in the chapel. We need not say that this absence was not caused by any want of reverence to the solemn and touching rite of the day—they would have been present in thousands if room for the thousands could have been provided. If they were not present in body, they were present in spirit, and we are sure that there was not a parish in Ireland in which many and many a prayer was not offered yesterday for every needful light and guidance for the venerable assembly that is now congregated in Maynooth. Had the new church of the college, for which all so anxiously longing, and whose want was never more painfully felt than on yesterday, been in existence in all its true proportions and capacities, it would have been found only too limited to have received all of Ireland's priesthood and laity who would have gladly thronged to the function of the Council's inauguration.—*London Tablet.*

ENGLAND AND FRANCE AS WINE DRINKERS.—Mr. Vizetelly in his "Wines of the World" tells us that, with all the increased consumption of wine in the United Kingdom, a comparison of the quantity drunk during the year 1872 by 1,851,792 Parisians, with the quantity consumed during the same year by 31,628,338 inhabitants of Great Britain and Ireland, shows how little a wine-drinking people we really are. The Parisians drank no less than 85,849,304 gallons of wine, equal to 40½ gallons per head, whereas the entire population of the United Kingdom drank merely 16,878,169 gallons, or less than one-fifth of the quantity consumed by the inhabitants of Paris alone, and only a little beyond half a gallon per head.

FORGED BANK NOTES.—Her Majesty's Consul at Stockholm reports that the banks in Sweden will no longer cash Bank of England notes, in consequence of the numerous forgeries said to be in circulation on the Continent.