

## THE BLESSED CHANEL.

A TRIDUUM in honour of the martyr of Futuna was celebrated at St. Mary's Cathedral, Sydney, beginning on Sunday, April 27. The following is the report given by the Sydney *Freeman's Journal* of the discourses delivered by Cardinal Moran and the Bishop of Matland:—

The discourse of the Cardinal was, in a manner of speaking, the key-note of the most interesting and impressive series of sermons. His Eminence briefly sketched the life, and labours, and characteristics of the meek-mann-red, courageous and devoted priest who, after labouring heroically amidst privations and perils innumerable at Futuna, finally met his death in the most tragic manner at the hands of the natives to whom in the fulfilment of his self-sacrificing mission of peace and charity he had been preaching the gospel of Christ. The Cardinal explained that Father Chanel was one of the little band of Marist missionaries who in 1836 enrolled themselves under the banner of Immaculate Mary before the altar at Fourvieses, in Lyons, and registered a vow to consecrate their lives to God's service in far-distant fields of labour and sacrifice. Father Chanel and his comrades, who elected to go to the South Sea Islands, took with them little save their little crucifixes, a banner of Our Lady, and their rosaries, and in these emblems of their faith they placed their hope of subduing the pagan natives, cursed with all the worst vices of a savage race, and of winning them over to the fold of Christ. Upon the arrival of the little band of missionaries at their appointed field of labour in "the lovely islands set in the soft and sunny waters of the Pacific," they were met with rebuffs by those in authority, and after being at first refused permission to carry on their mission, were eventually allowed to proceed to Wallis, which at that time was known only for the savage hostility of the natives towards strangers. Some time before the arrival of Father Chanel an armed expedition of Protestant missionaries had been massacred by the natives at Wallis. Without the aid of arms or force of any kind Father Chanel won the friendship of the chieftan and the natives of Wallis and Futuna, and though suffering many hardships, enjoyed an immunity from personal violence. Father Chanel elected to labour at Futuna—a lonely man amidst a race of savages—leaving his brother missionary at Wallis, and at Futuna he lived for three years, making very few converts to Christianity, but at the same time winning the friendly sympathies of the natives. Though the poor missionary was unable to make anything like progress in his work of evangelising the natives—his converts in three years numbering only four or five—the king professed to entertain a fear that the missionary would succeed in overthrowing their own pagan religion, and orders were given for the poor priest's death. How the pious missionary was attacked in his rude hut, and the sentence of the king carried out with savage ferocity, was in a few pathetic words told by the preacher. The death of the pioneer missionary of the islands singularly enough was followed by results which afforded striking proof that in modern as in ancient times "the blood of martyrs is the seed of Christians." Father Chanel's heroic labours were rewarded by a golden harvest, for the whole of the native inhabitants of Futuna and the neighbouring islands, some 4000 in number, embraced the faith for which Father Chanel had given his blood. The Cardinal went on to show how a church had been erected on the spot consecrated by the martyrdom of Father Chanel, and mention was made of the circumstance that the four natives who, in the blind fury of their Paganism, were the instruments of the martyr's death, being converted to the faith, were among the most devoted workers in the building of the chapel. In conclusion, the Cardinal said that all the Catholics throughout Australasia would rejoice with the Marist Fathers in celebrating the festival of one who had nobly won the martyr's palm and crown, and who had special titles to the veneration and affection of the members of the Australian Church. Assembled around the altar that day to pay homage for the first time to the saintly missionary who had now been enrolled among the glorious heavenly white-robed army, it was fitting in lifting up their hearts to God and seeking the intercession of Immaculate Mary that they should seek also the intercession and the blessing of the first holy martyr of the Southern Seas.

Bishop Murray, in the course of his discourse on Tuesday morning, said that in coming from his diocese to participate in the festival he experienced a twofold pleasure, for he had come there not only to pay homage to the Blessed Chanel but also to show his regard for the devoted Marist Fathers, and to testify, as he could from some 24 years' experience, to the great and far-reaching good that had resulted from their unsurpassably zealous and self-sacrificing labours in the cause of religion and Catholic education. He had been privileged with a brother Australian Bishop, Dr. Corbett, to be present in Rome at the beautiful and imposing ceremonies in connection with the Beatification of the saint and hero whom the Marist Fathers by the best and dearest of titles could probably claim as their own; and this fact intensified his sense of consolation and gratification in being permitted to take an humble part here in Australia in the celebration of that holy and memorable event. He rejoiced that one of the saintly Marist Missionaries had been raised to the honours of the altar, and he was sure that in expressing this feeling of gratification he could speak not only in his own name, but on behalf of the Cardinal-Archbishop, and the whole hierarchy and priesthood of Australasia, and, indeed, on behalf of all the members of the Church in this part of the world. The Marist Fathers had won the affection and gratitude of the bishops, priests, and people, and he was glad that an appropriate opportunity had been afforded him to bear testimony to the value and fruitfulness of their labours, and to give expression to the admiration he had so long entertained towards this devoted body of missionaries. He well remembered the introduction of the Marist Fathers to that important district, and he had been a witness to the perfect fulfilment of the pious hopes of the Venerable Archdeacon M'Encroe, to whom the people of Sydney owed the blessing of the presence of the Fathers in their midst. He was himself under heavy obligations of gratitude to the Marist Fathers. He could never forget the mission conducted in

his diocese for three months in 1868 by the saintly Father Mounier, the blessed fruits of which remained to the present day. As all present well knew, the Marists had laboured with great heroism in the southern islands, in which so many of their names were held in benediction. He had never had an opportunity of witnessing the wonderful results of the labours of the Fathers in those island missions, but he hoped in a few months to visit one of the special fields of their holy and successful labour. It would doubtless interest all who had taken part in that glorious festival to know that preparations were being made for a festival of a somewhat similar character in the island with which the Blessed Chanel was in an especial manner identified. A number of prelates and priests, with the Cardinal Archbishop at their head, intended in September next visiting the island of Futuna with the object of honouring the martyr's memory on the very spot consecrated by his holy death. He hoped to be privileged to join in that demonstration of veneration, and in paying homage to the Blessed Chanel at the scene of his martyrdom, he (the bishop) need hardly say, they would invoke his blessing on the whole Australian Church and on the labours both of priests and people throughout the colonies. In conclusion, the preacher said that he knew no more effectual way of showing their veneration for the Blessed Chanel and of procuring the blessing of his intercession in Heaven than by imitating the saintly man now elevated to the glorious army of martyrs in his devotion to the Blessed Virgin and in his daily practice of the recital of the Holy Rosary.

## THE ORATOR.

TURNING from the Press to the orator, the other great instrument in the overflow of words, it is to be observed that the amount of speech-making on all sorts of occasions and all kinds of subjects has increased beyond the fashion of former times in nearly the same ratio as the outpouring of the Press. For this, indeed, the Press is largely responsible. The custom of reporting, after some fashion, speeches the most ordinary and commonplace, a weariness often to the hearers and of no interest to anybody else, has set thousands of tongues a-wagging for the glory of getting into print. They are reported, not because they are of any importance, but because the daily necessity for material to fill up the newspapers is often urgent, and must be supplied from all available quarters, at whatever expense of dullness or inaccuracy, when more interesting news does not transpire.

But the same influence that has so stimulated oratory and increased its volume has at the same time diminished its quality by destroying its best element. The newspaper Press has turned the orator into an essayist, and usually a dull essayist, at that. The essence of a good speech upon ordinary occasions is its adaptation to the tone and spirit of the surrounding atmosphere—its sympathetic touch with its hearers—the indescribable magnetism born of time, place, circumstance and personality—the charm of utterance—the inspiration of the hour. Fox's remark, that if a speech reads well it was not a good one, had great truth in the day when speeches were speeches, and not essays. The speaker nowadays cannot address himself to his audience; he must harangue Christendom through the next morning's papers; he is weighted all the time with the thought of how what he says will be made to read, and what will be said of it. The unhappy orator who, ignorant or forgetful of the presence of reporters, and relieved of the incubus of their anticipated butchery, takes his tone from the occasion, loses for the time the painful self-consciousness which is the bane of public speaking, and speaks naturally, easily, and perhaps with feeling and earnestness the words that are given him, may make, so far as his immediate audience is concerned, a most successful and felicitous deliverance—quite the next best thing to silence. But the blood will run cold at the travesty that will appear next day in print, when a reporter's misunderstanding of it has been condensed into reporters' English. Its wit, its humour, its point, its effectiveness, its eloquence, if it chanced to rise so high, have all disappeared, and in their place comes a disjointed and incoherent jumble of platitudes, expressed in the worst possible language. So, to avoid being thus made ridiculous, he must write out and recite an article that he can give a copy of to "the Press." Nothing can be more unlike than an essay for publication and a speech, which, to meet the requirements of common occasions, should in a great measure be extemporaneous, at least in its language. The article may read fairly well; as a speech it is prosy and artificial, wearisome to the hearers, and without immediate effect.—*Scribner's Magazine.*

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Female Pooch Bahs are not entirely among what "Jeemes Yellowplush" called the "higher sannies" of England. In a London weekly paper an unknown woman denounces a countess who advertises that she is willing to present Americans at court and to society generally during the coming London season, in consideration of the sum of 5000dols. paid in advance. The paper says this lady should be rechristened the Aristocratic Jeremy Diddler, and trusts that few English ladies will consent to receive Americans thus chaperoned. It is denied that the Countess is lady Str. dr. ke. ore of the writers on the staff of the *World*, of which Edmund Yates is the proprietor, and the mother of the second of the Address to the Throne in the House of Commons at the re-opening of Parliament,