

point we have to say that the Dominion have waited for the pleasure long while he has refused to take a step toward the restoration of rights. He may act even sooner to do so, but the time is to continue beseeching a government to treat us with kindness in a matter of legal and natural right.

TURKISH ATROCITIES.

George H. Filian, former pastor of an Evangelical church at Marsovan, but now an Armenian citizen, having been sent to Turkey for preaching, one of the causes of the massacres was the appearance of some of Sanky's hymns, which have been introduced into that country and are popular with the Armenians.

The hymns which attracted attention of the Turks was one with the stanza, "Forward, Christian soldiers, marching as to war, with the cross of Jesus thine on before."

Persons will scarcely be able to smile when informed that this was translated into Turkish, and interpreted as a denunciation of the Armenians to an insurrection against the Sultan. The attention of the Sultan's advisers was called to this and hymns which seemed to be warlike in their tenor, and insurrection was reached that the Sultan were a band of rebels with intention. There were equally seditious, such as, "O Fort for I am coming;" and an armor-bearer proudly inviting to follow at the King's side.

All these, and certain of Scripture which contain allusions to arms or battles, were threats against the Sultan; the Turks made up their mind an insurrection was being hatched, and there was great alarm and the authorities.

It was decided to forestall the insurrection, and the massacres ensued and carried out to a number and lessen the probability of a successful uprising.

A teacher who took for his text of the Lord's prayer: "Thy come" was arrested on the pretext of the glorification of some Turkish ruler, and his life was in danger until, through the intervention of the British Prime Minister, he was released on condition that he leave the country and never return. The decree of the Sultan is in force in Turkey, there is no appeal of the case and no appeal. The accused must submit, and himself well off if he escapes punishment and not death for his sin, even though he may be of any crime.

Punishment with which the Turkish authorities have been permitted to their barbarities on such pretexts naturally encourages the Christians to extend their domination over the Christians of the East, but the history of the century shows that they sometimes carry out beyond the limit without forbearance is possible, and not doubt that the time will come when the spirit which animated crusaders will put an end once to the Turkish rule over Christians.

At this moment in arms engaged to throw off the yoke, though the island is but small the Turks have already defeated the in several considerable encounters. On the other hand the Government is deeply in debt and unable to borrow money, as England's chief creditor of the Government little prospect of being that she has already loaned, is used to make further advances; Armenia has been ruined financially, and its population there is nothing left there for the Turks to plunder, neither can they the Bulgarians any more, as it is now practically independent.

The Greeks hope to become annexed to the population of the island of Crete by origin. There will be a disagreement among the whether the annexation to will be allowed, but if left to the will solve their own problem. If the Christian powers do not come to save the Cretans, and to

aid them in their struggle for independence, the least they might do is to let them save themselves, which they are very likely to do if not interfered with by the Powers which have between themselves so many jealousies that they can take no concerted action in any part of Europe or Asia.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

From the pertinacity with which bills for the legalization of marriage with a deceased wife's sister have been brought before the Imperial Parliament session after session, we might imagine that nearly all the inhabitants of the British Isles are anxious to marry their sisters-in-law, as if there were no other woman available to be a Briton's wife except that near relation by affinity.

The bill for this purpose has been passed by the House of Commons year after year, but has hitherto failed to become law owing to the fact that it has been thrown out by the House of Lords. Among the Lords, the Anglican Bishops hold seats, and it is chiefly due to their united opposition to it that it has hitherto failed to pass. But last week the case was reversed, and though the Bishops continued to oppose it as strenuously as ever, it received its third reading in the House of Lords by the substantial majority of 142 to 104. Two Archbishops and nineteen Bishops voted with the minority. The bill must pass the Commons yet; but there is every likelihood that it will become law, as two-thirds of that House are undoubtedly in favor of it, and only the Queen's veto power will then stand in the way of liberty on this point.

Great interest was shown in regard to the bill, and the side galleries of the House were crowded with peepers in anticipation of the discussion, among those present being the Duchess of Marlborough, who is said to have been intensely interested.

The Duke of Argyll denounced the bill as an abomination directly opposed to the Bible, and claimed that it will reduce marriage to mere animalism, and open the door to enormous evils, but it was supported by many of the highest peers, including the Dukes of Connaught, York, and Fife, and Lords Dunraven, Lansdowne, and Roseberry.

Hitherto the list of forbidden degrees of kindred standing on the first page of the King James version of the Bible has been the law of the land, but for many years the marriage of first cousins has been allowed, thus trenching on that list, and the fact was used as an argument in favor of this further encroachment, in opposition to the Bishop of Ely, who maintained that it should remain inviolate.

With Catholics, of course, the law of the Church on this subject will remain intact. Such marriages are forbidden by ecclesiastical law, but because it is an ecclesiastical law the Pope may relax it, and this is sometimes done for grave reasons, though there are weighty reasons why the Church enacted the prohibition, both in this case and in that of cousins.

FRENCH DOMINATION.

Carlyle says that the great achievement of the century is the bringing into existence of an incredible number of bibles. He must have had in view the individuals who chatter about things of which they know just enough to be led into the common vice of loud and sweeping assertion, and those also who obtain their knowledge from the newspaper and platform orator. Not that they are always untrustworthy sources of knowledge, but we have evidence to show that the information they seek to convey is at times sadly deficient as to fact and coherence. Take for example the cry of French Domination that comes from certain quarters. One would imagine that the Province of Quebec had determined to assume the role of Dictator of the Dominion. And this idea insinuates itself into the brains of reasonable men and causes them for the nonce to be led blindly by partisan prejudice. We do not pose as defender of the French-Canadians, but we do say that their past history should be enough to induce all to put away this vain and preposterous idea of domination. Ever since the conquest they have been eminently loyal in their allegiance to the Imperial Flag, and ever since Confederation they have contributed their quota of energy to the upbuilding of our civilization. We do not speak of the days when the lilies of France waved above the bastions of Quebec. The glory of that time is their inheritance. Their explorers cleared the way for the progress of civilization, and their mission-

aries through toil and blood built under that civilization the foundation of religion. Historians have limned these scenes: poets have made them an altar from which they drew the burning coal of inspiration, and we who read them confess that no worthier themes could be the burden of either prose and verse.

But we speak of their attitude since Confederation. Where lies the argument to prove that we are in danger of French Domination? Is it because they muster strong in the Commons? They were stronger in Quebec when they gave the rest of Canada an object lesson in tolerance, by granting Protestants Separate schools. Is it because we hear rumors of a French Republic on the banks of the St. Lawrence? The bitter wound of the conquest had hardly healed when they showed their devotion to their new masters by their heroic stand against the Americans. We challenge our adversaries to point out an instance that may justify them in their desire to excite the citizens of the Upper Provinces against the French-Canadian. Is it because they have not shown in the past a proper appreciation of the benefits of our civilization? They have created it, and for its glory they have hung on its pillars trophies won in the fields of science and literature. They have, as in the past, literary and scientific works of no mean repute. Two of the most cultured men in the Dominion—namely Monsignors Hamel and Ladame—boast that they are citizens of no mean city. The best orators we have are French-Canadians.

But enough. We are satisfied that the childish cry comes from men who have been worsted in the battle of the ballots. They have been beaten, but defeat sits ungracefully upon them. Patriotism cloaks their efforts, but patriotism that has no better proof than senseless drivel and the desire to enkindle the flame of racial and religious prejudice will attain no recognition from true Canadians.

Great stress is laid upon the fact that Mr. Laurier's compatriots are unduly enthusiastic in their joy at his exaltation. Allowing, however, for the enmity of this charge. Mr. Laurier has been called by the people to guide our country, and the sacred duty of all is to assist him in the task.

A FLASCO.

The A. P. A. officials of the United States have announced positively at last that at the forthcoming Presidential election the organization has determined "not to make any manifestation of its strength," but that members "may vote as they see fit and as they have been doing since the order was established." The plain English of this is that the society has been foiled in its efforts to control either the Republican or the Democratic party, and it is therefore desirous of making it appear that it is doing graciously what it has been forced to do—to take a back seat in the present contest.

It is almost a foregone conclusion that the Republican nominees for the Presidency and Vice-Presidency will be elected, and foreseeing that this would be the case the A. P. A. made every possible effort to obtain from them an endorsement, or something which would have the appearance of an endorsement, of their principles, but without success. So angered were they at their failure that the National Executive of the organization denounced Major McKinley in unmeasured terms before his nomination, as having treated them contemptuously; but the denunciation was afterward withdrawn, and though Senator Linton of Michigan and Governor Bradley of Kentucky were named as possible A. P. A. candidates for office their names were finally withdrawn from the field.

The final results of the St. Louis Convention in respect to other matters angered the Apostles still more. They thought to manipulate the convention to appear at least to favor their views, and with this end in view they proposed an A. P. A. plank to be inserted in the party platform, but a telegram from Archbishop Ireland completely upset their plans. The Archbishop explained that the plank was of A. P. A. origin, and that it would be a disgrace to the party to be controlled by that organization, either directly or indirectly. The plank was, accordingly, thrown out.

So great was the indignation of the A. P. A. that a Conference of the leaders was held a few days ago with the object of placing a straight A. P. A. ticket in the field to run for the two

offices, and Linton was again mentioned as the choice for President, with a Kentuckian who stands high in the order for Vice-President. The announcement just made that the members may vote as they please is an acknowledgment of their total failure. The collapse is as complete as was that of the McCarthyites and the P. P. A. at the recent Canadian elections.

EDITORIAL NOTES.

The *Petroleum Advertiser* of last week contained an article on the death of the P. P. A. in the county of Lambton. The editor deals some heavy blows at Mr. Wallace and others whose expressed sentiments have been calculated to build up that despicable organization. Looking at things from the present day point of view, Messrs. Wallace, McCarthy, O'Brien, and others who are too insignificant to mention, have abundant reason to be ashamed of themselves, and it is quite clear they have now no place whatever in the future political life of our country. They have been victims of an inherited North of Ireland anti-Catholic hydrophobia, and we trust they will for evermore cease postponing thought and come down to the level of sensible Canadian citizens.

We publish in this issue a resolution of condolence passed by Branch 23, Seaforth, addressed to Rev. Joseph Kennedy, parish priest of that place, on the occasion of the death of his mother, which occurred at Kinkora a few days previously. We wish to join with the members of Branch 23 in their words of condolence with the respected pastor of Seaforth. The loss of a kind and good mother is a great one, and nature calls forth a pang on such occasions; but the gain for such a woman as was the late Mrs. Kennedy tempers the sorrow of the fond ones left behind. In that part of the country in which Mrs. Kennedy resided for many years, she was justly deemed a model neighbor, a model mother, a model Catholic. Her good works were many, her charities great; and her noble life has, we doubt not, created for her a home in the Eternal Kingdom. May her pure soul rest in peace! And at the great accounting day may we have as good a life record to present to our Heavenly Father.

The 12th July brought forth the usual number of mischievous and strife-creating speeches. Strange to say one of the most notable was delivered by a clergyman named Walsh, at Birr, on Sunday last. Mr. Walsh feels aggrieved that Roman Catholicism should have a hold on this fair Canada of ours by having one of its creed at its head. It will be remembered that from the same element in which Mr. Walsh moves and breathes came a few years ago protests without number against the holding of the premiership by Sir John Thompson—one of Canada's noblest sons—because he was a Catholic. We have yet to hear of the first Catholic who objected to a Protestant, as such, occupying the position of first Minister, and we doubt not the great mass of our Protestant fellow-citizens are not of one mind with the Rev. Mr. Walsh and his Orange brethren. The result of the polling on the 23rd June furnishes ample proof of this. It is time Orangeism withered and died, but this will not be the case so long as there are people in the country who are willing to become foot-stools for selfish and unworthy political demagogues.

Mr. THOMAS CHURCHER, of this city, has written a letter to the *Free Press*, in which he expresses a fear that the people of Ontario will suffer some terrible grievance on account of the return of Mr. Laurier as prime minister. He appeals to the Liberal members to protect the people of Ontario from the consequences which may result because a majority of the members from the province of Quebec are likely to rule the Dominion. He thinks this a most deplorable condition of affairs, because he imagines the people of that province are very illiterate. It would require many columns to deal with Mr. Churcher's contentions at length. We will simply state that he is entirely mistaken in his estimate of the people of Quebec. In this province we too often think that we are a great people; that we possess all knowledge and more than our share of all virtues.

As a sample of the ignorance prevailing in this good city of London, where Mr. Churcher resides, there were three hundred people who did not know how to mark their ballots, at the late election, and one returning officer rejected fifty-one ballots because he could not recognize his own hieroglyphics on the ballots which had previously passed through his hands. In nearly every other constituency of Ontario there is a similar condition of affairs. We have yet to hear that the habitants are so ignorant that they do not know how to mark their ballot. Mr. Thomas Churcher is evidently one of that portion of the Anglo-Saxon race who imagine that they are born to rule and that all others are nonentities.

Among the methods proposed for the simplification of the calendar, one by Mr. John S. Brooks is worthy of consideration. His proposal is that the year should be made to consist of 13 instead of 12 months, each month consisting of exactly 4 weeks, except the thirteenth month which would have 29 days, and in leap year 30 days. By this arrangement the first 12 months of the year would always begin on the same day of the week as January 1. The moon's changes would also occur on nearly the same day of the month throughout the year, and many calculations such as interest, the dates of maturing notes, etc., would be greatly simplified. The dates of feast days, legal holidays, etc., except New Year's day, would be changed, but people would soon become accustomed to the change, and the advantages would be considerable if the proposed plan were once adopted. Of course a new name would have to be found for the new month. Mr. Brooks would call it Lunar.

The announcement has been made officially that delegates to the Irish Race Convention will meet in Dublin on September 1, 1896, to reconstitute a United Home Rule party and "satisfy the yearnings of the Irish race all over the world for a thorough reunion of the political forces of Ireland." The branches of the Irish National Federation of America have been called upon to elect delegates, each branch sending one delegate who must be an enrolled member or a contributor to the support of the Home Rule movement. The election of delegates will take place at a special meeting of each branch, to be called for that purpose. Thus the patriotic suggestion of His Grace the Archbishop of Toronto goes into practical effect, and we sincerely hope that the result will be a complete restoration of peace and good-will among the Irish parties.

ONE of the ridiculous reports circulated by certain newspapers is that the Catholic Hierarchy is endeavoring to obtain the direction of political affairs. There are some dyed-in-the-wool bigots who believe it and who imagine that priest and prelate carry around with them inquisitorial racks and pincers for the benefit of their brethren outside the fold. The action and influence of such an enlightened body of men as the spiritual princes of Canadian Catholicism would have a very beneficial effect, but such a desirable event will not be brought about by them. They are content by word and example to teach their spiritual children the dignity and duties of love of country. Their ermine will never be soiled by the mire of party politics, and if an episcopal voice in warning or denunciatory tone should be heard we should be slow with reproof or condemnation. Those on the mountain see farther than those in the valley. More than once have they written on the pages of our history the proofs of their fidelity to our institutions. This, we know, is commonplace. It is unquestionable, and yet we have small souled men all over Canada who do not scruple to judge hastily and rashly the conduct of men who, matured in mind and wisdom, are bearing nobly the burden of the Episcopate.

THE two great parties of the United States have now their candidates selected for the coming Presidential election, Messrs. Wm. McKinley of Ohio and Hobart being the choice of the Republicans, and Messrs. Bryan of Nebraska and Arthur Sewell of Maine the nominees of the Democratic Convention. The Republicans have taken their stand on the platform of sound money, gold being the basis of the currency, but the advocates of an unlimited silver issue on the basis of 16 to 1 have so risen in influence that they had complete control of the Democratic Convention, and the Democratic candidates were selected to maintain this standard. This means that silver money will be coined on the hypothesis that 16 ounces of silver are equivalent to 1 of gold. On this basis the silver dollar will continue to be worth in

reality only 52 cents. Debts paid to foreigners on this basis will be really a repudiation of part of the obligation, and there is little doubt that if the business of the United States is carried out on this principle trade will be greatly embarrassed. There has not yet been any panic in stocks on account of the attitude of the Silverites, but this is probably owing to the fact that the belief is very general that the Republicans will win. The Eastern delegates to the Democratic Convention refused to take part in the nomination of candidates, on account of the monetary platform adopted, the whole East being in favor of the gold standard. The proceedings of the Convention will result in a new division of parties, as the currency issue is a cause of division between Republicans as well as between Democrats.

THE North-West Baptist Convention has passed a resolution condemnatory of Separate schools supported by money grants from the State. The resolution is as follows:

"Whereas, Baptists are and ever have been opposed to the teaching of religion by the State or the support of denominational schools by money grants; we, in convention assembled, as representing the Baptists of Manitoba and the North-West Territories, hereby place ourselves on record as determinedly opposed to all legislation not strictly in accord with the most absolute separation of Church and State, believing, as we do, that the teachings of new testament and a recognition of equal rights of all citizens unite in this demand."

The Baptists have certainly missed the point at issue with those who have a different opinion from themselves. No one asks that the State should teach religion, or should discriminate in favor of any religion; but where there are parents who believe that there should be religious teaching in the schools, and who are willing to bear the expense of establishing it, we say these parents should not be compelled to contribute, directly or indirectly, to a second set of schools for the accommodation of the Baptists or others who want a purely secular education. If the Baptists want to abolish religious teaching let them manage the schools of their choice in their own fashion, but they must not be allowed to force their hobbies on all the rest of the population of the country. It is the attempt to inflict this injustice to which we offer our strenuous opposition. We wonder, however, where in the New Testament the North-West Baptists have found that religious teaching is a wrong. If they have found such a passage, it must be in the Bible they have issued to suit their own views. It is certainly not in the one written by the Apostles and Disciples of our Lord—or are they merely drawing the long bow?

THE London *Telegraph* in reporting the proceedings of the Christian Evidence Society cites an example given by one of the speakers how strangely some people mistake the meaning of passages of Scripture, and in consequence sometimes lose their faith. The speaker met a man in a midland town who had lost his faith because of a difficulty regarding the ark. "I do not like," he said, "to refuse to believe in its size, or its build, or in the number of animals it contained. That is all conceivable, and doubtless correct. But when I am asked to believe that the children of Israel carried it about for forty years in the wilderness—well, my faith breaks down."

It was only when pictures of the two different articles, the ark of Noah and the ark of the covenant, were shown him that his faith was restored, and he acknowledged that it was quite possible to take from place to place the ark of the covenant, which was about 45 feet long.

We suppose that every community is afflicted with that species of individual called the "croaker." Nothing pleases him. He delights in acrid criticisms on politicians, literateurs, and above all on clergymen. Surrounded by a few "ne'er-do-wells" he dilates on the useless expenditure in the parish, or on what he is pleased to term the apathy and lack of interest with regard to the interests of the parishioners. One would imagine that he was inflamed with zeal for the welfare of religion. But of all the useless specimens of humanity, the religious croaker takes first place. He is out of the way, when money is needed, and when his fellow-parishioners are working hard to make a picnic, etc., a success he is present to do the counselling and directing. At a meeting of some society he is in his glory. Motions and amendments run freely from his lips. He questions now and

then the ruling of the chairman; in a word, he retards the business of the society and goes home confident that his empty clap-trap was pregnant with sublime wisdom. Such individuals are inimical to the progress of any organization, and the sooner they are reduced to silence the better it is for all concerned. Their declamatory efforts produce sometimes but a feeling of annoyance, but at others they tend to engender a critical spirit that disturbs the harmony and leads to strife and dissension. We have seen societies that bade fair to pursue a course of usefulness for years, disrupted and destroyed because a few members maintained in their over-weening self-conceit, that their views only should be adopted. Where such a state of things can exist, then you may regard that particular society as dead. Its life-blood comes from the united action of all the members and not from the orations of windy individuals.

THE Boer Republic of the Transvaal is the most intolerant of civilized nations of the present day, in regard to religion. The Dutch Reformed Church is established by law, and the members of the Volksraad must be Protestants of some denomination, so that Catholics and Jews are excluded from all share in the government of the country. Even Protestants of any other than the Dutch Church cannot be chosen President or as members of the executive council, and Catholics are not allowed to build churches. Foreign settlers contribute the greatest part to the public treasury, being heavily taxed, yet they are not allowed to vote, and it was on account of this that the foreign element in Johannesburg made a strike for greater privileges by inviting Jameson to make his unsuccessful raid. Fear of the Boers prevented the Johannesburg people from co-operating with the raiders, and thus Jameson was badly beaten. The native races and all persons of colored origin up to the fourth generation cannot hold land or obtain any civil rights.

CATHOLIC PRESS.

The Vicar of Christ has again vindicated his title by addressing a personal letter to King Menelik, asking for the release of the two thousand Italian prisoners of war from a fate worse than death. When the action of the Holy Father was announced to the Italian Parliament it was greeted with an outburst of enthusiasm; but it could hardly have been unexpected. It will be remembered that at the news of a disastrous battle between the blacks and the Italians the Holy Father postponed his Jubilee *Te Deum*; and on many other occasions he has proved himself incomparably more devoted to the people of Italy than the government which taxes them so heavily.—Ave Maria.

Boston has set up a public monument to a Catholic citizen, poet, orator and editor in the year 1896—Boston, the hub of New England and the hot-bed of the anti-Catholic movement. On June 29, the statue of John Boyle O'Reilly, erected at the entrance to that part of the city's park system known as the Fenway, was dedicated with appropriate ceremonies. Miss Blaud O'Reilly, the poet's youngest daughter, unveiled it. President Elmer H. Capen, of Tufts college, delivered an oration, and Vice-President Adlai Stevenson made a brief address. Among the thousands assembled at the functions were: General Francis A. Walker, who presided. Governor Roger Wolcott, Mayor Quincy, the members of the committee on monument, Hon. T. J. Gargan, Mr. A. Shuman and T. B. Fitzpatrick, Very Rev. Wm. Burns, James Jeffrey Roche, editor of the *Pilot*, and Mrs. Louise Chandler Moulton. The monument is an honor, as well as an ornament, to the heart of Massachusetts.—New York Catholic Review.

One would naively expect anything but praise of the Catholic confessional from a Freethinker, and especially from a man so intensely bitter against the Church that he has been called a "priest eater." And yet such a man writes: "What a pity that our society should be so organized that an action which leaves a stain upon honor cannot be repaired, forgotten, pardoned. Oh how marvelously inspired was the Catholic religion when it instituted the sacrament of penance and the absolution that follows as a consequence. I wish we had in our code, or rather in our customs, an institution that could be compared to the sacrament of penance. Lay society is less powerful than the Catholic priest." He deplores that in lay society rehabilitation is impossible, for here there is neither oblivion nor pardon. "One error falling like a drop of ink on the page of life leaves an indelible stain, and there is no corrosive that can remove it." The author of these words we have quoted is M. Francisqu Sarcey, whose some fifteen years ago savagely attacked the Catholic clergy and Catholic doctrine in the French anti-clerical papers. He is not so bitter now as he was then, we are told, but he professes to be a disciple of Voltaire still. He went nearly blind some time ago, and placed himself in the hands of the Brothers of St. John of God in order to get the best nursing possible. It may be that in his loss of vision he sees a glimmer of the Catholic truth he has denied so long.—Catholic News.