

summoned before the Commissioners at Lambeth to take an oath to which, as a Catholic, his conscience told him he must not subscribe. He was found guilty of high treason against an earthly monarch because he would not submit to commit the crime of high treason against the King of Heaven. He would not acknowledge a layman to be the Supreme Head upon earth of Christ's Church. He was put to death, mark it well, for being true to the Bible, which nowhere says that a layman, even though he be England's King, shall be the Head of Christ's Church; but on the contrary, in words too explicit to be misunderstood, declares that Peter and his successors are Christ's Vicars upon earth. We are bound to live a supernatural life no less than was Blessed Thomas More. The first Commandment presses upon us quite as closely as it did upon him. Approach the Sacraments, hear the Word of God and keep it, and then when your life is done you will have the happiness to exclaim, "I have fought the good fight, I have run my course, I have kept the faith. As for the rest there is laid up for me a crown of justice which the Lord, the just Judge will render to me."—*Tablet*.

WAS ST. PATRICK A PROTESTANT?

On this subject, the Rev. Father Anderdon, S.J., writes in the *London Weekly Register*, as follows:—

What was St. Patrick's own belief?

We have three indications. (a) The book of Armagh (fol. 9), contains an exhortation of his to his disciples, as brief and comprehensive as the definition of St. Basil. "Christian is my name, but Catholic my surname," writes the great Bishop of Cæsarea. "Ut Christiani, ita et Romani sitis," echoes the Apostle of Ireland; let your Christianity and your Romanism be co-extensive. "Romanism" has seldom been put in fewer words.

(b) His Synod of Armagh was held about the year 456, after his return from his second journey to Rome the previous year. St. Leo the Great had just confirmed the See of Armagh as the metropolitan Church of Ireland, and bestowed on St. Patrick the pallium, with the title of Apostolic Legate. "At his return," says an old life of the Saint, "he dedicated the Cathedral of Armagh, and convened a council of Bishops, to consider the proper regulations for the Church of Ireland." Now, this Synod was probably held just nine years after the Council of Sardica; and one of its canons dealt with the same important subject treated of in that Council—appeals to Rome. As we listen to St. Patrick's words, do we not seem to hear the Fathers of Sardica over again? We quote Usher's own translation of the canon, without speculating on Usher's probable thoughts, as he transcribed it.

"Whenever any cause that is very difficult, and unknown unto all the judges of the Scottish* nation shall arise, it is rightly to be referred to the See of the Archbishop of the Irish [that is, of Patrick], and to the examination of the prelate thereof. But if there, by him and his wise men, a cause of this nature cannot easily be made up, we have decreed it shall be sent to the See Apostolic, that is to say, to the chair of the Apostle Peter, which hath the authority of the city of Rome."

(c) But the final proof of St. Patrick's faith is the present and continuous faith of Ireland, which he bequeathed to her. This is written, not in canons only, nor decrees, nor epistles, but "in the fleshy tablets of the heart." Like the faith of the Romans, wherewith it is coincident, from which it is derived, it is "spoken of in the whole world." The Christianity of Ireland, like that of her Apostle, has been intensely Roman Catholic throughout. This faith she has preached to the four quarters of the world; for this she has abundantly suffered at home.

Cardinal Gibbons shows a marked tendency toward choosing Santa Maria in Trastevere as his titular church. The church is the oldest and most interesting of the Roman basilicas. The Cardinal will take possession probably on the 20th inst.

*No student of history will need to be reminded that the tribes of the northern provinces of Ireland were thus designated, and gave their name to the present Scotland by migrating thither.

ARCHBISHOP LYNCH TO LORD RANDOLPH CHURCHILL.

His Grace the Archbishop of Toronto has appealed to Lord Randolph Churchill to join with Mr. Gladstone in effecting a settlement of the Irish question, in an open letter published in the *New York Herald* of Monday, of which the following is a condensation:

ST. MICHAEL'S PALACE,
Toronto, Canada, March, 1887.

To the Right Honourable Lord Randolph Churchill.

MY DEAR LORD CHURCHILL,—You must recollect the prelate from Canada who paid a visit to the viceregal lodge at Dublin in 1879 to thank your venerable and noble mother, the Duchess of Marlborough, for her kindness, liberality and charity toward the starving Irish. I had the honor then of a short acquaintance with your Lordship. On that occasion I predicted you would become a great statesman. The twinkling of your brilliant eyes, however, portrayed that you would be a little restive for a few years. I have assiduously watched your course since then, sometimes with regret (Belfast), at other times with joy, but always with great hope. The motive of your resigning a very honourable and important post in the Cabinet of England proved the honor, valor and self-respect of a great mind. Now, my dear Lord Randolph, the object of this letter is to beg you to study the Irish question, root and branch, not in the spirit of party, but of justice to all men.

I am confident, from your character of uprightness and honor, that you will, even for this once, join Mr. Gladstone, and bring peace and prosperity to Ireland, and effect a more stable union between England and Ireland. Your Lordship cannot but feel the disgraceful contradiction involved by the present attitude of the British Parliament towards Ireland. On the one hand, admitting the justice of the landlord's exactions, and the utter inability of the tenants to meet them, the British House passes a law appointing a commission to regulate the rents, which results in their being reduced in many instances to one-half or one-third of their former amount. On the other hand, the machinery of that tribunal being so cumbersome and slow that fifty years would scarcely suffice for this hearing of all cases, the landlords are availing themselves of this delay and are pushing evictions by wholesale, and the British Parliament, stultifying itself, prostitutes the power of a law which should be sacred by granting the aid of police and soldiery to assist sheriffs and bailiffs in evicting thousands of unfortunate people, young and old, in the most inclement season of the year, amid the screams and cries of starving women and children and the curses of aged men, thus helping the landlords to exact rents which the Court appointed by the Government had in parallel cases pronounced flagrantly unjust. Does this accord with the true philosophy of just and legitimate government? When authority stultifies itself the people will not be persuaded to respect it. The rule of injustice is a hard and helpless task. Let the landlords receive fair rent, not oppressive, and let them restore to the poor tenants the over-payment of past years. There are unmistakable signs in England of a growing volcano, which I trust English prudence will avert. The embers have been very unwisely fostered there. Will the time ever come when insularity will begin to have some regard for the honest public opinion of the world, civilized as well as uncivilized, which is to-day horrified at the news of the inhuman spectacle of evictions, whose only equivalent, according to England's greatest statesman of past or modern times, are the death warrants? The unfortunate victims, however, shivering from cold, wet and hunger, after that sad day of their hardest trials, were not debarred from warming themselves at the blaze of their own burning hovels.

How the English journals would, with hypocritical zeal, gloat over and publish the inhumanity of such deeds if these horrid deeds were perpetrated by a Catholic Government. How the Pope would be called a monster of iniquity, the murderer of his people, and to be dealt with