

disinclined to take the trouble of considering the necessities of Ireland.

It could scarcely be expected that the case should be otherwise. A parliament whose interests are so totally different from those of Ireland could hardly be expected to have Ireland's interests much at heart, especially as they must necessarily conflict more or less with those of England from time to time, just as those of one section of country will frequently run counter to other sectional interests. Then Ireland was inevitably the sufferer.

Home Rule is the only remedy which can be applied to such a state of things; and we maintain that England, being the cause of the evils we deplore, is in all equity bound to apply the remedy in spite of the protestations which come from interested Lords in the Upper Chamber.

We have said that the Nationalists do not ask the British Parliament to grant redress by revolutionary measures, but an Irish Parliament will easily find means to do what is the duty of every Government in the world, though often neglected through class influence, to govern for the best interests of the whole people.

Without dispossessing the large land proprietors of Ireland, the interests of the whole population will be looked to by the recognizing of a real right of the people to the soil they cultivate, and to improvements of their own making. Facilities must also be given to small farmers to become real owners, and other measures must be taken to secure the welfare of the actual residents in preference to that of the absentee landlords. The evil which has been created by bad legislation will thus be corrected by degrees, yet rapidly enough to give satisfaction.

It will not be denied that these measures will diminish the value of the claims of the present large landholders; but it is necessary that this should be done for the benefit of the whole people. Besides, this will be, in reality, nothing different from the principle in vogue under all the Governments in the world, the greater taxation of the most extensive and valuable properties for the general welfare. The largest share in the burden of good government properly falls upon those who are best able to afford it, and who derive the most benefit from a proper administration of the laws, because their demands on the Government for protection from the law are the greater in proportion to the amount of wealth they require to be protected. In the case of Ireland this principle is all the more applicable, on account of the dubiousness of the claim on which so many of the aristocracy hold their large estates.

A PARENTAL DUTY.

We have had occasion to warn parents of their duties towards their children. Negligent, vanity-loving fathers and mothers instilling, by word and example, a love for the world and its goods into their children's hearts, never yet gave pure, strong men and women to the Church. And this is what we need at the present day. We have no use for the women whose brains have been fed upon the sensational newspaper and novel; or the "liberal" views, who imagine they have the privilege of shaping their opinion on matters ecclesiastical, and forget thereby that their faith is not theirs but God's, and that they have no rights but to preserve and to protect it. We need the women whom careful parents have trained to love silence and retirement, to imitate the virtues of the Mother of God; and the men who have been educated to look upon their spiritual guides as God's representatives and to preach to the world the only sermon it ever hearkens to—the sermon of a noble, practical life.

Parents are guilty of a flagrant breach of their duty, are instrumental in doing often irreparable injury to their children, when they neglect to exercise a careful supervision over the reading of the household. Books that have no right, human or divine, to exist, are in the hands of their sons and daughters; and they have no anxiety. "It does them no harm," they say; and yet it is an old story that bad books have ruined men and women. Yes, old and true; for many a woman, sheltered now by the walls of a brothel, and many a man degraded and changed so from his former self that even his mother would not recognize him, owe their downfall to the book that indulgent parents said "would do them no harm." When will they come to view aright their obligations? It may seem sentimental to some, this outcry against pernicious

literature, and unnecessary. Would that we also could think that, but hard facts warrant the assertion that the greatest curse of Canada is the bad book and newspaper. The circulating libraries with their array of trashy novels, the bookseller's shelves loaded with books that portray vice in most fascinating and dazzling colors, under the pretext of exposing the social evil, and the young boy and girl make a very happy combination. Youth, of course, cannot be constrained to the exclusive study of scientific or religious works, but it can be taught to discriminate between good and bad reading, and be educated to appreciate writers who speak purely and seriously. Parents are bound by every law to guard their children against this terrible scourge.

ST. ANNE.

On Wednesday, the 26th ult., was the feast of St. Anne, for whom French-Canadians entertain special devotion, as was testified by the presence of thousands of devout suppliants who presented themselves at her shrine in Beaufort, not only on that day but for many days previous to the solemn celebration of her festival.

During the summer many excursion trains and steamers brought thousands of visitors to the world-renowned spot, not merely through the comparatively idle purpose of seeing and enjoying the beauties of nature, but with the more solid and devotional object of seeking the intercession of the mother of the Blessed Virgin, and therefore the grandmother of our Blessed Lord, that they might be ever good Christians, and be preserved from the dangers that beset mankind during life and draw them from the paths of rectitude.

The visitors came from all quarters where French-Canadians are to be found in the United States and Canada, from Vermont, Massachusetts, and other New England States, from Michigan and the far West; and goodly numbers also from the county of Essex in our own diocese. Many were afflicted with various ailments from which they hoped through the intercession of the saint to be delivered; and, as is the case every year, many cures were actually effected on those afflicted who venerated the sacred relics of St. Anne which are kept in the altar specially dedicated to her honor. The great majority of the visitors, however, were the robust and strong who did not need the intervention of St. Anne for their relief, but these doubtless had some petition to offer either for themselves or for friends, which they might procure through her intercession before the throne of grace and mercy.

We are aware that several of our non-Catholic contemporaries are accustomed to regard this confidence in God's saints as superstitious. They ridicule it as the placing of our trust "in dead men's bones," because the relics of St. Anne and of other saints are usually portions of their bones, which are the only mementoes of them which remain so many centuries after their death.

It is certainly no more unreasonable to believe that God honors the memory of His saints by this manifestation of His power than to believe that diseases were healed by means of handkerchiefs and aprons which had merely touched the body of St. Paul; (Acts xix, 11, 12); or that the dead man who was cast into the sepulchre of the prophet Elisha (Elisha) came to life. (4 Kings xiii, 21, P. Bible, 2 Ki.) We by no means maintain that God is bound to work miracles by means of the relics of the saints; but it is a well authenticated fact that He frequently does so, and that the devout reverence paid to the relics of St. Anne has been sanctioned by this manifestation of God's regard for the intercession of saints.

There is also in New York now a shrine of St. Anne which has been marked by miraculous manifestations similar to those of Beaufort.

In the fall of 1892 some of the clergy of St. Anne of Beaufort passed through New York with the relic of St. Anne which had been procured from Rome, and being the guests of the pastor of the Church of St. Jean Baptiste, at his solicitation they consented to allow the relic to be exhibited to the public for some days in the parish church. Many thousands visited the church, amongst whom were many diseased who were rewarded by being permanently cured of their ailments.

Later the pastor of that church succeeded in obtaining a relic of St. Anne, and a handsome shrine has been erected to receive it. The devotion to the saint manifested by the parishioners

there now bids fair to rival that shown by those of St. Anne of Beaufort, and this year there have been special devotions, including a novena ending on St. Anne's day, in the Church in honor of St. Anne. A number of miraculous cures are reported to have occurred here also, the evidence of which cannot be reasonably questioned.

It is an assumption without foundation to assert that the age of miracles is passed. It is true that as a matter of fact they are not witnessed so frequently as they were in the first ages of Christianity when they were necessary in order to found Christ's Church among the different peoples to whom the Apostles preached; but Christ made the promise to His Apostles without limit of time that they who believed in Him would perform miracles even more wonderful than He did Himself. "And these signs shall follow them that believe in My name; they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them. They shall lay their hands upon the sick and they shall recover." (St. Mark, xvi, 17, 18.)

Again: "Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do." (St. John xiv, 12.)

That our blessed Lord kept His promise to His missionaries is attested in St. Mark xvi, 20, and elsewhere in the New Testament:

"But they going forth preached everywhere, the Lord working withal, and confirming the word with signs that followed."

Christ appealed to His works and the signs which He did as a testimony to His divine office. They are necessarily the work of Almighty God, who alone could suspend the laws of nature. The miracles performed at the shrines of saints are also the work of God, and they are the divine sanction to the Catholic practice of honoring the saints and asking their intercession with God for the attainment of His graces and blessings.

EDITORIAL NOTES.

The Prentice Boys had a celebration in Belleville on the 15th; and as such celebrations have a tendency to create ill-will between neighbors, the Boys would be much better employed if they pursued their usual daily avocations. The Boys are not so much to blame, however, as the clergymen who roared and ranted and misrepresented the Catholic faith on this occasion. It may be said that Rev. W. D. P. Wilson, Rev. Mr. Cameron and Rev. Mr. Hall surpassed themselves in wild and foundationless utterances concerning the Catholic Church; and were slanderers punished as they deserve in this Canada of ours, these three reverend gentlemen would now be behind prison bars. We will give just one nugget from Rev. Mr. Cameron's storehouse. "The Roman Catholic religion dishonored the Bible. It was a law of their Church that the Bible should be closed unless the permission of the priest was secured." In every Catholic Bible appears a letter from Pope Pius VI. in which he states that "the people should be excited to the reading of the Holy Scriptures, for these are the most abundant sources which ought to be left open to every one to draw from their purity of morals and of doctrine, and to eradicate the errors which are so widely disseminated in these corrupt times." We might also inform Rev. Mr. Cameron that we keep a book-store and that our sale of bibles to our Catholic people is greater than that of any other book. Mr. Cameron may feel happy while receiving the plaudits of the uneducated rabble to whom he caters, but intelligent and truth-loving men must surely hold him in contempt.

It is stated that as one of the results of the opening the Vatican Library to students of history, documents have been discovered which put beyond doubt that long before the discovery of America by Columbus this continent had been visited by explorers from Greenland. The proofs of this are to be laid before the Geographical Congress at the World's Fair. Among them there are said to be letters from Catholic Bishops whose dioceses were in Greenland, and who speak of unexplored regions lying to the South, which were inhabited by savages. It is, moreover, said that in 1007 and in 1010 one Thorinn, with his wife Gudrid, visited Vinland, which is understood to be the island now called Martha's Vineyard, and afterwards visited Rome, where they were well received and gave an account of their

journey which is preserved in the Vatican Library. It may be supposed that Columbus heard in Rome of these testimonies to the existence of land to the West of Europe, and that this was one of the considerations in the mass of evidence gathered by him which led to his discoveries in 1492. It must be remarked that if such a previous discovery of America actually took place, the glory of Columbus is not diminished, as for all practical purposes America was entirely an unknown land in his time, and he deserves all the credit which is given to him for having accumulated the evidence which led to his successful expedition, and for having drawn correct conclusions from it, which led to practical results. It is even said that in 1112, Vinland was named among the territories over which Pope Paschal II. gave Episcopal jurisdiction to the Bishop of Greenland.

One of the questions to be discussed at the Baptist Congress which will meet in Augusta, Georgia, is, "What constitutes valid baptism?" Is it possible that the Baptists are in doubt on this subject after maintaining for a couple of centuries that true Christians must be dipped? But many Baptists have caught the spirit of the age and are now imbued with the new belief so much in vogue that creeds are only an obstacle to real Christianity. If that be so, why should they not now admit that any kind of a baptism is valid? If they arrive at this conclusion, it may well be asked, What reason then is there for the existence of their sect?

One of the most saddening spectacles possible is that of a young man neglecting the performance of his religious duties. Death in any form is terrible. What more awful than the death of our immortal soul, ransomed at a great price and warmed into life by the breath of the Almighty. They tell you they have lost the faith. Yes, they have sucked magazines and fed upon utterances which they regard as infallible; but all this has not made them remiss in their obligations to their Creator. It is, says Cardinal Newman, the highest wisdom to accept truth of whatever kind, wherever it is clearly ascertained to be such, though there be difficulty with other known truth. They have not found any truth save that indulgence in sin that wreck their manhood is not conducive to a love of God. In nine cases out of ten the true cause of a Catholic's negligence is some hidden sin that is corroding the very essence of his spiritual nature and making him heedless of all that does not gratify the senses.

Nowhere, perhaps, save in London, do poverty and riches touch each other so closely as in New York. Hard by the millionaire's mansion stands the wretched tenement. Here may be seen the signs of a refined luxury, and there are visible the signs of a miserable pauperism. And the saddest feature of it all is that the poor are not befriended by those endowed with the world's goods. True there are charitable societies, but too often the words of the poet may be applied to them, "The organized charity, scribbled and fed, In the name of a cautious, statistical Christ."

What the poor want is sympathy. It is a need of their being, and history proves that when once they are deprived of it they become the most dangerous class of society. "The meaning of life to some is to banter and buy, and the strongest and shrewdest are masters of time."

"Beware with your classes Men are men, and a cry in the night is a fearful teacher. When it reaches the hearts of the masses, Then they reach but a sword for a judge and a preacher."

At a banquet given by Lord Mayor Sir Stewart Knill, who, as our readers are aware, is a Catholic, to the Archbishops and Bishops of the Church of England, and clergy of other churches, the Bishop of London (England) had the bad taste to make a speech against the disestablishment of the Church. He made the extravagant assertion that the opponents of the Establishment are "endeavoring to tear up by its roots an institution which was part of the constitution of England long before Parliament existed, and before the Saxon Heptarchy became united as one kingdom." The Bishop has brought upon himself much ridicule from non-Conformists for making so absurd a claim. They point out, what every one knows who is in the least degree conversant with history, that it was the Lord Mayor's grand old Church which dated back to these remote ages, whereas the present Establishment is the more recent creation of

Henry VIII., his son Edward and his daughter Elizabeth. The Bishop seems to have relied more upon the ignorance of the assembled guests than he was justified in doing, considering that there were present some of the most prominent non-Conformist clergy of London, as well as the Chief Jewish Rabbi, all of whom knew better, though through politeness they let the statement pass without contradiction.

The New York *Sun* recently published a sensational account of a supposed insubordination on the part of Archbishop Corrigan to the order of Mgr. Satolli in reference to the restoration of Dr. Burtell to his former parish of the Epiphany; but the publication of Mgr. Satolli's letter shows that no such order was given. The letter merely requested the Archbishop to consider whether or not he could conscientiously accede to the petition of those who requested Dr. Burtell's restoration to his old parish. Other reports equally strange were published in the same journal concerning an irreconcilable quarrel between the same two dignitaries. Archbishop Corrigan has treated these rumors with silent contempt; yet the fact that Mgr. Satolli is to be Archbishop Corrigan's honored guest in New York is a satisfactory refutation of the statements which have been so pertinaciously published.

Some time since strange tablets of stone were found at La Harpe, Ill., and upon them could be discerned lettering and figures. Various theories are invented to explain them. The most plausible one is that the tablets are a farewell to La Salle from a hand that had revolved against him.

The Philadelphia *Catholic Times* scores G. W. Smalley, the London correspondent of the New York *Tribune*, and says that the *Tribune* owners ought to muzzle Smalley or cable his discharge. Smalley is like the class described by Dumas that has claws only to destroy those who have wings. His utterance on Irish affairs manifests his intense hatred and prejudice and proves what a marvellous capacity he has for misrepresentation.

We witnessed the other day a beautiful scene. On one of our streets, about the hour when it is thronged with fashionables and business men, we saw an old man very much intoxicated. Some looked at him with disgust and others sneered and laughed, but not one ventured to assist the miserable specimen of humanity. At last a young man, honest featured, with kindly blue eyes, took the old man's arm and guided him homewards. We do not know him, but for his manly, charitable deed we say, "God bless him." That act of virtue broadened that human nature and sowed the seeds that will ripen into a harvest of benediction. He did more than ever will they who are fond of giving exhibitions of philanthropical fireworks.

The Cardinal Archbishop of Paris administered a sharp rebuke to an estimable lady who asked his permission to organize a band of persons for the purpose of raising money in some questionable way. "If the money," he says, "spent upon balls and pleasure parties were given integrally to the poor, there would be avoidance of sin, honor given to God, real help to the suffering and far less scandal given to our poorer neighbors who find it difficult to distinguish the benevolent intention in the zeal for pleasure that persuades Catholics to dance for the relief of victims made by the most appalling catastrophes."

The University of Oxford gave the world an object lesson in bigotry by erecting a memorial to Shelley, the atheist, and refusing to allow a statue of Newman to be placed within its precincts. One was a man who lived for himself, and the other lived for his fellows—but he was a Catholic.

Some ministers, if we may judge from their actions, have a very vague idea of the sanctity of the marriage bond. They regard it as a mere money transaction. So long as impersonators of feminine and masculine stand before them they proceed with the ceremony. Not long ago in New York a youth permitted a school girl to enter into wedlock with him. When the couple reached the chancel of the church the young girl, dazed at the situation, all but lost consciousness, and, despite the fact that her responses were not heard by the clergyman, the marriage was performed. This contempt and neglect called forth indig-

nant remonstrances and petitions to have the ecclesiastical culprit punished. Ministers of this class, says a contemporary, should not be left to the uncertainties of ecclesiastical discipline. A few exemplary heavy fines would have a very wholesome effect, and the ministers, thus utilized as a warning to the others of their class, might well be thankful to get off without a still severer punishment. There are many prisoners in our jails to-day whose offenses against society are less serious.

ARCHDIOCESE OF KINGSTON.

ARCHDEACON KELLY.

His Grace the Most Rev. Archbishop Cleary has conferred upon his Secretary, Rev. Thomas Kelly, the title of Archdeacon. Though the dignity of Archdeacon brings with it no worldly emoluments it is none the less valuable as indicating that he upon whom it has been bestowed has earned the approbation of his superior and has been faithful in the discharge of his priestly duties. Archdeacon Kelly is a native of Waterford, Ireland, and came to this city with His Grace the Archbishop when the latter was first appointed Bishop of Kingston. Since that time he has acted as Secretary to His Grace the Archbishop and has filled various offices in connection with the Church in Kingston. He is a man of keen observation, a wise counsellor, a faithful and trustworthy friend. Being of studious habits, he possesses an immense store of miscellaneous knowledge which he uses with splendid advantage. He is a close observer of men and events, and though habitually calm, his discretion can at all times be relied upon. As a speaker Archdeacon Kelly has few equals in the diocese. His language is well chosen, his thought excellent and his delivery pleasing, yet forcible. He takes a deep and lively interest in Catholic affairs and in the general welfare of the Catholic people. The Archdeacon has also been chairman of the Separate School Board for some years. The news of his appointment as Archdeacon will be a source of joy to his many friends in Kingston.

VERY REV. DEAN MASTERSON.

In his list of honors His Grace has not forgotten a well-tried and faithful servant to the Church in the person of that good priest, Rev. Father Masterston, of Prescott, upon whom has been bestowed the dignity of Dean. Although distant from us Dean Masterston is known by many in this city who will join with us in congratulating him upon this especial mark of favor. Religious honors come to those only who have earned them, and Dean Masterston has certainly merited his. He has been in all respects a model priest, obtaining the confidence and esteem of rich and poor alike. He is a man of sterling personal qualities, an efficient and careful administrator, and a fluent speaker. Wherever he has been stationed he has done credit to himself and to the office he fills. A man of good deeds and kind actions, his promotion will give universal satisfaction. —Freeman.

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THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents in stamps; by the dozen, 4 cents per copy; and by the hundred, 2 cents. Address, THOMAS COFFEY, CATHOLIC RECORD OFFICE, LONDON, ONTARIO.

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