AN ENGLISHMAN'S VIEW

suit when it is of no desire that my execu-all my wishes are fully

ne late judge was not of cremation; he had any spectacular, limeous, "in roseate beaumains such us describwriters of unstable
my the future; he begood old, time-honored
ioned method of leavto keep the clay." But
er of a Catholic reliity is buried in exactity is buried in exact-n as that described by , and in the ordinary ned into ridicule, i into ridicule by those grave. This peculiar will may indicate ecthe part of the testae in it far more comn is generally exhibit-positions of wills in con-

uneral arrangements. OURNALISM.-An Amte has a lengthy edit-subject of "Yellow and its responsibility he crimes committed. with all that is statthe amount of crime aced to the sensationhis dangerous press, e that the following bout the most practi-ple article. It reads

been much discussion misibility for this sort, but the real blame pon the community it. Fortunately, too, lity can be marrowed to blame for the ty evil are the people most to suppress it, force of their examtheir words, against d should, 'have nothim' in the case of tizen who has forfeited by gross misconduct; his house, to recogne street, to endorse ny way. Precisely the and should be done a newspaper."

we we not called atphase of the subject with the support given antagonistic to their he lack of support in rans that have a spefight their battles for iple there is a vast h in this contention. of the insults and inreceive, while you ources whence these Yet, such is exactly n more, than one in-our Irish Catholic press.

ILITY.-It is not ofd's fidelity to the is recognized by the nent, as an evidence and steadfastness of ever, the "Church glish Protestant jourmarked contrast to

formation never real-line and to any ex-necessary to discuss , but as a rule the all held to the 'old held to it still. They all heid to the 'old old to it still. They in their attachment thement which has d terrible tests from f Gromwell until the to of 1829. Here is a se of the steadiness, the Irish mind in the it has never faltered in its fealty to hurch, for a day, bort or good report, centuries. This firm the Irish are not able, purposeless peould have us suppose i; they are in no nout by every blast; but quite the con-

NAME.— We learn see Diocesan Council Church adopted a ted by L. H. More-

OF THE IRISH SITUATION.

"The Irish Nuisance, and How to Abate It," is the title of the first contribution in the September number of the "Nineteenth Century." This unique piece of composition is from the pen of a Mr. Edward Dicey, and is as peculiar as anything acceptable to that magazine could possibly be. In fact, we are at a possibly be. In fact, we are at a loss to know how to characterize the article. That it is anti-Irish goes without saying; its tone is that of article. That it is anti-Irish goes without saying; its tone is that of almost every contribution on Irish or Catholic subjects that the "Nineteenth Century" is willing to publish; but it has been reserved for Mr. Dicey to plainly and openly advocate the elimination of all Irish rights and the wiping out of all Irish representation. Nor does he mince matters; he emphatically styles everything pertaining to breat and her claims an "Irish nuisance," and he openly advocates the suppression of every Irish right—ir respective of any consideration of justice. At least, this gentleman cannot be accused of any hypocrisy, nor of modesty, nor of any lack of straightforwardness. He certainly is no hidden enemy, he makes no bones about the matter, and he leaves no person under any false or doubtful impression regarding his hostility to Ireland and his detestation of both the men who advance her claims to recognition and of those claims themselves. It would, therefore, seem an leasy matter to deal with the productions of such a pen; yet, it is decidedly a difficult task to either select from his writings passages most characteristic of the author, or best calculated to give an idea of the principles he would have put into practice. We believe that in England there are thousands equally as antagonistic towards Ireland and her people, hut not one in a thousand has the hardinood to make public his real sentiments. In this Mr. Dicey is first attact.

This is not Mr. Dicey's first attact the or crush the Irish cause, "In the Mr. Dicey is first attact.

This is not Mr. Dicey's first attact of crush the Irish cause, "In the Mr. Dicey is first attact.

This is not Mr. Dicey's first attact.

This is not Mr. Dicey's first attact.

This is not Mr. Dicey's first attempt to "crush the Irish cause." In 1894 he contributed an article, entitled "Justice to England," to the same magazine. On that occasion this gentleman wrote the following:

this gentleman wrote the following:

The common-sense of the British public may be relied upon to open their eyes to the plain fact that the trish vote blocks he way to all legislation in the interest of England unless that legislation is of a kind to facilitate, or, at any rate not to retard, the cause of Home Rule. The Irish, whether Parnellites or anti-Parnellites, make no secret of their intention to render the concession of what they call justice to Ireland an essential preliminary to any act of justice to England. The British people are told in so many words that until they grant Home Rule to Ireland they are not to be allowed to legislate on their own affairs and for their own interests. And as things are the Nationalists have the power to make good their words.

My experience in Ireland has lead the chief of the interest of the interest of the position in the interest of the position of the interest of the position in the interest of the position of the intention to render the concession of what they call lustice to fire the position of their intention to render the concession of what they call lustice to present the position of their intention to render the concession of what they call lustice to relate the position of their intention to render the concession of what they call lustice to render the concession of what they call lustice to reduce the position of the position of the intention of the position of the intention of the position of the posit

Liberals for preferring party to country and associating "with the Nationalist gang:" he indicates the Nationalist gang: "he indicates the Mouse of Commons; he admits that "the Irish nuisance is not the sole cause of the decline in the authority of the legislature;" and he declares that the aim of the "Hibernian Home Rulers" is to keep on long enough "paralysing the action of the Imperial Parliament, and bringing its authority into disrepute" until they can "wear out the patience of the British public and force Parliament to grant Home Rule to Iseland for the sake of getting rid of an intolerable nuisance." He then compares the Irish to the Boers fancy they can wear out the patience of Lagland by carrying on a guerilla warfare, so the Nationalists imagine they can coerce the British public into the concession of Home Rule by petty aggressions repeated in perpetuity. "The Boers remember how the Liberal party capitulated to Majuba; the Home Rulers remember how the Liberal party capitulated to Mr. Parnell after the Kilmainham compact."

"In one of the last interviews I ever had with my old friend the late Mr. W. E. Forster he made a statement to me which has ever since remained engraved in my memory. We were sitting alone together after dinner, talking as usual about the Irish difficulty, when he remarked to me:—

My experience in Ireland has led me to the conclusion that the real-cause of the Irish difficulty is the possession by Ireland of Parliament-ary Government. Every question which arises there is decided, not by the consideration of what it has the

that due to England. And Mr. Dicey

CATHOLIC QUESTIONS OF THE DAY IN ENGLAND.

CONTINUED FROM PAGE ONE.

proportion as the offensive language of the Declaration was in itself calculated to alienate the affections of Catholics in the empire from the Same of the Cown so did it appear desirable to show to the world that we are clear and level-headed enough to distinguish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the lawful Sovereign and our disquish between our duty of allegiance to the world have are clear to the world have are clear to show to the world that we are clear to show to the world that we are clear to show to the world that we are clear to show to the world that we are clear to show to the world that we are clear to show to the world that we are clear to show to the world that we are clear to show to the world that we are clear to show to th

claim to their allegiance must described beliefs. It is offer in the their allegiance must derished beliefs. It is offer in the their in their

that due to England. And Mr. Dicey closes thus: "The time, the power, the men, are forthcoming; and the welfare of the United Kingdom demands that so signal an opportunity to abate the Irish nuisance should be made use of promptly and resolutely." That is to say, that he considers the existing Government sufficiently strong to attempt with impunity the drastic measure of effacing all Irish representation.

Truly, a modest man is Mr. Dicey! There is only one other as open in his hostility to Ireland, and that is Mr. Chamberlain. If these two worthies could only combine their forces, it is quite possible that the next few years might behold justice done to England by the heaping of the most illegal and abominable injustice upon Ireland. When a magazine of the importance of the "Nineteenth Century" publishes, on it is high time to ask ourselves in how far Mr. Dicey's views agree with those of the present Government.

But if, after all, there must be a Declaration as a sop to certain fears and passions, let there be one to the effect that the King is a Protestant—and stop there. Should, however, a denunciation of the Cathotic religion be added to a profession of Protestantism, the whole world will understand it; it will understand it as a pitiable confession of English fear and weakness. And as to ourselves; well, we shall take it as a complimentary acknowledgment by our Protestant fellow-countrymen of the importance and power of Faith—that it can not only remove mountains, but is capable of moving even the fabric of the British Empire itself. But I should like to conclude in another strain, and and to these observations a resolution to this effect: "That the Soversign of this Empire ought to be raised high above the strife of all notices." religious controversies, the mor-easily to draw to himself and to re-tain the unabated loyalty of al creeds and races within his Empire.

FATHER SPELLMAN

Returns to His Native Diocese

Rev. Father Callaghan before mak ing the usual announcements for the books like the last remnant of the penal' days reserved by the State for special application to the King.

And now you may inquire, What, in a word, is the character of the belaration? I must be brief, but I must be clear. I speak in the about the clear of the character of the claration? I must be brief, but I must be clear. I speak in the about the clear of the clea week, at High Mass on Sunday last, informed the congregation that Rev.

MRS. D. McENTYRE — Another member of the grand old circle of Irish Catholic pioneers of Montreal has gone to rest. in the person of Mrs. Daniel McEntyre, widow of the well known clothier of that name, which was a household word in this city in years past Mrs. McEntyre was the mother of Mrs. E. Irwin and Messrs. Daniel and Edward McEntyre, all of whom are well known and highly estecemed in this district. Deceased had been alling for many years, and at the time of her death had reached the age of 82 years. Sing was a typical representative of her race, sincerely devoted to her religion and her family generous and intelligent, and throughout her long

creeds in the community. A solemn Requiem Mass was chanted at St. Patrick's Church, at which the choir assisted, and at its conclusion the remains were transferred to Cote des Neiges Cemetery for interment in the family plot.—R.I.P.

SISTER ST. DONALD. — Once more it is our duty, to record the death of a member of one of our leading religious communities and to leading religious communities and to give expression to our sympathy to the bereaved members of the saintly nun's family, as well as of our condolence with the Sisters of the Congregation de Notre Dame. Her earthly life was short and beautiful, and a fit preparation for an eternity of unending happiness. The sad event took place at the Mether House, St. Jean Baptiste street, on September 18th. The name of the deceased religious was Catherine May Payment, in religion Sister St. Donald, aged 22 years and 4 months. She was a member of the order for 4 years and 8 months.—R.I.P.

TOPICS OF THE DAY,

FREE SCHOOL BOOKS. - This question which is now attracting considerable attention in the neighbor-ing Republic is one which should oc-cupy the most serious attention of cupy the most serious attention of all thoughtful men. In Chicago the public school trustees and the 250, 000 pupils who are attending school are, according to local newspapers, in an embarrassing situation in the opening weeks of school, owing to the attempt to introduce free text-books in the system. The public school trustees are being criticized for having delayed the text-book matter so long that the schools were opened without any, and the pupils are finding it difficult to begin school work without text-books. To complicate the situation, there are text-books piled up in the school which no one has the authority to distribute.

An injunction brought by the German Catholic societies is likely to bring out many counters.

admirably arranged address delivered by Archbishop Ryan, of Philadelphia, on the occasion of the recent assassination of President McKinley, His Grace indicated clearly that the drifting away from its religious moorings was becoming the paramount danger for the Republic. Amongst other striking paragraphs in that masterly address we take the following:—

"The first President, George Washington, called attention to this danger. He insisted on morality as essential to the stability of the Republic, and on religion as essential to morality. He gave the striking, convincing instance of an oath. On an oath property, reputation and life itself depend, because all can be sworn away by the perjuer. But on what does the oath itself depend? Clearly on doctrinal truths, that there is a God and that God takes cognizance of what occurs on this earth and will punish the man who calls Him to witness a lie as truth! Again, there is a great doctrinal truth that 'all power is from God.' No man has an intrinsic right to rule another man. If all are born free and equal, and so number of men can have that right. If you eliminate religion you will find it extremely difficult to refute the Arachist's reasoning. Of course, you may say. You must obey the me.

to me; and I have as good a right as you to decide what is order. But if you say the people have a right good in the select the ruler, and when selected God imparts through the people in the power to govern, then you have the power, to resist which is to resist the ordinance of God. Hence in Holy Scripture the temporal ruler is called the minister of God. This document is of God. Now, ladies and gentlemen, what is the remedy for our perrules, present and future? I believe it to be through knowledge of the truths of Christianity and the arguments that support them. If we are to perpetuate this splendid Republic, sent, and in the name of the Founder and grave of your murdered President, and in the name of the Founder in the said of Christianity whom we all love. I ask you to keep the deposit of Christianity and hand it down as the richest heritage you can leave to your posterity and your beloved country."

Here we have a great Catholic pre-

Here we have a great Catholic preate preaching to the representatives of a Protestant-governed country the fundamental principles whereen the fundamental principles wherean alone can rest the stability of the nation. Is he alone, or rather is his Church alone, in the theory that without religion no moral standard can be maintained, and without a moral standard no nation can be great or permanent? In "The Ohio Teacher," a Protestant teachers' magazine, we find Mr. Samuel Findley, of Akron, writing forcibly on this same subject, and saying:—

"If the people of this country are wise, they will not suffer the moral "If the people of this country are wise, they will not suffer the moral and religious element is the training of the young to be suppressed or neglected, even in the public schools. It is true, beyond all peradventure, that the most efficient power in the development and education of our race is the vivid conception of God's active presence and conscious, intelligent interest in human affairs. Horace Greely once said, in an address at the laying of the corner-stone of a college, that the true idea of God clearly unfolded within us, moving us to adore and obey Him, and to inspire after likeness to Him, produces the best growth of our nature, Nothing else so thoroughly awakens the moral sense within us, and leads to the complete enthronement of conscience over the lower desires, appetites, and passions. What folly, then, what madness, to exclude from the schools the knowledge and feur of God!"

As time goes on, and as the vast

work without mark to the organ sensory where without the total control of the place of the place