

Spike Island or consigned to a wretched existence worse than death in the penal colonies.

New we have it on the sworn testimony of Balfour's jury that he entered privately into the society and there listened to the confessions of the penitents, who, in the sacred tribunal of penance, sought reconciliation with God, for the despatches... (The text continues with a detailed account of the Balfour case and the role of the press in exposing the scandal.)

AMERICAN CRITICISM OF BALFOURISM.

The following from the New York Times is a fair sample of what Americans think of Mr. Balfour's attempt to ruin Ireland's cause by arresting the Irish leaders:

"The more the Irish arrests are considered, the more difficult it becomes to assign any motive for them that is both intelligible and respectable. That which was assigned in our Dublin dispatches is neither. The reflection was quite obvious that, if the arrests were intended to defeat the visit of O'Brien and Dillon to this country to collect money for their cause from Irish-Americans, since it is quite certain that nothing could more surely open the purses of Irish-Americans than arrests that seem so wanton. Moreover, Mr. O'Brien himself, in an interview, expresses his disbelief that this was the purpose of the Government. It is his opinion that the arrests were made in order to terrify in advance the tenants whom the Government means later to evict for withholding their rent in furtherance of the Plan of Campaign. Doubtless such a general eviction could be managed, although it would require a very large force and be attended with great expense. But what good would it do? Nobody would venture to take the holdings from which the previous tenants had been evicted for following the Plan of Campaign in which the whole Irish people are committed. If tenants were found who agreed to pay the rent the evicted tenants were unable to pay, they could not pay it. Meanwhile they would be harried with 'outrages' which the whole British Army, if it were stationed in Ireland for the purpose, would be unable to prevent or punish. The landlords who receive nothing then, and all Ireland would be in a turmoil that would render impossible the continuance of its regular and productive industries.

"There is really no doubt that the rent which the tenants throughout Ireland agree to pay is more than they can pay and live. This is not a question of race or of sentiment, but purely and simply of economics. If the present tenants were evicted all over the island and the highest bidders for their holdings put in their places, the existing situation would be presented again in less than a twelve-month. The competitive rent and the farmer's living cannot both be made from the land. The Plan of Campaign is the natural result of these conditions. Where the tenants have tendered so much of the rent as they can afford to pay there is no fault to be found with their conduct except, of course, with the national providence that induced them. Whether they have offered as much as they could afford is a question of fact, which, under the principle established by Mr. Gladstone's Land Bill, might properly be referred to tribunals created for that purpose. At any rate, eviction is no remedy for the distress of the landlords, and the only result it seems perfectly certain to bring about is a multiplication of outrages."

A new Polish church was dedicated in Philadelphia by Archbishop Ryan which will be one of the finest churches of the city. It cost \$100,000. The corner stone of the Church of the Nativity was laid on the same day, ten thousand persons being present at each of the ceremonies.

TRIP DOWN THE ST. LAWRENCE.

CONTINUED.

It was about 5 p. m. on the 20th August when we reached Tadoussac. As already told, this village stands on the north-west angle formed by the junction of the Saguenay River with the St. Lawrence. It consists of about one hundred scattered houses, with one grand hotel and several neat cottages, in which health-seekers find shelter and kind hospitality during the summer months. On the St. Lawrence side of the village there is a very extensive beach, where baths in the rolling waves can be had when the flowing tide comes in. Although Tadoussac is not so much frequented as Cocagne, about twenty miles away, on the opposite shore, I should deem it preferable and much more enjoyable, because more quiet, as a watering place. It was raining when our boat was moored to form a safe platform thrown across, which enabled us to rush into the village. Some ran along the plank road which led to the narrow hatches, others, myself among the number, jumped on calashes and were driven to the famous old Jesuit chapel, two miles away, our Canadian pony trotting with equal speed up hill and down hollow, never slackening pace of heels in the cry *marche done* from the barefooted Canadian boy who held the reins. The two miles were soon covered, and we stood before the little chapel of which the foundations were laid two hundred and thirty years ago. It is a frame building, and no doubt the edifice has been since many times renewed, but the old proportions are there, and the same pictures and quaint old little Stations of the Cross, and the same candlesticks carved with a jockite by Father La Brosse, an acknowledged saint of the Jesuit order; and the same old altar, they say, is there where Father La Brosse said Mass and on the steps of which he gave up his pure, innocent soul to the Great Rewarder. Over the altar, in a glass case, is seen a wax image of the Child Jesus of very ancient origin. It was presented to the church in 1655 by Louis La Grand, the same great king of France who encouraged missionaries in the wild regions of Canada and sent troops under Sarfield to do battle in Ireland.

In Tadoussac the first church was erected in 1642. It was constructed of poles and the bark of trees and one room partitioned off in which the Blessed Sacrament was kept. Five years later a grand chapel was sent from France with a bell weighing sixty pounds, the first Christian church bell that ever started the Indian in his forest or awoke the echoes of those mighty rivers. A frame church was erected in 1659 and blessed on the 21st November of that year by Father Abnel, who spent the winter at Tadoussac preaching to the French trappers and Indians, who made the church and village a point of rendezvous both for spiritual and commercial purposes. The Indians made a raid upon it in 1661, but miraculously spared the church. It was burnt to the ground, however, in 1665. On that occasion the Blessed Mary of the Immaculate wrote from Quebec to France on account of the accidental burning of the little church at Tadoussac, adding that it was quite certain that nothing could more surely open the purses of Irish-Americans than arrests that seem so wanton. Moreover, Mr. O'Brien himself, in an interview, expresses his disbelief that this was the purpose of the Government. It is his opinion that the arrests were made in order to terrify in advance the tenants whom the Government means later to evict for withholding their rent in furtherance of the Plan of Campaign. Doubtless such a general eviction could be managed, although it would require a very large force and be attended with great expense. But what good would it do? Nobody would venture to take the holdings from which the previous tenants had been evicted for following the Plan of Campaign in which the whole Irish people are committed. If tenants were found who agreed to pay the rent the evicted tenants were unable to pay, they could not pay it. Meanwhile they would be harried with 'outrages' which the whole British Army, if it were stationed in Ireland for the purpose, would be unable to prevent or punish. The landlords who receive nothing then, and all Ireland would be in a turmoil that would render impossible the continuance of its regular and productive industries.

"There is really no doubt that the rent which the tenants throughout Ireland agree to pay is more than they can pay and live. This is not a question of race or of sentiment, but purely and simply of economics. If the present tenants were evicted all over the island and the highest bidders for their holdings put in their places, the existing situation would be presented again in less than a twelve-month. The competitive rent and the farmer's living cannot both be made from the land. The Plan of Campaign is the natural result of these conditions. Where the tenants have tendered so much of the rent as they can afford to pay there is no fault to be found with their conduct except, of course, with the national providence that induced them. Whether they have offered as much as they could afford is a question of fact, which, under the principle established by Mr. Gladstone's Land Bill, might properly be referred to tribunals created for that purpose. At any rate, eviction is no remedy for the distress of the landlords, and the only result it seems perfectly certain to bring about is a multiplication of outrages."

A new Polish church was dedicated in Philadelphia by Archbishop Ryan which will be one of the finest churches of the city. It cost \$100,000. The corner stone of the Church of the Nativity was laid on the same day, ten thousand persons being present at each of the ceremonies.

ST. PATRICK A PROTESTANT!

ABANDONERS OF PROTESTANT CONFESSION—RECALLED BY THE REV. DR. BULLIVAN.

LONDON DAILY NEWS, Sept. 2.

At St. James's Church, Spanish Place, on Sunday evening the Rev. Dr. Sullivan began a course of lectures on "Christianity in England and Ireland Before the Sixteenth Century." The first lecture of the course dealt with the period between the conversion of the two countries and the eighth century. The preacher gave an account of the labors of St. Patrick in Ireland, and gave a panegyric on the saint, whose error, he said, was an unparalleled success. No saint in the calendar can stand comparison with St. Patrick in that respect. Even St. Augustine did not complete the conversion of England; it was completed by Irish missionaries.

No one could take from St. Patrick the honor of being the sole apostle of Ireland. He trained his own priests, his own Bishops and monks, and not a single man had ever had a hand in so much as converting a single soul there. It was done altogether by the efforts of St. Patrick. It was wonderful to learn the manner in which that Church, which was planted by St. Patrick, grew. Schools sprang up everywhere, and cathedrals grew up all over the land. Where were those cathedrals now which St. Patrick raised? Every one who was wrecked by members of the new Church of England—by Elizabeth and Cromwell—and yet people said that the religion of England in the sixteenth century was the same as it is in Ireland in the eighth and ninth centuries. A PITIFUL SPECTACLE DID IRELAND PRESENT;

her glorious cathedrals and monasteries levelled to the ground—levelled to the dust—because the Irish people would be true to the Catholic and Roman Church, because they would remember the dying words of St. Patrick, "As ye be Christians, so be ye children of Rome." Ireland had never forgotten that. At one period of the eighth century there were one thousand five hundred scholars in one of the great schools in Ireland, and that at a time when the population of Ireland was very much less than even at the present day, and there were other schools in which scholars who came from the four winds of heaven—from Italy, France and Germany—were taken in and housed free of charge, and books and instruction given to them gratis, which showed how the religion of England in the sixteenth century was the same as it is in Ireland in the eighth and ninth centuries. Then he would ask them what was the religion of that country—

WAS IT CATHOLIC AND ROMAN,

or Catholic and not Roman, or even Protestant? There had not been wanting men in Ireland, though such were hardly to be met with in England, who had boldly said that St. Patrick was a Protestant. An Irish Protestant was a hopeless sort of person when he talked about religion. The fact of the matter was that Protestants in Ireland were to day what Protestants in England were in the last century. The Irish Protestants had not got much beyond their now, and that being so, it was not to be wondered at that the Catholic which St. Patrick had planted in that country, they would take one or two doctrines as tests of that, and first the central doctrine of the

SUPREMACY OF THE SEE OF ROME

St. Patrick believed in that, and the Irish believed that. They had no objection to the Pope as the voice of Christianity itself. He would ask those who said that St. Patrick did not believe in the Pope's supremacy why it was that he went to Rome to get his mission sanctioned before he went to Ireland? Why not get ordained in France without taking the trouble of going a three months' journey to Rome simply in order to kneel at the feet of a man who was a Bishop like any other Bishop? The reason was because throughout France, and in Christendom generally, the persuasion was universal, that not to be one with Peter was simply to be scattered and no longer in communion with the Church of God. St. Patrick expressed that so strongly on the Church of Ireland that it had remained true to Rome during sixteen hundred years. That Church was Roman to the very core. There was in the book of Armagh—a book written by St. Patrick himself—a canon in black and white, and one which was acted upon at a council held in his country, which enacted that in all matters of ecclesiastical importance where disputes arose the last word was to rest with the Holy See. He would refer to one particular instance, and that was when the festival of Easter, as established by

ST. PATRICK WAS FOUND TO DIFFER

from the custom of the Church at Rome and elsewhere in other parts of Christendom. When the Sixth Archbishop wrote over to his beloved brothers, the Bishops of Ireland, and asked them to conform to the custom of the Holy Roman Church, they assembled in council at Louglin, and at that council they determined to send ambassadors to the Holy See to find out which was the true Roman practice, and when they found what it was they adopted it, and adopt to the present day. Here they had to deal with the objection urged by Archbishop Usher. There had been great scholars in the Protestant Church, and clever men who could break a lance most ably with the infidel, and who yet, because middle-headed when they had to deal with the claims of the Holy See, Archbishop Usher was unquestionably a great scholar, but he was the Protestant Archbishop of Armagh, and was therefore bound to do his level best to prove St. Patrick was a Protestant, and accordingly he did not believe that St. Patrick and the early Irish Church had such an unbounded respect for Rome as was then represented. When confronted with that canon, to which he had just referred, he tried to wriggle out of the difficulty by saying that if he had lived in those days he perhaps would have gone to Rome for the solution of his difficulties, since Rome at that time had not grown corrupt. The Protestant Archbishop had to confess that Christians had in the fourth century to go to Rome, and that he would willingly have done so because then the Church had not become corrupt. But a

TO BE CONTINUED.

While opening the anti-Slavery Congress in the Church of St. Sulpio in Paris on the 21st ult. Cardinal Lavigne highly praised the enthusiasm of England in the anti-slavery work, although it was headed by Catholics. He said he did not desire the immediate abolition of slavery, as that would entail the starvation of slaves, but that man-hunting must be immediately suppressed.

MAN IN AN OFFICE EXERCISED HIS POWER INDEPENDENTLY OF PERSONAL CHARACTER, AND IF IT

was the will of the Holy Spirit in the fourth century to pronounce finally on all matters in dispute of religion, in the names of common sense he asked them who was to decide on questions of religion in the nineteenth century? If there was no proof in Scripture that the Pope of Rome had a right to decide, what proof was there that he should decide in the nineteenth century? He would show in the succeeding lecture that England at that time believed precisely as Ireland did. If every Catholic Church not only admitted but contended that it must obey the Pope as the supreme arbiter in spiritual matters, how could the Church of England call itself Catholic and yet claim exemption from that obedience? What proof was there that, while every Catholic Bishop in the world obeyed the Pope, that those particular Bishops should be exempted? It was absolutely certain that no man could be a Catholic, properly so-called, without being Roman also. He would conclude with the pregnant words of St. Augustine upon that point. "My friends," he said, "I say that you do not hold the Roman faith." That was no Roman or Catholic, and that not to be in union with Rome was, St. Augustine's mind, not to be a Catholic. Well, if there was one practice more than another disapproved by the Reformed Church, so called, that was

THE PRACTICE OF AUBURNIAN CONFESSION

For three hundred years the cry had been, "Why go to a man if you can go direct to God?" and Protestants generally believed that the regular order in which confessions were heard was that the friar went to the Archbishop and the Archbishop to the Pope. But everybody knew that it was a humble Franciscan friar in Rome who went to hear the confession of His Holiness the Pope. As they knew confession was now being introduced everywhere in the Anglican Church, and if the Catholic Church had been right all along about the practice of confession, it was more than probable that she would be right all along the line; and if the Catholic Church was right, there was a grave suspicion that the Protestant Church must have been altogether wrong.

OBITUARY.

Mr. James O'Keefe, Biddulph.

In our issue of to-day we very much regret to have to announce the death of Mr. James O'Keefe, one of St. Patrick's (Biddulph) most respected citizens, which took place on Monday, the 29th ultimo, at the age of seventy years, after a long illness. He was a native of Dunmurry, Co. Kilkenny, from which place he emigrated over forty-seven years ago. He held a large, respectable family, whom he has left in comfortable circumstances. He was a man of extreme generosity, full of sympathy for the poor and the distressed. We cannot do better than repeat here a few of the remarks of his pastor, Rev. Father Conroy, who, at the conclusion of the Mass, when he turned around to address the large congregation, both Catholic and Protestant, said: "My beloved brethren, it is contrary to the rules of the Catholic Church for priests to preach panegyrics over laymen, panegyrics, in the present instance, and in the presence of the laity, before you, I cannot but tell you that I have lost not only one of my best parishioners, but in fact the very best among the best. I have known him nearly twelve years, and I must say that a kinder or more generous nature than his I never met. He was most charitable to the poor and the afflicted, while most extremely generous both to me and my predecessor in this parish. When there was anything to be done in connection with the church, he always took a leading part. In his pastoral days and the other church collections, he always headed the list, and what lent a charm to his generosity, was the big, generous, noble Irish heart that prompted it." His friends must have been highly pleased to see his old friend and countryman, Father Galan, as well as Father Kennedy, assisting at his funeral. May his soul rest in peace.

LOOKING HOMEWARD.

Boston Pilot.

The latest of the "Present Day Papers" now publishing in the Century and representing the opinion of a large number of influential and distinguished Protestant ministers and laymen, contains a very remarkable passage. After having, in a very impartial manner, summed up the dangers and the needs of the hour, it says: "The long lost ideal of one Catholic Church is seizing the popular mind like a pestilence, and melting away all prejudices before it;" but it goes on, and explains this away by showing that the Catholic Church "is not a Church at all, but a something which shall embrace dogmatic differences and allow them due scope and action"—a phrase which is pleasing until one remembers that man, unassisted by grace, is decided in his manner of expressing his dogmatic differences, and that, given due scope and action, "their result is exactly harmonious. Very curiously in reviewing *Los Americanos* (the *Kuz*, the author of which plainly says that the Catholic Church is the only authority which can check Irreligion and license in the United States, the current *Atlantic Monthly* remarks that a possible consequence of the present state of affairs is that the hand of Rome may be felt pressing on the beam, so that it will be seen that the Century writers are not alone in their opinion. They close their article: "When the events so often threatened begin to happen; when our railways and telegraphs have been paralyzed by national strikes; when workmen and soldiers are fighting or fraternizing in the streets of our cities; when our hoarded capital is out-voted by leagued labor; when our servile legislatures are discussing the very measures first broached in the Assembly of the French Rev-

OLUTION; when science and literature

and art are at the mercy of ignorance and rudeness, and virtue and piety have been snared back to our homes and altars—then, at least, will it have become plain that the problems of American society, if solved at all, can only be solved by one united Church of the United States." But when that day comes, will it not be found that one united Church of the United States is all too narrow for the many masses gathered under the Stars and Stripes, and that nothing but the one Holy Catholic Church, which makes all men brethren, will suffice for their demands? The Church of the United States is a grand conception for mortals, but grander that Church of the world, which is, and was, and shall be, and which in the beginning and the end, and which gathers all races and nations to herself.

3000 YEAR... HOTEL DIEU HOSPITAL. Grand Art, Industrial and Agricultural Exhibition in aid of the New Hotel Dieu Hospital, Windsor, Ont. Open from the 1st to the 31st October (Sundays Excepted).

ONTARIO BUSINESS COLLEGE BELLEVILLE. TWENTY-SECOND YEAR. W. B. ROBINSON, J. W. JOHNSON, P. C. A. PRINCIPALS. For twenty years this institution has maintained the highest position and secured the widest attendance among the Business Colleges of Ontario.

ST. MARY'S COLLEGE MONTREAL. Re-opened on September 1, 1890. Classes taught in English as well as in French. LOUIS DRUMMOND, S. J., Rector.

ALBERT GAUTHIER IMPORTER OF BRONZES, CHURCH ORNAMENTS, CHANDELS, ALTAR WINE, Manufacturer of Statues, Stations of the Cross, Fatigue Decorations, Banners, Flags, Badges, Etc., Etc. 1677 NOTRE DAME ST. MONTREAL.

DEAFNESS ITS CAUSES AND CURE. Scientifically treated by an artist of world-wide reputation. Deafness eradicated and entirely cured, often from 20 to 30 years' standing, after all other treatments have failed. How the difficulty is removed and the cause removed, fully explained in circulars, with affidavits and testimonials of cures from prominent people, mailed free. Dr. A. FONTAINE, 31 West 10th St., N. Y.

A CATHOLIC of good habits and fair education wanted in several sections of the United States and Canada. Personal and good pay to industrial persons. References. BAZZIGER BROTHERS, 24 and 26 Barclay Street, New York. 6234 SMITH BROTHERS, PLUMBERS, GAS & STEAM FITTERS—772 KING STREET—Plumbing done on the latest improved sanitary principles. Estimates furnished on application. Telephone No. 100.

TEACHER WANTED. WANTED IMMEDIATELY, FOR THE balance of the year, a teacher for R. U. S. No. 12, Perry and Seymour. Applying salary, \$1000.00. Qualifications: Graduate of a good college, with a minimum of 60 hours of college work. SHANNON, Campfield, Ont. 6234