



VOL. XXXII.—NO. 32. MONTREAL, WEDNESDAY, MARCH 22, 1892. PRICE FIVE CENTS

IRELAND The Land War. THE IMPERIAL PARLIAMENT

Police sub-inspector Doherty was fatally shot in a street disturbance at Tobercurry. Several arrests were made. London, March 20.—At a meeting of the Irish parliamentary party to-night it was decided to introduce a bill amending the Land Act dealing with the Healy clause in order to set aside the limitation recently imposed by the decision in the Adams-Unsath case. The party decided to vote against the closure. London, March 21.—In the House of Commons to-night the debate on the closure proposal was resumed. The Marquis of Hartington declared that the proposal was nothing more than a modification of existing restrictions on debates. The effect the resolution would have was greatly exaggerated, and the Government were unable, under the present system, to carry on the business of the country with dignity and effect. If other persons thought they could do so, the Ministry would, with pleasure, resign. Sir Charles Dilke said the Government was awaiting from the British Minister at Washington to see what bearing the Bill before Congress for the abolition of differential duties on tea and coffee from the Netherlands possessions would have on the tea and coffee production of British possessions. New York, March 14.—The following incident of a debate in the House of Commons is furnished in a letter to the Herald from Dublin:— During the debate on the vote for military and police expenditure in Ireland, an English member Col. Barne, said in his speech that he had heard some persons suggest that the outrages in Ireland might be stopped by hanging the three priests nearest to where the outrage was committed. He did not himself advocate that system, although he was of the opinion it would stop the outrages, but he thought that the residents in the districts where the outrage might occur should be made pay for the cost of the presence of the military, on the same system as had been tried and found quite successful in India. Mr. O'Donnell was on his feet as soon as the speaker of this disgraceful speech had resumed his seat, and said that a short time ago the Pioneer, a leading newspaper of north-western India, expressed its great regret that among a very large portion of the population of India there existed a feeling of absolute loathing against English officials. It is very probable, continued Mr. O'Donnell, that if the hon. and gallant member who has just spoken was an English official in India, we would have some one to the cause of the feeling I have mentioned; but I do not think it would exalt the dignity of this House or of the country to devote too much attention to the opinions of the hon. and gallant member. Mr. T. D. Sullivan did not let the gallant colonel off quite so easily. The Ashante speech to which we have listened, he said, is not likely to receive any attention from the Government. The operations suggested by the hon. and gallant member had been already tried in Ireland and failed. The hanging and banishment of priests had been tried, and out of that long struggle the priests had come victorious. I beg leave to tell the hon. and gallant member that his proposition breathes a spirit of brutality, and not the spirit of the age, and that the day is past when such an idea should be revived in Ireland. Subsequently Mr. Sullivan withdrew the expression "hangman." The above is one of several bitter passages which have lately taken place between the Irish and English members. In fact, the whole tone of the debates on the Irish question is becoming more and more violent and personal. Things are said which in the old duelling days would have been settled outside with the pistol, and last session would have brought suspension on several members. But in this session passion and recrimination, and the words that tell of open hatred and contempt, are allowed free scope. The irrepressible conflict between England and Ireland rages with greater violence than ever wherever the two races are in contact. London, March 17.—The debate on the second reading of Mr. Finlader's bill to ease the block of business in the Land Courts by instituting a system of arbitration by 26, on the suggestion of Mr. Gladstone and Mr. Forster, who considered the matter would not be treated for a few months, as the present rate of progress is somewhat more encouraging. The Times publishes a communication on a question, notice of which has been given in the House of Commons by Mr. A. J. Oway (Liberal), member for Rochester, as to whether Mr. Forster, Chief Secretary for Ireland, intends to shorten the time spent in solitary confinement daily by the imprisoned "suspects." The writer says that this question represents the feeling on the subject of many Liberal members and some Conservatives. Should the Government's answer be unsatisfactory, there will be a meeting of Liberal members for the purpose of considering the matter. The motion of Mr. Gorst (Conservative), that the Queen revoke so much of the charter of the British North Borneo Association as gives implied sanction to slavery, was rejected by 125 to 62. Mr. Gladstone stated that he assumed the responsibility for granting the charter to the company. If the company failed to abolish slavery, the Government could revoke the charter. The Government had undertaken no further responsibility than they assumed in the government of Sarawak. Sir Charles Dilke said the Government's powers enabled them to go to any length to extinguish slavery. Dublin, March 20.—Five suspects have been released from Limerick jail. A wounded man found on Tighe street has died. The murderer was arrested. Crawford, a rate collector and agent, was dangerously shot while driving to church with his family, near Clonsilla, yesterday. Some members of the family were also injured.

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His name to the nations of the earth. And as He sent Paul, so sent He successors of Peter and Paul, even as His Father sent Him, and the Church went on in her way of conquest under these chosen leaders. The Church, like her Divine Founder, advanced in wisdom and age and grace before God and man. Her triumphant march was in much suffering and blood. She walked the way of Calvary and the Cross. But she was strong in her weakness and victorious when she seemed to die. Buried for three centuries in the tomb of the Catacombs, she saw her Raster more and more come forth in her gracefully dignified and divine immortality to look upon the nations that were destined to be hers. Led by the hand of her Lord and Master, she took possession of the throne of the Caesars and gazed upon the ruins of Imperial Rome. The glory of man had faded, and the world was now to behold in wonder the greater glory of God. The Saviour, looking down from the throne of His Father's right hand, would rule the nations He had purchased with His blood. And the nations, weary of the tyrant they had served so long, yearned for the liberty and the glory of the sons of God; their cry for help went up to the Eternal Throne. Their prayers pressed round the great High Priest, Jesus our Lord, and amid the cries of the nation that crowded around Him there was one prayer that went to His heart. Turning to His saints and angels He asked who it was that touched him; "for, He said, I have felt a virtue and a power go out from me in answer to a prayer of faith. The saints and angels look towards earth and there in an island of the western sea they behold a little shepherd boy kneeling on the mountain side, his eyes towards heaven and his hands clasped in prayer. He is keeping the night watch over his flock and he occupies his waking hours in repeating the prayer of God's great peacemakers in orations (Luke 6:12). That prayer of the humble shepherd boy has been heard, and from that moment Patrick's greatness and Ireland's glory begin. Yes Patrick has already entered upon his priesthood as he kneels there between earth and heaven offering to God the sacrifice of an humble, contrite, loving heart. The great High Priest has presented the offering to His eternal Father, and has chosen Patrick as his apostle for the conversion of Ireland. In our apostle, St. Patrick, we find all the constituents of the true priesthood. He was taken from amongst men at the call of God. Humily viewed, his captivity, may seem to have been a mere accident, but considered in the light of God it was part of a special providence that was to fit him for the great work he was destined to accomplish. Joseph was sold by his brethren, but he himself tells us that his going down into Egypt was ordained by God, and we know that what seemed to be his captivity was under an all-wise and all-powerful Providence, the beginning of his glory; so was it with Ireland's patron. He was torn from home and parents and friends—from all that his heart held dear upon earth and sent captive to a people that knew not God. But He who appeared as a sinner that He might be a saviour would have Patrick Ireland's captive that he might become her patron, her great High Priest. The priest is called by God and is prepared in the calling for the work he is to do; he is fashioned and framed by the hand of the Almighty. Patrick is now a priest, and a great priest, and he is to be a great apostle. A priest for men, for the individual; apostle for peoples, for nations. This peculiar in an Apostle's power, says Augustine, God makes His Apostles partakers of His power. 1st, over fallen nature to heal it; 2nd, over demons to conquer them; 3rd, over the elements to change them; 4th, over death to despise it and conquer it. Says St. Patrick, the whole nation was sick in head and heart; He healed it by his life-giving word. Light to the mind, peace to the heart. But the demon of darkness was there to resist the light, the demon of error to resist the truth. Patrick conquered both by the two-edged sword of the Spirit. See him on Tara, &c. But death came to him. Yes; but he had conquered it, for he feared not its terrors, but longed and prayed for the martyr's crown. It came as his share, and was almost first to come. The great High Priest and apostle, glorified in the sight of men, would give back all to God in giving his soul, and He went to give an account of his work to get his well-earned reward. His work and his reward, all to the glory of God. He gave more; he gave Ireland, the land of his love, to God. Non omnis moriar, said the old Roman poet, "I shall not all die," and so might St. Patrick. His spirit and his work lived on in the Catholic life of Ireland. God glorified Patrick because of the work He foresaw the saint would do through the ministry of Ireland. If we would know his greatness we must consider what Ireland has done. In gloriam meam creavi eum et feci eum. I have created him and formed him for my glory, and in His manner of effecting this new creation, God shows us the importance He attaches to the work and the value He sets on the new-formed creature. By His word only He brought the heavens and the earth from nothing. Dixit et factum est mandatum et creata sunt. He spoke and they were made; He commanded and they were created. But when he would create and form a priest He seems to exhaust his infinite wisdom and power through the priest whose formation was to be effected with His only begotten Son. The subject is vast; we can look at it only in outline. Three periods in the history of Ireland's priesthood, by Ireland's priesthood, do not mean merely Ireland's priests. It is, indeed, this, but it is more: it is that peculiar character of apostleship which God wished Ireland should have. Among the nations she is the priest of the nations. The first glorious period of her priesthood was from her conversion by St. Patrick to her invasion by the Danes. This was indeed the time of Britain's pride. The suddenness and

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Father Ryan, S.J., and late Secretary of the lamented Dr. Conroy, delivered a very eloquent discourse on St. Patrick, in the Church of St. Gabriel Village, on last Friday morning. The sermon was delivered in a masterly manner, and was one of the most effective ever preached within the four walls of the sacred edifice. The Rev. Father took for his text the following passage from Ecclesiasticus:—"Behold the great Priest who in his life pleased God and was found fast; therefore by an oath did the Lord make him great amongst the people. He gave him the blessing of all the nations." During the past few months the nations of the world have turned their thoughts towards Ireland. Many have spoken of her sufferings with kindly sympathy, and not a few have come forward with generous munificence to aid her in the hour of her deep distress. But especially have Ireland's exiled children turned their hearts towards "Home." Scattered as they are over the face of God's earth, the great cause of Faith and Fatherland unites them still. They have arisen in their "banded millions" might, and have made their voices heard in noble vindication of Ireland's rights, or in just and honest indignation at her wrongs. This cry of the exiled heart has been heard o'er the deep, and if it has not made Ireland's masters pause as they rivet her chains, it has, at least, brought comfort to the suffering captives. And you, my friends, have more or less shared in these varied feelings towards suffering Ireland; some have been moved by the generous impulse of our common humanity that leads to compassion, the murmur of our fellowmen, while others of us have felt the force of those stronger and holier ties that so powerfully draw the Irish exile's heart to his "own loved island of sorrow." But I have not come here to-day to speak to your feelings. As a priest of God standing before the altar of God, in the presence of a Christian people, I think it is my duty, as it is my purpose, to speak to your faith. I would not then ask you to listen to the sad story of Ireland's woes, nor would I attempt to excite your sympathy for her suffering and her sorrow; but taking my thoughts from the feast we celebrate I would speak to you of Ireland's glory. Yes, my friends, Ireland has her glories, too, as well as her sufferings and sorrows. She has the glory of her great ones—of her kings and sages, of her warriors and statesmen, of her orators, poets and patriots; but of no such glory would I treat to-day. I would ask you to look through the surface of things that appear, and in thought and in faith take hold of the substance of things that appear not. I would speak to you of a glory that lives on earth, but a glory that earth can neither give nor take away; of a glory that cannot be wrecked by the hand of man, nor covered by the taint of time; of a glory that is human and divine, a glory that God gives to man and man gives to God; and this is the glory of Ireland; the apostle priest, and of Ireland's Catholic Priesthood. "Behold the great Priest." Such, my friends, is the sublime panegyric that God Himself has been pleased to preach on Ireland's patron, St. Patrick. These are the words of God, and the Catholic Church, the authorized interpreter of God's Word, applies these to our great Apostle: they are read in the Mass of his Feast, and from thousands of Catholic altars these words shall go up as a hymn of praise and glory to that great Priest, who to-day is glorified by God Himself. Yes, the Church triumphant in Heaven takes part with the Church militant on earth with the honor she pays to her heroes. Were it but granted to us to-day to look in for a moment upon the ho's of God we should see the true and external glory of Ireland. But here, now, we live by faith and not by sight; but our faith tells us we are children of God, co-heirs with Him and fellow-citizens of the Saints. Therefore, do we say that the Church of Ireland, militant and triumphant on earth and in heaven, preclaims the praises of St. Patrick as they sing ecce sacerdos magnus—behold our great apostle priest. But I may be asked how can man be glorified in comparison with God? I say that not only man may be glorified, but I assert further that there is a Man who must be glorified in comparison with God, who must be glorified as God, for this Man is God; the Man Christ Jesus Our Lord, who thought it not rapine or wrong to make Himself in all things equal to God, who is blessed above all for ever. To this God-Man are the words of the inspired writer primarily and principally addressed: Behold the great Priest! Yes, He is the great High Priest of all, for so hath His Father spoken it: Juravit Dominus et non penitabit eum, etc. "The Lord hath sworn, and it will not repent Him. Thou art a priest forever, according to the order of Melchisedech (Ps. 209, 4). He is the priest of all, as He is the Saviour of all, as the great Terrestrially sublimely says: "He is the Catholic priest of the Eternal Father." And now, having entered into the Holy of Holies, He is ever at His Father's right hand to make continual intercession for His people. But though our Lord is the priest of all nations He was not pleased to be the apostle of each. He tells us Himself He was sent by His Heavenly Father only to the lost sheep of the house of Israel (Math. 15, 24). And when the time came to call the Gentiles He struck down Saul, the persecutor, on the road to Damascus and made him a vessel of election to carry

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completion of Ireland's conversion is the wonder of the world. It was truly miraculous. There is nothing like it in the history of the world. So was it when Patrick breathed the spirit of God, the spirit of Christianity into pagan Ireland. Her children arose at the words of the great priest, arose in their supreme life and strength, and stood upon their feet an exceedingly great army. Even in the lifetime of her apostle churches and monasteries covered the land, and the Church was Catholic. Then was felt the necessity of spreading the good tidings it had so gladly received. The sacred fire of faith that Patrick lit upon Tara burned in Ireland's heart, and she knew her master wished this fire to be kindled in the world. Her children leave her shores, leave the home of their love, and bearing the torch of faith to the countries of Europe and the Isles of the western sea. They came in seven ways. To England and France and Belgium and Italy and Germany they went, and in 200 years Ireland counts in these countries 200 saints. They went out to meet the Northmen, then they went with the fourfold apostolic power that Ireland received from Patrick, the power over nature to heal and strengthen and perfect. They stood upon the ruins of the Roman Empire and looked out upon the wrecked humanity that there lay before them. The fierce tribes of the north were less barbarians than the remnants of the effete civilization of pagan Rome. The Irish missionary took up the fragments of God's defaced. The image of God was broken and shattered in both by the forces of error and evil. The Irish missionaries took up the fragments and restored the lost likeness again. The spirit of darkness raged to see his power thus broken, but Ireland's son struck him with the sword of the spirit, despoiled the principalities and powers of their prey and exposed them to scorn and defeat to the strong man. This did Ireland continue in the countries of Europe the work that St. Patrick began, raising and healing fallen, corrupt humanity, breaking the power of the Prince of Darkness, changing the elements of the Pagan world, and dispelling danger and death. Truly in the glories of his priesthood did his Master give him the blessings of the nation. Her fame and her faith was known to the whole world, and thousands flocked to her shores to drink from the fountain the stream of pure truth, that flowed over and fertilized Europe. But this, her first glory, aroused the prince of the world of darkness, who still had his home in the North. Then fierce Northmen came down like an avalanche on luckless Europe, and soon the war song of Wodan was heard to mingle with the canticles of the names of God in the Island of Saints. Ireland gathered her strength for the fight; her warriors were brave as her priests were faithful, and these soldiers and priests united, and after a struggle of 300 years the Northmen were hurled back into the sea or sent to their homes in the north. The first period of our priesthood was glorious; the second more glorious still; the third period gave her the crown. In the first she taught; in the second she fought; in the third she suffered and conquered.

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AN INTERESTING LECTURE. Some Important facts Concerning the Chinese Nation. The Rev. Pere Vasseur, a missionary Father recently from China, having spent over six years of his life in that country, delivered a lecture last evening to the members of L'Union Catholique in the hall of the Gesù. In the course of the reverend gentleman's remarks he related several interesting facts concerning China, and gave a number of illustrations of the Chinese language with the aid of books and blackboard. He said that there were 80,000 different letters in the alphabet of the Chinese language, which would take a man nearly all his life in constant study to thoroughly acquire, and be able to read and write. The population of China reached the enormous number of four hundred millions, including the various tributaries, or provinces, under the regime of the Emperor. The lecturer drew a comparison between the amount of the population of this country and that of the old Roman Empire, which was only two hundred millions; the present Chinese population, thus doubling that of the greatest people of ancient times. The Chinese were at present engaged in the manufacture of rifles after the latest European improvements, and should they at any time be called upon to go to war, they could, according to the European plan of raising troops, levy an army of twelve millions five hundred thousand men, which could sweep Europe. The learned gentleman related many stories of the manners and customs of the people, and said that they considered themselves the only civilized nation in the world. At the conclusion of the lecture Recorder DeMontigny, on the part of L'Union Catholique, returned thanks to the Rev. Father Vasseur for his interesting lecture.

LENTEEN MISSION IN ST. PATRICK'S, OTTAWA

Rev. Father McGrath's Eloquent Sermon on the Closing of the Services. [Specially Reported for the TRUE WITNESS.] A most successful mission has been in progress in St. Patrick's Parish, Ottawa, conducted by Rev. Father McGrath, the closing exercises of which were held on Sunday last, on which occasion the reverend missionary delivered an impressive sermon:—"LORD SAVE US, OR WE PERISH." It is recorded, my beloved brethren, in the Gospel, that on a certain occasion our Lord Jesus Christ entered into a boat, accompanied by His disciples. And going on the Lake of Genezareth our Divine Lord fell asleep, and during the time he slept a heavy wind set in, and the waves rose high, and a great storm commenced, and behold! the little boat was tossed about by the winds and waves, and the Apostles began to fear. They went to our Divine Saviour and they woke Him up, praying Him to save them. Our Divine Lord noticed the severity of the storm, and raising His voice, He commanded the winds and the waves to cease, and a great calm ensued; and, speaking to His disciples, He said, "O ye of little faith." What is the explanation of this?

PASSAGE OF THE GOSPEL? The boat, my beloved brethren, represents the Church of Jesus Christ; and the sea, lashed into fury by the storm, represents the world in which the Church of our Divine Saviour is placed. Our Divine Lord asleep in the stern of the boat represents the presence of our Divine Lord in His Church; and the fear and terror of the Apostles represent to us the human element that exists in our minds from time to time as we see the Church of our Divine Saviour persecuted. The Church of Jesus Christ is placed in this world for what purpose, my beloved brethren? To continue the mission of our Divine Saviour. What was the mission of Jesus Christ? The reconciliation of man with His God—

THE SALVATION OF MAN. How was this to be accomplished? By a two-fold means. First, by enlightening the intelligence of man; and, secondly, by purifying his heart. The intelligence of man was to be enlightened by receiving and acknowledging and assenting to the dogmas of Revelation. This our Divine Saviour performed by teaching mankind "truth." The heart of man was to be purified by the application of the sacred word of our Divine Saviour to the souls of men. This was to be accomplished through the medium of the Sacraments. Behold, beloved brethren, then, the great mission of our Divine Lord on earth, and behold the mission of the Catholic Church in this world. Our Divine Saviour selected for His work twelve men. He trained, instructed and schooled them, and He gave to them an idea of the work they had to perform; and He told them: "Go ye, therefore, and preach the Gospel to all mankind." And in order to show them that His Divine assistance to them would never be wanting, that He would be always with them, that He would be always there living in His Church, guiding His Church and directing them, and throwing over her

THE MANTLE OF HIS DIVINE INFALLIBILITY. He said to His Apostles: "Behold, I am with you all days, even to the consummation of the world." Here we have, beloved brethren, in these few words, our Divine Saviour's commission to His Apostles, and the manner they were to exercise it, and we have the cross of our Divine Saviour that is to remain in His Church until the consummation of ages. The Catholic Church took her stand in the world on the day of Pentecost. She existed before, however, but she appeared in her official capacity on the day of Pentecost, when in the streets of Jerusalem St. Peter announced our Divine Lord crucified. On that occasion, the first Pentecost of the Catholic Church, there were present in the streets of Jerusalem people from all parts of the world; and most wonderful to relate, although the Apostles spoke in the language of their country, which was the byria-Chaldee; yet they were understood, all present hearing and comprehending in their own language. The Catholic Church then took her official place in the world, and

ASSUMING THAT OFFICIAL PLACE, she had a right to expect what our Divine Lord promised to her: "They have persecuted Me; they will also persecute you." And who were the first persecutors of the Catholic Church? They were the Jews. The Jews had put our Divine Saviour to death, buried Him in a tomb, and they had sealed the tomb, and they thought that all had been buried with Him. But our Lord arose from the tomb, and then the Jews began to persecute the Church. They brought the Apostles before their councils and scourged them, and sent them about their business, saying: "Preach not that Christ crucified rose from the dead." We have an example of the intensity of that persecution in the person of St. Paul. St. Paul left Jerusalem: He was determined to bring every Christian he could find from all parts of the empire to Jerusalem, in order that

WAR RUMORS. New York, March 19.—The offices of the Russian, German, Austro-Hungarian and French Consuls were visited by many persons yesterday, enquiring about war rumors. The Russian Consul states the reports were probably exaggerated, and would not say whether or not he thought war probable. All the information to be had was from the newspapers. The German Consul's assistant said he thought that if the Czar stands by Soboleff there might be war. The French Consul has nothing to say. The Austro-Hungarian Consul says hopes are expressed that the trouble will blow over. The following is a curious advertisement, and has a variety of meanings in it: "Wanted, a situation as nurse, where the children are out of arms."

OBITUARY.

Geo. Hollingsworth, founder of the Boston Art Association, is dead. Mr. W. S. Smart, brother of Mr. George Smart, broker, Toronto, was recently accidentally killed in Winnipeg by being run over. Allen B. Palmer, the well-known turf writer over the nom de plume "Varick," died on the morning of March 19th at Varick, Seneca County, N. Y. John Ramsay, President of the Ithaca Savings Bank, director of the G. I. & S. Railway, and one of the wealthiest residents, died on Sunday, March 19th, aged 60. Provincial Bailiff McLaughlin died on March 13th at London, Ont., from the effects of injuries received in jumping from a train to capture an escaped prisoner. The remains were taken to Toronto, where the deceased resided. We regret to learn of the death of Mrs. Boisvert, of Lower Town, Quebec. She was a lady of rare good qualities and universally beloved and respected by her large circle of acquaintances. Her bereaved husband and family deserve the sympathy of all. The funeral service of Rev. Sister Marie du Carmel (nee Gagnon), who died on the 14th inst., took place on the 16th March at the Ursuline convent chapel, Quebec. The deceased was a nun for 25 years, and considered one of the most talented ladies of the convent. Mr. George A. Gouin, J.P., and Superintendent and Manager of the Piles Branch of the Q. M. & O. Railway, died at Three Rivers on the morning of March 14th, aged 61 years. Mr. Gouin was for a long time one of the most pushing and enterprising lumber merchants on the St. Maurice river, and a member of the firm of Messrs. Benson, Bennett & Co., of Quebec. Mr. J. A. Gouin, proprietor of the Russell House, Ottawa, and Mr. Charles Gouin, also of Ottawa, are his brothers. THE CATHOLIC PRESS AND PATRONAGE. To the Editor of THE TRUE WITNESS. Sir,—While canvassing a few days since in the interest of your ably conducted journal, I was forcibly impressed with the like-warm feeling displayed by some Catholics regarding the patronage and support of the Catholic press. This feeling may be the result of indifference or ignorance, but I believe it is caused by the want of sufficient thought or reflection, or it would be otherwise. A large proportion of the Irish race, both at home and abroad, to their credit be it spoken, are strong supporters of the Catholic press which vindicates the cause of their Church and country and in a manner its principal writers devote their lives and energies in advocating, upholding and defending those principles which all the Irish race hold so dear. Yet, in the face of all this, it is somewhat disheartening to find Irish Catholics indifferent to the call of duty and honor in not tending that support which is not only right, but a matter of duty and common sense, or else how can it be reasonably expected even according to self-interest, which is a lesser than more mankind, that their organs can devote all their time against immense odds in endeavoring to maintain a holy cause when those for whom such sacrifices are made are not only indifferent to the success of the cause, but refuse to aid it. How, then, can they reasonably expect to succeed when they fail to encourage those whose lives and energies are devoted to their service? It is a well known fact that many Irish Catholics subscribe not only to one Protestant journal, but to several, and refuse to subscribe for a Catholic journal, which is not only foolish and absurd, but absolutely degrading and opposed to all true dignity, self-respect and manhood. It must be admitted that this extreme liberality is seldom exhibited by Protestants; they generally support their chosen organs. They may look over, now and then, a Catholic journal through curiosity, but it would be preposterous to expect that they would subscribe for it. Why should Catholics do otherwise? Catholics are often accused of bigotry. Their support of the Protestant press shows that the charge is unfounded. Catholic pastors would not exceed their clerical duties in the Dominion if they inculcated the duty and necessity of Catholics more strictly supporting the Catholic press. J. A. H. Eganville, March 14th, 1892.