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Catholic Record.

London, Sat., May 30, 1891.

THE DELEGATES AT OTTAWA.

The information we receive from Ottawa does not tell very favorably for the reception given last week in that city to Messrs. O'Kelly and Redmond, M. P.'s, who represent Mr. Parnell's present policy and leadership in this country.

The enthusiasm would have been general and the sums laid down would have reached into the thousands. Evidently the bright star that once shone so luminous, if not utterly sunk in obscurity, has fallen low enough to excite no longer admiration or even idle curiosity.

The Irish undoubtedly are not so utterly bigoted as to object to the religious convictions of a chosen leader, but they insist upon his being a clean man, with a public record that is a Christian nation should have reason to glory in, and not be ashamed of.

Mr. Redmond alluded to other public men holding high station in England whose conduct is no more justifiable or less scandalous than the disgrace brought on the Irish cause by the unrepentant profligacy of the late chieftain.

But the fact is that neither the English public nor the British Parliament will long tolerate glaring iniquities to crop up in their midst.

was more important even than Home Rule for Ireland, stating "that should it come to a question of carrying a Land Purchase Act and defeating Home Rule he would vote for the Land Purchase. They could, if necessary, wait for two years or ten years for Home Rule."

This is playing into the hands of the Tories with a vengeance. Two years or ten years more of coercion would suit Balfour's policy of crushing out independent spirit in Ireland.

This Land Purchase Act that Mr. Parnell makes a boast of supporting is equally acceptable to all; but the party led by Justin McCarthy insists upon some useful amendments to it; and this Parnell qualifies as obstruction to the farmers' interests.

"Alone amongst the national press of Ireland we advocated during last year acceptance of the principle of the Government measure coupled with efforts at its amendment and improvement."

Mr. Parnell is half inclined to accept it greedily, with its defects unbridged and its merits unextended. Such a policy has as little to commend it to persons of ordinary prudence or patriotism as had the extraordinary scheme which he formulated during the last session for the endowment of Irish landlords to enable them to reduce their rackrents.

At a general convention of the National League branches of Great Britain, held in Newcastle May 16th, delegates from four hundred branches were present.

We hope enough has been written to show the true state of affairs in Irish politics, and to decide the real friends of Ireland in Canada on which side they should stand.

UNKNOWN TONGUES.

The Montreal Witness has been recently dabbling in Latin, and treating its readers to some translations of a language which it evidently does not understand.

The misrepresentation of the Witness consists in this, that it wrongly translates the word persecutor as "I will persecute."

The passage in the Pontifical was officially interpreted by Pope Pius VI. in a letter sent to the Bishops of Ireland on 23rd June, 1791, thus: "These words are maliciously interpreted as the signal of war against heretics, authorizing persecution and assault against them as enemies; whereas the pursuit and opposition to heretics which the Bishops undertake are to be understood as referring to their sollicitude and efforts in convicting heretics of their error and procuring their reconciliation with the Catholic Church."

Since the Witness is so fond of dealing with unknown tongues, perhaps it will next favor us by giving some of its bright translations from Confucius or Zoroaster.

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We have often wondered why Protestants persist in calling so well known and universal a language as Latin "an unknown tongue" when they attack its use in the Mass.

TROUBLE IN THE CAMP.

Mrs. Margaret A. Shepard, who figured in Boston as the leader of the movement to perpetuate the anti-Catholic character of the Public Schools of Boston, and who occupies the position of National President of the anti-Catholic League which is known by the name of the "Loyal Women of American Liberty," has got into trouble with the Chicago branch of the league.

It was also proved that she had led a loose life, and she admitted the facts, when they were brought home to her, though she implored her Chicago sisters of the league to overlook her past, as she assured them that she was repentant and that she had reformed.

The Chicago branch numbers two hundred and fifty members, and a full account of its proceedings in this matter has been communicated to the Boston Herald, for the information of Bostonians.

Mrs. Shepard's history is quite on a par with that of most other "converts" who devote their lives and energies to the vilifying of the Catholic religion.

AN AMERICAN ARTIST'S LIVELY IMAGINATION.

A recent issue of the Boston Transcript publishes a choice extract from a letter written by "an American woman," who is also an artist, to a friend at home, which is intended to impress upon the public the ignorance of the priesthood in Rome regarding the usages of Protestants in this continent.

She adds: "I managed to keep my face straight when he talked of the rose-water, for it is generally supposed here that American Protestants baptize their children in rose water."

It is scarcely necessary for us to say that this story was evidently concocted in the fertile brain of the lady who wrote the letter to her American friend.

The lady in question acknowledges that though her father and mother were Presbyterians, she has good reason to believe that she had "never been baptized at all."

We may add that the ignorance of American Protestant clergymen concerning Catholic usages in Rome would form a much wider scope for wonder and admiration than the ignorance of the priesthood in Rome.

claims to have amongst its relics a leg of the ass which bore our Lord into Jerusalem. When brought to task on this subject he was forced to acknowledge that he does not know of even one church which claimed such a relic.

The American woman relates that she was pleased that after all she was not obliged to be married in a Catholic church.

AMENDMENTS TO THE SCHOOL ACT.

Last week we made some comments that we considered just on the negligence of the Ontario Government in its legislation for Catholic separate schools.

While ample provisions were enacted for improvement in the Common school system no change for the better was introduced into the working of the Separate school system.

The Minister of Education may have had the best intentions in the world in framing his new amendment, and may have thought he was conferring a favor on the Catholics by depriving the chairman of their school Board of the privilege hitherto enjoyed, and transferring that privilege, in many, if not most localities, to the professors in the Collegiate Institute.

It is stated by the friends of the Ministry that "it was found that the chairman of Separate School Boards seldom took any part in these examinations, and hence the change."

There is no doubt that the Christian community on the Malabar coast are of great antiquity, and it is highly probable that they are of Jewish origin, for they have retained at least in their ritual and liturgy the Aramaean tongue, very similar to that which was spoken by the Jews after the Babylonian captivity, and in the early part of the Christian era.

THE NESTORIANS OF MALABAR.

Our attention has been called to a communication from the Qu'Appelle correspondent of the Regina Leader, who writes that the Rev. John Sarkis, a "priest from the Christian community on the coast of Malabar, India," has been lecturing there recently on the ancient tribe to which he belongs.

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The lecturer went on to state that the Apostle St. Thomas preached in India and converted the colony, who have retained ever since the essential doctrines and primitive ritual of Christianity.

Speaking before Protestants only, who are always on the alert to discover some discrepancy between the Catholic Church and primitive Christianity, Mr. Sarkis was not slow to take the advantage afforded him before a sympathetic audience, to show that these Malabar Christians are in disagreement with the Catholic Church.

and whose school taxes could be paid over to Catholic and Protestant school boards proportionately to the number of pupils attending their respective schools.

EX-QUEEN NATALIE'S TROUBLES.

The Servian Government has at last taken extreme measures with ex-Queen Natalie, and has forcibly expelled her from the country.

The citizens in general are in sympathy with Natalie, and there is much resentment especially against the Minister of War, Col. Militica, who was the most active in insisting on Natalie's expulsion.

Natalie's troubles are chiefly to be attributed to the subservience of a National Church, which, being merely the creature of the State, had not the backbone to resist ex-King Milan's demand that it should bend the laws of God to his lawless will.

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DIOCESE OF ALEXANDRIA.

Special to THE CATHOLIC RECORD. One of the most interesting country parishes which I have ever had occasion to visit is that of St. Andrew's, in the diocese of Alexandria.

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colonists were persecuted as heretics. These statements were evidently made for the purpose of inducing the Protestant audience whom Mr. Sarkis was addressing to believe that the Malabar Christians suffered persecution for retaining a pure faith, something like modern Protestantism, against the errors into which the Catholic Church had fallen in the course of time, and his use of the Protestant nicknames for the Catholic Church is additional proof of the object he had in view.

But the lecturer failed egregiously in attaining his purpose, except in so far as his audience were ready to sympathize with any cause which is anti-Catholic. The lecturer did not explain that the Malabar Christians believe the Real Presence, and celebrate the Mass as a sacrifice, that they invoke the saints and agree with the Catholic Church on almost all the points which are impugned by modern Protestants.

That St. Thomas preached in India is not established on good historical evidence; though it is certain that the Malabar Christians were converted to the faith at a very early period. St. Chrysostom states that St. Thomas is one of those apostles whose place of sepulchre is known, but he does not locate it, and the place to which it is assigned by tradition is Eleessa, and not India.

The foundation for Mr. Sarkis' story is the spurious document which lays claim to the title of the "Acts of St. Thomas," which relates the story of the preaching of that Apostle in India. But this document is of no historical weight.

As we have said above, however, they were Christianized at an early date, and were afterwards induced to adopt the error of Nestorius. These errors were themselves of a date much later than the Catholic truth, and they cannot be appealed to as a proof that the doctrines of the Catholic Church are modern, which the Nestorians began to deny only in the fifth century.

The attitude of the period is therefore one of authority. The controversy was used not so much as a universal method and countercheck of the work of the Church. We have all this retailed, however, not interested, but a third epoch of the Church. The society has a youth he reentered into the world, willing to listen, particular, thing good to the outside of the world. The society has a youth he reentered into the world, willing to listen, particular, thing good to the outside of the world.

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BISHOP KEANE ON

st. Louis Church. No class or lecture on the University at Washington, or any other useful or important work that conducted by the on each Monday afternoon adopted by Bishop Keane theoretical and practical given in the shape of presentation of Catholic mysteries. The practical of students' work in the Bishop's lectures and delivery later on chapel by the students more closely realized. The practical work of the public class criticism and delivered recently on the presence of mystery, Bishop Keane truths of religion must be the preacher. To touch will no longer do. We shall must be broken down to the kernel. are monuments of the As from the mind, away from the more and more reform must be dwelt on in mad men's mind as in presenting them give true ideas of God present God in that justify an ingenuously make a better or in a role fit only for Christian. Human on the other hand must to the rear to ex- should be presented and beauty. Cal pessimism have no pupil. Appeals little effect on the God, religion and the tion of the preach- character of his w from the relation world. In the p what may be term history of the Chur a third. From th what must be the attitude in this th

In the first the society in its inf The characteristics hood are simplicity implicit faith and ments at that tin authority absolute. bowed their leader. The tone of the pedagogical, catec the people, and m cal for the learn In the second ep childhood to you rule, questioning, ity, etc, took the ing faith and doc the Renaissance doctrine begun. "I do not believe the protest of intell mus. Then follow ophy against scho taking up the rangd themselves which they chwed to the d-eral protest and the mind of this The attitude period is therefore of authority. The w controversy was used not so much as a universal method and countercheck of the work of the Church. We have all this retailed, however, not interested, but a third epoch of the Church. The society has a youth he reentered into the world, willing to listen, particular, thing good to the outside of the world.

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