

# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOLUME 8.

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**ARCHDIOCESE OF TORONTO.**

SKETCHES OF THE NEW ST. MARY'S CHURCH AND ITS POPULAR PASTOR.

Toronto News.

The new church now in course of erection on Macdonnell square, Bathurst street, at the head of Adelaide street, for the populous parish of St. Mary's, promises to add very considerably indeed to the architectural aspect of the city. The can readily be seen by a glance at the view which to-day is presented to the readers of the *News*. It was indeed time for St. Mary's parish to exert itself to replace the present hideous structure with an edifice at once in keeping with the times, with its numbers and their affluent circumstances, and above all, with the sacred purpose for which the building is required. The new church will be composed of nave and aisles, transepts, secretary and side chapels, tower and baptistry, with a very commodious sacristy, which forms a model winter chapel with nave and chancel, confessionals, etc. A cloister passage will connect it with the presbytery, situated on the grounds, which, therefore, will also be in covered communication with the church proper, a matter of much consequence in severe weather. The church proper will, internally, be about 182 feet long by 71 feet across the transepts, and 52 feet across the nave and aisles. The nave, aisles and transepts open into one another by stately arcades, supported on polished granite pillars, having moulded capitals and bases. The morning chapel opens into the church by a wide arch, which, through its tracery, will give the nuns of the adjoining convent of St. Mary facility for attending divine worship from the morning chapel. On either side of the great chancel is a beautiful little minor chapel; one of these will be dedicated to the Sacred Heart, and the other to the Blessed Virgin. The transepts also will each contain a small chapel: one dedicated to St. Joseph and the other to St. Francis. The confessionals are very conveniently placed.

A spacious recess near the principal entrance forms the baptistry, which will be furnished with ambry and with a baptismal font of carved stone with polished marble and of unique design. An easy stairway will lead to the organ gallery, the only gallery in the building, and which is to be used solely by the choir.

The ground floor of the tower forms the principal vestibule to the church, while the adjoining side porches are provided for protection against stormy weather, at which time the central front entrance will be closed. Two other entrances, in the transepts, will give abundant means of ingress and egress so essential to large public buildings.

The chancel, which, with the morning chapel, is already built, has a polygonal end, called, technically, an "apse," and is lighted by surrounding traceried windows of graceful design, and which, filled with richly colored stained glass, will form a noble finish to the view from the chief entrance, and, indeed, will have a splendid effect from all parts of the church. Coupled pointed windows will light the aisles and large foliated lights in the clerestory will, from their lofty position, give a chastened yet abundant light to the nave or main body of the church. Windows of fine geometric design will light the transepts. The noble rose window seen in the front of our engraving will shed the eastern rays, softened by the tinted glass, through the entire length of the church. The chancel and chapels will in time be laid with encaustic tiles of beautiful design, and the passages with solid wood block pavement embedded in cement concrete. The floor of vestibules and door steps, etc., being of dressed stone of durable description. The church will be seated with benches, which will be subdivided in comfortable pews of various capacity, to suit families. The altars, confessionals, pulpit, etc., will be of design in harmony with the building. The church will be heated on the hot water principle. A large furnace room under the sacristy and a lofty chimney being already provided for the purpose, while the ventilation will be carried out in the most effective manner by fresh and foul air ducts, exhaust ventilators, etc. The material chiefly to be used in the building will be of best hard white brick on stone foundations, and having dressings of finely cut stone from the Berea quarries, the shafts of the great interior pillars being of polished granite, as already stated.

The stately and picturesque tower and spire forming the great central object of the grand facade will be seen from all parts of the city, and especially along the whole length of Adelaide street from Jarvis street. The group of buildings promise, indeed, to form one of the finest Gothic edifices of pure style in the Dominion, and its worthy and praiseworthy pastor, the Very Rev. Vicar General

Rooney, and his congregation are to be congratulated on their enterprise in starting so noble a work. The tenders for the main portion have not yet been prepared, but it is expected that the cost of the church, including the lower portion of the tower, will be about \$35,000. The contractors for the work already done were Messrs. Herbert Clarke, O'Hearne, Kennedy and O'Connor, respectively the brick and cut stone, the carpentering, the tin-smithing, the plastering and the painting. The church was designed by and is being carried out under the superintendence of Joseph Connolly, R. C. A., the well-known ecclesiastical architect.

**REVEREND FATHER ROONEY,** the popular and esteemed pastor of St. Mary's church, was born in the County Armagh, Ireland, 1819. He was educated chiefly in the seminary of Armagh, and, coming to Canada, was in 1857 ordained to the priesthood in St. Michael's cathedral, Toronto, by Bishop Ferrell, of Hamilton, Bishop Charbonnel, the then occupant of the Catholic Episcopal see of Toronto being in Europe. For a short time he labored in the parish of St. Basil until assigned to St. Paul's where he spent thirteen years. In 1870 Father Rooney became parish priest of St. Mary's and during a pastorate of sixteen years he has made himself universally beloved. He was created vicar general in 1877. Father Rooney has always taken an interest in the affairs of separate schools, of which board he is now chairman.

**A VENERABLE PRIEST.**

**CELEBRATION OF THE FIFTIETH ANNIVERSARY OF REV. FR. O'CONNELL'S ORDINATION.**

Ottawa Free Press, May 18th.

Tuesday the 4th of May shall be long remembered by all those who had the happiness of being present in St. Patrick's church, Fallowfield. The church was crowded by people who had assembled to honor a veteran priest, in the person of Father O'Connell. The celebration was in honor of his fiftieth year in the ministry. For thirty seven years of his long missionary career, he had served Nepean, when Nepean was but a mission of the parish of Richmond, and after a severance of nearly three years, the people of that mission called him back to express to him, in a formal and in a very substantial manner, their appreciation of and regard for him. In this undertaking, it is needless to say, they were substantially aided by their present parish priest, the Rev. E. J. Stenson. The gifts presented were rich and costly vestments, the manufacturers being Messrs. Beaulac, of Montreal. Regarding these, full reference is made in the address, which follows. His Lordship the Right Rev. J. T. Duhamel, D. D. Bishop of Ottawa accompanied by the Very Rev. T. O. Routhier, Vicar General, Rev. J. A. Dallaire, O. P., and his secretary the Rev. Fr. J. A. Sloan arrived and having taken his seat on a throne temporarily arranged for the occasion. The following gentlemen, viz. Thomas Quinlan, Thomas Troy, James Tierney, John R. O'Grady, as representatives of the people of the parish came before the sanctuary rail, when Thomas Troy, read the following address:

**TO THE REV. P. O'CONNELL, P. P., RICHMOND.**  
**REV. AND DEAR SIR.**—The occasion which brings you and us together, is a happy one. It is to offer you our congratulations that you have lived to see your fiftieth year in the ministry. To you to-day, we, your former parishioners of Fallowfield, Nepean, gladly pay the noble tribute of deserved praise; the presence of our esteemed bishop, and of our clergy is testimony of much respect, whilst your many years of labor, sustained by this praise and respect, engender in the hearts of all, a lasting veneration.

These, reverend sir, are the offerings we make to-day; they are only symbolized by the alb, the vestment, the mitre, with which we present you. Surely the wearer of the garment, white, the bearer of the yoke so sweet: The declarer of God's holy feast, from out the sacrificial book, can once, from us in fifty years bear with our declaration of praise, respect and veneration.

Reverend and kind sir, when we look upon you to-day, whose peace and happiness are dear to us; we pray God that the remaining years of your good and useful life may be spent in the possession of each.

In conclusion, we beg to assure you that the remembrance of your priestly years whilst with us shall live, and we ask you to remember when before the altar of God, the children to whom you have broken so often and through so many years, the body and blood of Him in whose cause you have labored; for the glory of whose name you have, through your long life, striven, and by whom, we trust you shall be crowned.

And we beg to subscribe ourselves on the part of the congregation.

THOMAS TROY,  
THOMAS QUINLAN,  
JOHN R. O'GRADY,  
JAMES TIERNEY.

Fallowfield, Nepean, May 4th, 1886.  
The veteran priest who was already clad in his sacerdotal vestments, responded, in substance as follows: He thanked the good people of Fallowfield for their kind remembrance of him and of his past long services. God only knows the heart, and He of all others knew best how these 50 years had been spent. He (Fr. O'Connell) had worked in the interest of and for the spiritual and temporal advancement of the people, and he would ever continue to pray for those who had been so mindful of him. He thanked the Rev. Fr. Stevenson, their pastor, for his kind and successful organization of the beautiful feast in his honor, yet, not so much in his honor as it was in testimony of love and respect of the people for their priests. Was not the presence of the bishop of the diocese, an honor

to him, and did not the presence of such a large number of his fellow priests speak much respect. He would long cherish the memory of this day as being one of the happiest of his life.

Immediately after the Rev. gentleman had concluded the Bishop of Ottawa came to the front of the altar rail and presented the aged priest with a new and beautiful set of breviary. His Lordship spoke in feeling terms of the long missionary labor of him in whose honor they had assembled, and expressed his deep sense of gratitude that he had the pleasure of being present. The Right Rev. Bishop congratulated the people upon their large attendance and paid a high compliment of respect to their pastor for his successful management of the celebration. His Lordship then took from the hands of the Rev. Father Stenson the richly bound volume, and handed them to the honored one of the day.

The Rev. P. O'Connell in a very happy way, which is peculiarly his own, thanked the very Rev. donor and expressed a hope that he would live many years yet to use this gift. The Rev. gentleman then celebrated high mass. It is needless to say that under the able management of Mr. Champagne, P. P. of Gaitaneau Point, the music was excellent, many of the reverend gentlemen present joined heartily in rendering the Gregorian chant, so solemn and so befitting the occasion. The following rev. gentlemen were present: Very Rev. J. O. Routhier, U. G.; Very Rev. F. Prevost, superior of St. Joseph's university; Rev. A. Pallier, O. M. I.; Rev. D. J. Lavin, P. P.; Rev. M. J. Whelan, P. P.; Rev. H. Nolan, O. M. I.; Rev. J. A. Dallaire, O. P.; Rev. Paul Agnel, P. P.; Rev. P. Corkery, P. P.; Rev. P. Campan, Bishop's Palace; Rev. Joseph Fuller, P. P.; Rev. Chastelain, P. P.; Rev. J. J. Cote, P. P.; Rev. J. Champagne, P. P.; Rev. J. A. Sloan, Bishop's Palace. Dinner was served in the presbytery after the ceremony had concluded, and with many expressions of pleasure at the happy event, and with many good hearty wishes for the future happiness of Father O'Connell, a very terminated, which was a signal mark of thanks, fidelity and everlasting gratitude.

**COERCION FOR ORANGEMEN.**

**THE ARMS ACT TO BE ENFORCED AGAINST ULSTER IRRECONCILABLES.**

The government has introduced the arms bill, with the view at the proper moment to disarm the Orange body in case they should pass from threats to actual rebellion. The bill is a measure which will probably be resisted by the Tories and the Orange party in the House of Commons. Hitherto arms acts have always been passed with the view of coercion of the Irish people, but by a strange change of circumstances the next arms act will have for its object to protect them from Orange violence in the United Kingdom and Scotland, and to give the Irish and English landlords, Wolsley and Beresford's connection with this Orange conspiracy has been known for a long time, and though it may be denied, the correctness of John Stenon's rather foolish statement may be relied on. By threatening rebellion and, if need be, wholesale murder, the Orange party hope to revive religious fanaticism in England and Scotland, and to give a pitch as to secure the overthrow of Gladstone's government. It is not certain that they will not succeed. Their leaders are resolute and unscrupulous. They have everything to gain by provoking disorder and

**PREVENTING A PEACEABLE SETTLEMENT**—even by provoking a civil war. They are fighting for the rent rolls and for political power, not merely in Ireland but in Great Britain. If they can overthrow Gladstone and provoke a conflict the Tory party will be able to stop the wheels of progress for a generation and maintain their class supremacy. This means money in their pockets, whatever suffering or loss it may entail on the nation at large. Some clever men took a year in Ireland but in Great Britain. If they can overthrow Gladstone and provoke a conflict the Tory party will be able to stop the wheels of progress for a generation and maintain their class supremacy.

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**WEDDING BELLS.**

A great throng of persons were in the cathedral at seven o'clock on Tuesday morning to witness the marriage of Mr. Wm. Murray, of the firm of F. & W. Murray, and one of our leading citizens, to Miss Lizzie O'Meara, eldest daughter of the late Michael O'Meara, Esq. The ceremony was performed by his Lordship Bishop Lorrain, assisted by Rev. Father Gagnon. Miss Lizzie Murray was the bridesmaid and Captain J. Murphy, the groomsmen. The bride was arrayed in a travelling costume of gray. The happy couple subsequently left on their wedding tour by a special train, which had been placed at their disposal by the C. P. Railway Co. Many of the relatives of the bride and groom who reside at a distance were here to attend the ceremony. The wedding presents were something unheard of in number and magnificence.—*Pembroke Observer, May, 14.*

**A Useful Hint.**

It may be useful for the reader to know that the popular preparation known as Hagar's Yellow Oil has proved a very efficacious remedy for rheumatism, many cures being on record. Hagar's Yellow Oil also cures chills, pains, and lameness, and may be used internally as well as outwardly.

**"THE FOLLY OF FASTING."**

Catholic Review.

Such is the title given to a sermon recently preached by the Rev. Minot J. Savage, the popular pastor of the Church of the Unity in Boston:

It is his annual Lent sermon and is quite consistent with the genuine tenor of his teaching. If it be asked why a Protestant of Protestants, and a "liberal" at that, should preach a Lent sermon at all, we can only reply, the fact is a striking evidence of the voluntary homage very generally paid, at the present time, to the Catholic Church in the very centre of Puritanism. But if it be asked why a man who calls himself a Christian minister should take occasion of the Lenten fast to preach against fasting, we reply it is one of those curious anomalies presented by the day of modern "progress." If it be asked, Why notice Mr. Savage's sermon at all? we reply, Mr. Savage is a representative man, a man of acknowledged literary ability, and probably one of the most invidious and dangerous enemies of Christianity in the country. We have more than once expressed the opinion that Mr. Savage is not a Christian. We mean by that, not that he may not be a good man in his way, but that he discards every characteristic doctrine of Christianity and preaches a kind of naturalism or refined paganism. Yet, curiously enough, he is called a Christian minister, and occupies what is called a Christian pulpit in a Christian church; and we suppose he would very likely, take it in high dudgeon if any one should make bold to tell him to his face that he was not a Christian. We should not feel called upon so often to notice the vagaries of this notorious preacher of heresy, but for the fact that in discussing religious questions and explaining his peculiar views he never sees an opportunity of picking out the errors of his hearers and expatiating on the errors and superstitions of Rome. In this extraordinary discourse, after giving a brief, characteristic history of sacrifice, he goes on to remark:

"We would not keep old things because they are old, or reverence them for that fact; neither should we recognize old customs because they are old customs. People keep on with some of these old customs long after the original meaning of them is forgotten. The Lord's Supper in the Roman Catholic Church is still a portion of the Mass. The common Christian tradition is that the sacrifice of Christ on the cross was the culmination, and that this satisfied the Lord. There remained no more necessity for sacrifices to God, but the old Church must keep on in the old way, and at every Mass the sacrifice is renewed, and it is supposed to enter into the divine man, an affinity to God, who forever needs to be appeased. This is one of the barbaric customs of our ancestors."

"Barbaric customs of our ancestors" is good. It is an infallible indicator of attainments of our learned theologian in ecclesiastical studies. It shows how much he knows about the grand Christian doctrine of sacrifice, that great central principle of Christianity. Then he adds the following extraordinary piece of information: "There is no reason now for fasting or for feasting. No man now goes without food to give to his God and no sensible man thinks God is pleased because he is hungry. There is no necessity for people to make themselves uncomfortable in order that they should be religious. It is in vain, therefore, that you fast. People now know their sins or bribe God in any way, and we do not think God enjoys the sight of pain. Then we cannot think the insane ravings of a man whose brain is out of gear for lack of food has anything to recommend it, or that this poor Irish girl is making God glad because she starves herself while she goes about her work."

That is, no doubt, very popular doctrine and is greedily swallowed by all who have faith enough in this liberal theology to take him for their infallible guide. "Fasting and self-denial," then, "all bribes offered to God to compound for our sins." But suppose God demands them of us and we practice them in obedience to that command? The author of Christianity, Himself, fasted forty days and nights in the desert, and said distinctly that when the Bridegroom should be taken away His disciples should fast. And they did fast; and they have always fasted in every age and every country until our learned liberal Christian theologians of the nineteenth century discovered that it was folly to fast. He says "God does not eat what God enjoys and what He does not eat." Certainly he cannot deny that pain exists; and that it exists by the permission of God; and that He often requires of us actions that involve pain, and pain is often an inseparable accompaniment of heroic action. Think you that God takes no pleasure in the sacrifices of the martyrs who lay down their lives in the midst of cruel tortures through love and devotion to Him? As for the "insane ravings" of the Rev. gentleman talks about, it is our firm conviction that the insane ravings caused by over-indulgence and luxurious and gluttonous living are a thousand times more offensive to God than any that are ever likely to result from fasting. If God requires us to fast, according to the Christian law, He does, then, certainly, He is pleased when we "go hungry" in order to please Him; and the poor Irish girl who complies with the Church's law of fasting while she goes about her work is much more likely to "make God glad" than her self-complacent comrade who looks upon her complacent scientific self-denial with unprofitable contempt. The simple act of obedience in itself is meritorious, and the whole tenor of Christian teaching, confirmed by the experience of saints and ages in every period of the Church's history, requires us to believe that fasting and self-denial

are very essential to the attainment of a high degree of virtue and sanctity.

But the real animus of our "Christian" theologian is contained in the significant declaration, "There is no necessity that people should make themselves uncomfortable in order that they should be religious." There you have the modern "liberal" gospel—the gospel of comfort. Make yourselves comfortable; be happy; indulge yourselves freely and without restraint; have a good time; that is the end of man; that is what we are here for; let us eat, drink and be merry, for to-morrow we die. The future will take care of itself. Such are the noble sentiments, the lofty aspirations inspired by the gospel of comfort and self-indulgence, and such are the doctrines taught for Christian by a man calling himself a Christian minister! This is Bible Christianity *a la Savage*.

**THE CATHOLIC TRUTH SOCIETY.**

EXCELLENT LITERARY WORK WHICH MIGHT BE IMITATED IN AMERICA.

After a period of rest, lasting some ten or twelve years, the Catholic Truth Society has resumed its labors under the presidency of the Bishop of Salford, its original founder. The aid of several well-known priests and laymen has been obtained as writers and editors, while many more have become subscribers and distributors of the literature provided by the Society. A stimulus has been given to the work by the indulgences granted by the Holy Father "to those who write, print, distribute, or in any other way help in the diffusion of truth by means of the Catholic Truth papers or tracts"; and the number and variety of pamphlets and leaflets lately issued speaks well for the energy and capability of those engaged in the undertaking. Father Spaine's pamphlet on "Free Education" entitled "All is not Gold that Glitters," was employed with good effect during the recent electioneering campaign; Protestants as well as Catholics making use of this bright and readable statement in support of Denominational Education, which has now reached its forty-fifth thousand.

The Society has just issued two small leaflets by the same author, entitled, "Shall our Children be Christians?" and "What makes Children good?" These, being intended for wide distribution among the poor, are written in forcible but simple language. The Bishop of Salford has allowed his letter on the "Grievances of Catholics under the School Board" to be reprinted as a leaflet, and other publications on the subject are in contemplation. Equally important in another direction is a series of papers on the history of the Catholic Church in England. These, which have only just been issued, deal in a popular but accurate fashion with the misleading statements which have been widely circulated by the Church Defence Institution and similar bodies. These statements have been admirably met in many places, as our columns have shown, by the Catholic clergy; but it was felt that some short and telling leaflets might be distributed among Protestants with the misleading statements on the position assumed with increasing boldness by Anglicans is thoroughly exposed. The titles of these papers sufficiently explain their scope. Among them are: "Can both Churches be True?" "Church Endowments—Whose are They?" and "Was the British Church Roman Catholic?" A more important contribution to the subject is a pamphlet by Father Wetherworth, reprinted from the *Month* of some years back, on "The Pope and the English Church," which is especially opportune at the present time.

The line of argument—if argument it can be called—of which Dr. Littledale seems to be the recognized exponent, has captured the attention of the Catholic Truth Society. Mr. Allnatt, already known as one of the ablest and most convincing writers on the Catholic side, has written a pamphlet on the question of St. Peter's Roman episcopacy which is worthy of his reputation; a second paper by the same author, "Brief notes on the Supremacy of Peter," is also published by the Society. A series of leaflets on various points, constantly misunderstood by Protestants, has already obtained a considerable sale. Among these are papers entitled, "What does the Bible say?" "Why am I a Roman Catholic?" "Why are you a Protestant?" "The Abuse of Indulgences," and "Why should we remember the fifth of November?" Such papers as these are likely to be read by Protestants if given away at the doors before or after anti-Catholic lectures, or may usefully be distributed among non-Catholics by attending Catholic services. The "Present Day Papers" form another group, at present limited to three, by Father Richey, S. J., "Socialism" and "Positivism" have gone into a second edition, and have been favorably noticed by both the Catholic and Protestant press; "Evolution Run Wild" deals with the exaggerated claims put forward by advanced Darwinians.

Not is the devotional side neglected. A set of little cards of prayers for children and those who have little time or Confession and Communion and for use at night and morning have been so much liked, that the Society has been asked to undertake a children's Prayer Book in which these may be found, together with devotion for Mass; and this is now in active preparation. There are also four sets of "Thoughts for the Sick Room," printed in large type for invalids; and an illustrated Rosary book at the cost of a half-penny. Besides its own work, the Catholic Truth Society promotes the sale of good and cheap publications, of which it issues a list; "People's Manuals," the most important of all being the Gospel of St. Matthew with Bampfield's telling pamphlets, and others, have been largely disposed of through the medium of the Society.

This is not a bad record of little more than a year's work. More extended undertakings will follow on increased subscriptions, and these we think are likely to be forthcoming. Nor does the Society limit its operation to those already mentioned. A fund has been started in connection with it for supplying literature to Catholics on sea-going vessels, such as emigrant and troop ships, and a good deal has already been done in this direction. Altogether the Society, both by what it promises to do and what it has already performed, calls for the confidence and practical sympathy of the Catholic community.—*London Tablet.*

**RELIGIOUS FAULT FINDERS.**

Marshall Church Progress.

We, and doubtless many of our readers too, have often been mortified in listening to men dispute, and pass sentence according to their ideas on religion, and its ministers; men, who are as competent to speak of religion or anything connected with it, as a full-headed Indian is of the American Constitution. The brazen effrontery of such individuals might be laughed at, if the object of their conversations was not of so precious a gift as religion, but when insignificant creatures—to every one except themselves—speak of God and His divine works, of the sacred mysteries of religion, the matter demands the widespread attention of those who regard religion as the greatest gift of God to man, and also their solemn protest against the verdict of those who know and care as much about religion as the devil does about holy water, he knows it has the power to disconcert his plans and yet most unwillingly has to allow its existence.

The assurances of such pigmies is certainly astonishing, they never, perhaps, devoted one day of their life to be instructed in religion and in their wisdom (?) what they don't know about God and His attributes is not worth knowing. When any of this class to whom we refer gets sick, he sends immediately for a doctor, because he knows, that the physician by a life of labor and study has made the diseases that afflict the human system, and their antidotes his special study and expects this knowledge will contribute to his recovery, but when a question regarding the health of their soul and its eternal welfare arises, they profess to know all about it themselves, and will scoff at the ideas of ministers of religion, who have made religion and its mysteries a life study, knowing more than themselves. This we call ignorant presumption because the science of religion requires study and extraordinary study to be able to grasp and pass decided opinion upon a single doctrine of the Church's teaching, and yet, men who scarcely know how to read or write their own names will pretend to know more about religion and theology, than those that fit themselves as teachers of religion by a life's study. If a difficulty arises among men that cannot be compromised by arbitration, recourse is had to the courts, and lawyers are secured to prosecute and defend. The plaintiff will study hard to know what lawyer is the best read in law and the most able, before he entrusts his case to him, thereby acknowledging his own ignorance of the legal profession, yet that same client, who never devoted an hour of his life to the study of religion, will profess to know all about it, yet, more than the most learned priest in the country.

We might be permitted to offer a little advice to such individuals, and tell them not to be so prone in exhibiting their ignorance, as to be finding fault with the doctrines of religion and its professors, a I which is immensely above their insignificant capacity to judge correctly of.

Generally speaking, those who practice none or little religion, are the ones who know all about it. We have known men to carry the bible in their pocket for reference and argument's sake, who perhaps never observed a single commandment in their lives. They were acquainted with the history of every church, and could point out their failings and mistakes, but they themselves lead lives disgraceful to the Christian name. If those who are ready to find fault with religion, would only practice a little of its tenets the world would be much benefited and their lives would be better.

**No Irishmen Among the Socialists.**

Lincoln, Neb., May 9.—Patrick Egan, President of the Irish National League of America, this evening forwarded the following cable to Mr. Farnell: "The statements of Standard, Globe, Daily Telegraph and St. James Gazette, charging our countrymen with instigating Socialistic riots in Chicago are unfounded libels. Not a single Irishman amongst the Anarchists, while most of those who fell defending the public order were of our nationality. This latest evidence of malice on the part of the English press has greatly helped our cause among the American people."

**Morley's Methods.**

It has been learned that the constables in Ulster are engaged in the task of collecting the names and addresses of all persons in the district who, during the past three years, have purchased arms and ammunition. The work is being carried on under direction of the government at London, and the information desired is being furnished by shippers, who have generally retained the directions under which their consignments have been ordered. It is believed that the government intend to disarm the loyalists in Ireland, and that Mr. John Morley's motion to continue the coercion act of 1881 was made with a view to the application in the interests of public order against the threatening minority.