

The Catholic Record.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, February 5, 1898.

CURIOSITIES OF THE DIVORCE COURT.

Many are the anomalies resulting from the divorce laws of the United States, but seldom have there been more ludicrous episodes in connection therewith than have recently occurred in the Superior Court of Indiana.

The curious spectacle was witnessed of a mother and her daughter appearing before the Court on the same day applying for divorces from their respective husbands.

The mother charged her husband with intoxication, while the daughter's accusation against her's was cruelty.

In another suit, the evidence given elicited the fact that the applicant's two sisters had been divorced three times, their grandmother twice, and two aunts had also been each divorced twice.

THE ELECTIONS.

The dissolution of the Ontario Legislature has been announced in the official Gazette, and the date of the nominations for the next Legislature is fixed for the 22nd inst.

The polling will take place on March 1. It is the duty of every elector to vote, according to his conscience for the candidate who is most likely to assist in securing honest and economical government for the country.

Any one who would take a bribe for his vote, or assist in bribing others is not worthy of having or of exercising the franchise.

We are happy to be able to say that up to date religious issues have been kept out of the campaign, such as those which were introduced into the last three general elections by the Conservative party, causing much irritation and ill feeling, without benefitting those who introduced such issues.

Appeals to prejudice and bigotry are boomerangs which injure more those who send them forth than those against whom they are directed.

FAIR PLAY AT LAST.

A wonderful change has been effected in Belfast. Under the new civic law, Catholics are for the first time well represented in the City Council.

Hitherto the Orangemen succeeded, by the unfair distribution of the wards, in monopolizing all the seats in the Council, but now that a fair arrangement of the wards has been effected the Catholics are seen to be strong in numbers, and the result has been to liberalize the Council.

The new Lord Mayor also declared in a recent speech that he is pleased to find that a better spirit is becoming manifest, and that the population of the city are becoming imbued with a sentiment of religious toleration.

He said also that he believes the time is at hand when Catholics and Protestants will be on a more friendly footing than has ever been the case, and all his efforts will be directed to that end.

He added that the Catholics of Belfast have on many occasions manifested their desire to live in harmony and peace with their Protestant neighbors, and they had on several occasions invited him to be present at important Catholic meetings.

AN IMPUDENT ORANGEMAN.

The A. P. A. of the United States are certainly not wanting in impudence, whatever other qualities they possess.

It will be remembered that they poured in their protests against the appointment of Judge McKenna of California to a position in the Cabinet of President McKinley, but the Judge was appointed in spite of this manifestation of bigotry and fanaticism.

The objection against him was that he was a Catholic, and that the appointment of a Catholic to the President's Cabinet was unprecedented.

Again, when the President's intention to transfer the judge to one of the supreme judgeships of the United

States, objection was again made on the same ground as before, but the President nominated him notwithstanding.

Once more the farce of opposing his confirmation by the Senate was enacted by the A. P. A., but ill success taught this organization a needed lesson of discretion, and it now makes a virtue of withdrawing its opposition, but on a certain condition which it lays down.

Ex-Congressman Linton, from Saginaw, Michigan, is a leading Apatist, and he wants a job from the Government at Washington, so the A. P. A. made it known that, provided Mr. Linton were appointed to a position, the A. P. A. would assent to the confirmation of Judge McKenna.

Such an assent would be against A. P. A. principles; but what is principle to them if they can secure the leaves and fishes by abnegating it?

However, the office-seeking defeated candidate for the senatorship was not given the position he demanded, yet the Senate has confirmed Judge McKenna without asking leave from the moribund A. P. A. Of course the dark lanterns are indignant, but no one pays attention to their ravings now.

If the appointment of a Catholic was an unprecedented act, it is full time that a new precedent of doing justice to all creeds should be established.

A HOT DISCUSSION.

The Rev. Dr. Lucas, Methodist, and the Rev. Dr. Grant, Principal of Queen's Presbyterian College of Kingston, are conducting a debate on the advisability of enacting a prohibitory liquor law for Canada.

Dr. Lucas has certainly shown great courage and determination by going into the principal's own city to discuss the question on a public platform, and it cannot be denied that both speakers show great ability in their defence of their respective opinions.

There is much to be said on both sides of this question, whether or not it is expedient and right to limit so far the freedom of the many who use intoxicating drinks in moderation, because a few abuse their liberty in this respect.

Dr. Grant, while maintaining the negative of this, is by no means a friend to intemperance or even to the occasional use of liquors in moderation, but he believes that men are not to be brought by compulsion to be total abstainers, whereas Dr. Lucas maintains that the use of liquors at all is sinful.

In this he undoubtedly goes too far. The Presbyterian General Assembly at its last meeting formally condemned Principal Grant's views.

The proceeds of the sale of tickets to the debate will be divided between the charitable associations of Kingston—Catholic and Protestant.

BRIDES OF THE CHURCH.

Many brides have been contributed to the Church by the stately English families who have remained staunch to the "old faith."

Two sisters of the present Duke of Norfolk, the Ladies Milnes and Eberleford Howard, were, respectively, a Carmelite nun and a Sister of Charity.

Lady Edith Fielding, sister of Lord Denbigh, is a nun in the Convent of St. Vincent de Paul, Paris.

Miss Mary and Miss Edith Clifford, sisters of the present Lord Clifford of Chudleigh, are both nuns, as is Miss Mary Dornier, daughter of the late Lord Dornier.

No less than four Miss Stonors, daughters of Lord Camoy, were all nuns; also the four Miss Petres, each named Mary, sisters of the present Lord Petre.

Lady Frances Eve, daughter of the sixth Lord Abingdon, is a nun in the Visitation Convent, at Harrow, and there are many other noble and titled women who have given up brilliant positions in the world to spend their lives in humble convent walls—"kit" in the Toronto Mail and Empire.

The reference to the entrance into a convent of Miss Mary Dornier reminds us that in St. Peter's cemetery attached to the parish of London, Ont., there appears a modest monument which tells us that in the year 1805 there died in London, and was buried here, the Hon. Henry Edward Dornier, an officer in Her Majesty's service.

He was brother of the lady above referred to. We had the pleasure of knowing him well, and a more saintly soul we never knew.

He received permission from the Dominican Fathers to carry a key of the church, and the midnight hour often found him praying most devoutly before the Blessed Sacrament.

The preceding hours of the evening were often times employed in carrying the necessities of life to the poor, and bringing words of consolation and comfort to the sorrow-stricken.

He was an earnest worker in the ranks of St. Vincent de Paul Society of this city, and was a model to the other members; his ample means were liberally but secretly placed in the collection bag each Sunday.

While he was on his death bed permission came from his father, Lord Dornier, to enter a Dominican novitiate. His greatest ambition was to become a priest, and he had set his heart upon joining the Dominican order. God willed otherwise, however, and took him unto Himself.

THE BIBLE AND THE CHURCH.

In another article in this issue, dealing with the School Question, we make reference to an address recently delivered by the Rev. J. G. Scott before the Guelph Branch of the Bible Society.

It is there shown that Mr. Scott, equally with many other Protestant ministers, is animated with a spirit of intense hostility to Catholics, leading them to misrepresent Catholics in every possible way.

Beside the misrepresentations therein referred to Mr. Scott made use of the occasion to insinuate that Catholics show disrespect to the Bible and charge it with the inconsistencies and vagaries of the variety of churches, ministers, creeds and commentators which Protestantism has produced.

In developing this idea he said: "He challenged the dependence of the Roman Catholic Church on tradition; such is most unreliable and came through corrupt agencies. Nor are the voices of the fathers any more to be depended upon. They are not unanimous; their writings are too voluminous for ordinary reading; it needs special preparation to read them, and no two fathers agree. The Bible, on the contrary, is its own witness, bears its own fruit, tells its own story. The Bible meets the world's want, it was written for all lands and all ages, it brings the knowledge of Christ, it is adapted to the varying capacities of men, it has in it the invincibility of Almightiness; it is a regenerating power."

This language Mr. Scott considers to be a sufficient proof of the Protestant theory that each individual should interpret the Bible for himself and determine his own religion therefrom without any authoritative guidance from even the Church of God. He says, and this is the main thesis of his address:

"He would not deprecate any guidance or assistance in interpreting the Bible, but to say that it is unsafe to read it without such guidance would be to say that God did not know how to speak to His children without man's assistance. It can only go to the heathen through Protestant sources, without note or comment."

We shall here consider briefly each of these statements.

Catholics do not and never have shown disrespect to the Bible. We regard it as the undoubted word of God, and as such it is reverently read, and its teachings are implicitly believed. It is such Protestant divines as Dr. Henry Lyman Abbot, Professor Robertson Smith, Dr. Briggs, and many others who have brought it into disrepute by maintaining that it is spurious in part, and, as a whole, only the word of man, who have been the cause of the disappearance of the general belief which has existed in its divine inspiration. Thus also it will be remembered that a Protestant Bishop who retained his office till death wrote several well-known books wherein it is maintained that the Bible is as much, but no more, inspired by God than the Hindu Vedas or the writings of Confucius. This was Bishop Colenso of Natal. Such opinions are not held by Catholics; but even in our own Canada not long since a Professor of Victoria University of Mr. Scott's own sect, was deposed from his professorship for teaching similar views partially if not wholly, but this gentleman still retains his ministerial office without retracting one iota of them. It is clear, then, that Catholics do not attribute these vagaries to the Bible; but we do attribute them to the very principle which Mr. Scott maintains, that individual Protestants need not the guidance of the Church to interpret the Bible correctly. The vagaries prove the fallacy of such a contention.

But could not God speak to His children without man's intervention as an interpreter? Certainly He could, and if He had designed the Bible, and particularly the New Testament, to be the sole guide of the Christian after He instituted His Church, we should adopt Mr. Scott's rule of faith. But there is not a particle of evidence that He did so design.

When Christ established His Church and commissioned His apostles to teach all nations, not a word of the New Testament was written, and when the various gospels and epistles were written during the sixty-six years which followed His ascension into heaven, they were written for the use of different portions of the Church, so that they were not even gathered into one book for some hundreds of years. In the meantime the whole gospel as Christ delivered it was preached everywhere orally and by tradition, and it was of the gospel thus taught that St. Paul said: "There are some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach a gospel to you other than we have preached,

let him be anathema." (Gal. 1, 7, 8.) Elsewhere St. Paul, writing to the Thessalonians, in his second Epistle exhorts them: "Therefore, brethren, stand firm and hold the traditions you have learned whether by word or by our epistle." (2 Thess. ii. 14.)

From this we learn that the traditions delivered by the Apostles were to be observed, whether they were given orally or by writing. This is a doctrine quite different from that taught by Rev. Mr. Scott, who also denies that the Church may teach authoritatively. Christ teaches differently from this also, as He commands to "hear the Church," as He that "will not hear the Church, let him be to thee as a heathen and a publican." Is this the category in which Mr. Scott desires to be enrolled?

The authority of the Church, yes, of the Catholic Church, is the same today as when Christ instituted it.

THE ALARMING INCREASE OF JUVENILE DEPRAVITY.

When we consider the great progress which scientific research has brought about during this nineteenth century, which is now rapidly drawing to its close, and the wonderful discoveries resulting therefrom, we are apt to think that the many improvements which have been made have been an unmingled gain to mankind, and that as time goes on the human race is constantly becoming both happier and better year after year.

Yet we cannot entirely close our eyes to the fact that with all the improvements of the century, and especially in spite of the progress made in physical science during the past fifty years, there are features about the civilization of the present day which make us seriously doubt whether our real progress has not been backward instead of forward.

We say this in view of recent developments which have shown that, amid all the intellectual and physical progress which has undoubtedly marked the age in which we live, there seems to be a moral deterioration in the condition of the rising generation which is most alarming, and which makes us fear that more than what has been gained in the intellectual and physical order has been lost in the field of morality.

There is this faculty in man that the discoveries of one generation are made the groundwork of new researches, so that the total amount of knowledge is increased more than proportionately to the amount of new genius and labor applied to any subject.

Thus we do not go to an extreme if we assert that during the last fifty years there has been greater progress in science and art than during the three centuries which preceded this period, and, from the impetus which has been given to discovery of late years, we may reasonably expect that the progress of the next fifty years will be even greater than what the last fifty years have brought forth.

We have no desire to be pessimistic, and we appreciate the advantages which science has conferred upon the human race during the nineteenth century; nevertheless we cannot but feel regret that these advantages are marred by serious drawbacks, which make it doubtful whether the scientific and artistic improvements which mark how greatly the world has progressed are not more than counterbalanced by a certain moral retrogression which has been growing more and more noticeable, especially in the rising generation, during the last quarter or half century.

We are led to make these remarks by the lamentable increase we have noticed within the last few years in juvenile crime and depravity.

In years past it was a thing unheard of that children of from twelve to sixteen or eighteen years of age were guilty of the greatest crimes which disgrace humanity, but during some years past there appears to have been a serious change for the worse in this respect, and it is now nothing remarkable for a child of tender years to be guilty of the most atrocious acts.

Recently the province was shocked beyond measure by the deliberate murder of Mrs. Orr by the boy Allison, and the details of the act as confessed by the youthful criminal have shown a depravity which is almost incredible in one so young.

We have not had time to recover from the shock of such an occurrence when we learn that a few days ago an attempt was made by three boys ranging from fourteen to seventeen years of age to set fire to a pile of lumber at the foot of Tecumseh street, Toronto, and another account is telegraphed from Illinois, from which it appears that two school boys, who had been chastised by their teacher, waylaid him while he was on his way to

church on Sunday, the 16th inst., injuring him so severely that he has since died of his wounds.

To the philanthropist such occurrences as these must be very distressing, but to the Christian they are still more so; and it is a fair subject of inquiry if we seek what may be the cause of this progress backward. We think we can safely say, without fear of contradiction, that the modern system of education which ignores responsibility to God for our actions, is largely to blame for this unfortunate state of affairs, that responsibility being now only slightly, if at all, impressed upon children in the schools.

A generation ago God was not ignored in education to the extent which is the case at the present day, and the result is seen in the increase of depravity in the rising generation.

The increase in the number of juvenile offenders against the laws has been remarked for many years past both in Canada and the United States, and we believe that the real cause of the evil is what we have indicated. Catholics in both countries have endeavored to counteract this evil tendency, by means of religious teaching in the Separate and parochial schools; but we fear that, with the present tendency to exclude all teaching of religion and morality in the Public schools, the evil will continue to increase, unless our educators are induced to see its true cause, and to apply an efficacious remedy.

FRAUDULENT REPRESENTATIONS ON THE SCHOOL QUESTION.

The meetings of Toronto Presbytery and the Guelph Branch of the Bible Society, held last week, afford us new evidences of the spirit of hatred against Catholics which animates nearly all the ministerial gatherings, and even those in which Protestant laymen assemble mixed with the ministers, if the gathering be specially for promoting some religious purpose.

The question of government aid to the Indian schools of the West was warmly debated for a while, some of the ministers explaining that the government must do for the Indians what white men do for themselves. Hence, it is necessary that the Government should pay even for the education of Indian children.

A few of these clergymen maintained that, this being the case, it is expedient that the education furnished should comprise the teaching of religion, which was admitted to be a necessary part of education, as there can be no morality without a definite religious training, which the Indians cannot obtain, as a rule, except in their schools.

The Rev. G. Milligan spoke strongly in opposition to this view of the case, not denying, indeed, the validity of the argument used, but pointing out that the Indians are for the most part taught by Catholic teachers, and therefore the best way to meet the Catholics is to oppose religious Indian schools, and Mr. Milligan's views prevailed. It is thus seen that the Presbytery of Toronto have practically pronounced that their real reason for opposing the government grants given to schools which teach religion to the Indians is not because they think that religion should not be taught in order to civilize them, but because Catholics have been the most industrious and successful missionaries in doing this work; nay, rather than that Catholics should be permitted to continue the noble work in which they are engaged, the Presbytery would prefer to see the red man grow up in his paganism, while the government might perhaps supply him with some inadequate book on morality, not founded on our obligations to God, but upon such motives as a heathen or an Ingersollian might suggest.

In such a book of ethics we should naturally expect the doctrine proclaimed two or three years ago by Col. Ingersoll—that suicide is a commendable mode of putting an end to earthly troubles—to be taught, a doctrine the promulgation of which was immediately followed by several suicides, which were traceable to it, or we might have the Hindu mode of getting rid of the surplus babies in a family, by throwing them into the sacred rivers whenever the parents might think they had already as many as they could conveniently keep.

In this system of morals, also, children would be taught that they should respect and obey their parents as long as they could not keep themselves, because otherwise their parents might not supply them with food and clothing. In fact a code of ethics coming dangerously near this one was actually inculcated in some of the schools of

Australia, under the system recommended by these sapient Torontonian Christians. As to the rights of property, the teaching would be, in the schools advocated by the same children of Knox, that they should obey the laws, after the manner followed by the Lacedaemonians of old, that is, obey them as long as there would be danger of their violation being found out, but if an opportunity occurred to appropriate their neighbor's property on the sly, why, it would be very convenient and highly moral to do so.

All this would be the character of the morality taught if the Presbytery's programme were consistently carried out, but we are too well acquainted with the respect these gentlemen have for consistency to suppose they would carry it out faithfully. Their purpose is to have Presbyterian, or, at the least, nondescript Protestant, schools established under government patronage, that is to say, sectarian, under the pretence of being non-sectarian schools, just as was done by the Manitoba government when Catholic schools were abolished in 1891.

This Manitoba inquiry has been also sustained by the Presbyterian Assembly. We must, therefore, here remark that the pretence of the Presbytery and the Assembly, that the aid given by the various governments, whether to the Catholic Indians or the Separate schools of Manitoba, are a union of Church and State, is a gross misrepresentation of the case. In the case of the Indian schools, the Government never gave an apportionment equal to the expense of maintaining them. These schools have cost the Catholic people hundreds of thousands of dollars beyond the government apportionments, so that the merely secular education of the Indians was paid for from this source only in part, while the religious education was more than kept up by voluntary offerings. The same thing is to be said of the Separate schools, which have been chiefly maintained by the Catholics taxing themselves for this purpose; and while doing this, though not one cent is contributed for their maintenance by Protestants, it has frequently occurred, through the astute provisions of the law, that the Catholic ratepayers were made to contribute to the support of Protestant or Public schools. Thus the whole ground of objection to Catholic Separate schools is taken away.

We have only to add to this in regard to the Guelph Bible Society meeting that the Rev. J. G. Scott, a Methodist minister, makes the same false representation as the General Assembly, when speaking of the Manitoba school question. He practically asserts that the Pope's exceedingly mild reference to the case was an undue interference with the rights of Protestant Canadians to rob Catholics of their hard-earned earnings in order to educate Protestant children, while they are paying from their own means solely for educating their own. He took this position on the Manitoba question, amid the applause of those present. Despite these misrepresentations and the threats to which we have been subjected if we maintain our rights, we shall continue to assert them until justice be obtained.

ALWAYS "HOSTILE."

Says our neighbor the Express of Wednesday:

"The intensely hostile attitude of a large portion of the Roman Catholic Church toward intemperance is one of the significant facts of the time."

We beg to remind the Express that the Catholic Church has always been "hostile" to intemperance, as she is to every other transgression of the divine law. But intemperance presupposes temperance, and most temperance is intemperance. It is not the use, therefore, but the abuse, that constitutes sin. There are persons, however, so constituted that the use of wine invariably leads to abuse. For such, total abstinence is the only remedy. But to deny absolutely the use of wine as sinful is not Catholic doctrine. Those who do so, had they been present at the marriage feast in Cana, would doubtless have rebuked the Lord for changing water into the best brand of wine, especially when there is a biblical hint that the guests were already hilarious.—Buffalo Union and Times.

THE "DARK" AGES.

Many years ago we prophesied that the uncharitable phrase "Dark Ages," as applied to Catholic times, would pass away to make room for a better expression—"the age of faith and light." The prophecy has already come true. Scholarship is now ashamed of the counterfeit phrase, coined in the mind of a prejudiced and zealously circulated, by the green-gowls men of controversy. Already we have grown weary quoting such judgments as this one, which appears in an article in Literature, over the signature of the clever agnostic, Prof. Goldwin Smith:

"Hume and Robertson have long been consigned to disgrace for their want of accurate erudition, especially in relation to the Middle Ages, which to them are merely the Dark Ages; while to the medievalist of our day they appear to be the special ages of light."

It is hard to make your modern progress-howler believe that the lobes of the human brain are no larger now than they were before the "Reformation," and that Thomas Aquinas was a giant of intellect to whose stature no other man has ever reached. Humility is not the besetting virtue of us moderns. "Lord, give us a guide consecrated ourselves," prayed Sandy, with uncanny

self-consciousness. Either that Scotchman was a wag or he lived a good many hundred years ago.—Ave Maria.

THE MODERN MORAL CODES.

As an outcome of this deplorable condition of public opinion among so many American cities of today, Mr. Chapman discerns among those individuals a two-fold moral code. There is, says he, with these folks the code of practice, which is based upon rationalism and egotism; and the code of their theology, which is altruistic and unpractical. In their everyday life, the men who hold these two codes follow the first one, but it may be questioned about its character. Like Puffin the donkey it; and with regard to the second their conduct is just the opposite: for that the profess, but in practice contradict. Out of these two conflicting codes, Mr. Chapman adds, has been evolved a "scientific morality," which needs no special description but is recognized by other people, of which says he, "an ingenious mind can make an ethical *purse* compared with which the *tailor's snip* of Machbeth's witches is a water-soup." This false and fictitious morality has become so prevalent in the modern world, where Mr. Chapman writes that his phraseology, he remarks, has gotten into public opinion and conversation, to the injury thereof, that it also permeates and perverts the political and social theories of those who shape the public actions in accordance with their opinions and principles. And if anybody is tempted to imagine that it is not in enlightened communities that this perverted public opinion with regard to faith, morality and social and political virtues exists any influence, let us listen to Editor Godkin again, who, speaking of the lax ideas prevalent regarding the marriage bond, says in the *North American Review* to imagine that in the older states public opinion would favor the indissolubility of that tie, or at least its difficult solution, is a fact that in the States of New England and New York—and he might have included other eastern states—divorce is as easy and as little deplorable as in the newer commonwealths.—Sacred Heart Review.

A SAD LACK OF ORIGINALITY.

Father O'Neil, whose regretted retirement from the editorial management of the *Kosmos Magazine*, is referred to under the heading "Various New Publications in the press of the Reviewer." In reviewing a new reprint for Rudyard Kipling. It repeats that this popular author, in his story, "Curtains Courageous," illustrating in some degree the sea life of our Gloucester fishermen, falls into an error in which too many people indulge who are ignorant of the teachings and practices of the Catholic Church. The error is surprising, and it is only by a supposed intelligence, and Father O'Neil justly takes him to task for it. It consists in repeating the lackeys' falsehood that Catholic priests assume the power of giving followers of his faith liberty to commit for a stated period. It is not necessary to tell Catholics that they are forbidden to sin for an uncommitted to the truly penitent, and that the pardon comes through God, not from any earthly tribunal. Mr. Kipling has been often praised for originating the new little of it when he gave currency to it as it is stale, flat and unprofitable.—Sacred Heart Review.

BRITISH RULE IN IRELAND.

An English Catholic clergyman recently delivered a discourse on the distress in Ireland in his Church. In reviewing the views of the Queen's rule of sixty years in the country he said that 100,000 had died of famine and 1,500,000 had starved to death annually in the range of the British Empire, and that no country in Europe had been so badly governed, not even under the rule of Ireland had been so badly governed, which was unjustly wrong from the Irish payers were devoted to public works, such as arterial drainage, light railways, etc.

What a record! We are told that England is the promoter of Christian civilization, that those who have the good fortune to live under the rule of John Bull enjoy the blessings of peace, prosperity and happiness. Here we have a glimpse at the real picture. Nine hundred thousand people starve to death in six months of the year. This is an average of 15,000 a year. And while this awful picture of extinction was going on England was forcibly taking from Ireland money to the amount of £10,000,000 annually in unjust and unlawful taxes. And what of the eviction of 1,500 persons for non-payment of rent? Must be reckoned as a national calamity, a cruelty and plunder in making up Ireland against the brutality of the British.

Is it strange that Ireland and her sons and daughters returned to the motherland, and that they who were the victims of the empire during the Jubilee? Ireland had naught to rejoice over. Her children were prevented from returning to the shores which British cruelty called but it could not obliterate the deep plunder, of ruin and destruction marked the Victorian era.—Boston Rep.

NEWMAN.

This sad and a bitter experience one's life subjected to behold one's dwindle down into the merest common everyday mortals; to watch the X-ray impartial criticism expose the man of letters of characters who are admired and loved. And so this extract from the editorial page of a Canadian journal reads: "The next generation, brought up in the range of the personality of Newman and his friends, wonder why such a fuss was made over a man who was a mere mortal, and whose decision of the world at large during the half century; but we trust we are not deludely perturbed in maintaining our most reverence opinion. It is not the man, Hanney, Esq., sometime historian of the actual editor of the St. John's Telegraph, informs us that the master of Europe and America have been engaged at fault for fifty years in their eyes of the English Cardinal—why, that we do not think that Newman's own private shrine; and are prepared to do it. Mr. Hanney desires it, that the C was an unscrupulously drawn by the Christianity; Kingsley; that he wrote decent English prose; and that kindly light," about which the world times to make more or less evidence is the veriest doggerel that ever made of as poetry. When intellectual glimmers their well considered judgments, honest ordinary mortals, to waste an ingiving their adherence thereto; doff our helmet to the giant of Journalism.—Ave Maria.

THE DIVORCE EVIL.

Rev. E. W. Worthington, an Episcopalian minister of Cleveland, in a recent sermon, said that the honor of the Church for its witness to the indissolubility of the marriage bond, save by death, yet public sentiment on this subject generally low.

And the further from Catholic principles the lower it gets. The evil of which now threatens the honor of the Church was unknown to Christendom before of Luther, mis-called the Reformer. From the time that "reformer" gave the Laodiceans of Hesse permission to divorce their wives at the same time, and then divorced his wives ad libitum, the grown and spread through Western wisdom, and the obvious indication of it—outside the Catholic Church—sacred and sacramental character.

The Episcopal Church, of which