that of late he's keeping worse company than ever he did before?"

"Is it Masther Richard?"

"What else? Sure 'tisn't Father John I'd mane!"

"Be coorse. 'Tis then, thrue, whoever could you."

"I hear a thing of him," said Mrs. Ahearn, after a pause, "an' I'm a'most afeerd to ax you about it, in dhread either that it 'ud be thrue, or that I'd be casting such a slight upon him an' he not deserving it, as the fact what Jim could that he keeps company with the Poundher?"

At the sound of this terrible word, the clerk laid aside the boot to which he was administering the last varnish of Warren's jet, looked and listened cautiously on all sides, and then advancing to the ear of Mrs. Ahearn, whispered in her ear with the frightened gaze of one who was uttering a mystery of the most awful import:

"It is."

"I'm sorry for it," replied the housekeeper.

"So you ought, an' I'm in dhread there'll be more sorry for it before all is over."

"An' who is the Poundher, Misther Fitzgerald, if you please. Because I only heard a little of him from Susy Kenerk, the milk-woman, yesterday, when she tould me about himself an' Misther Richard, an' you know besides I'm strange to these parts."

"You will answer me one question first, Mrs. Ahearn, if you plaise—Can you tell me who is Beelzebub?"

"Lord save us, Misther Fitzgerald," said the housekeeper, crossing herself, and curtesying devoutly, "what is it you mane be that?"

"I mane to say that the one answer will match both our questions. Who is the Poundher? Why then, I'll tell you, ma'am. Although you bein' from another part o' the counthry, still for all, I make no doubt you heard tell o' the river Shannon."

"O! vo! sure the whole world hear talks o' that, Ned."

"Well, about as good or betther than ten years ago, this Poundher as they call him, was a boatman on that river, that used to be, airnin' his bread like the rest of 'em by carryin' turf an' praties, an' corn, an butter, an' things that way, for the small farmers along shore up to the Limerick market, an' gettin' his nate per cintage upon the loadin'. The little boat he had is all the substance he was left by the ould father when he died, an' I'm sure 'twas enough for him if he'd be satisfied to get his livin' quiet and honest, to keep sowl an' body together without brinin' either to any throuble here or hereafter."

"'Twas a fine life, Ned."

"Well, you see, Mrs. Ahearn, since the fall of Adam, we're all prone to sin. The Poundher wasn't satisfied, an' he got tired o' getting honest wages, an' tackin' back an' forward betwixt Limerick an' the west. So, what does he do but lend an ear to temptation, an' turn out a wather-pirate."

"A wather pirate!"

"A *rale* wather-pirate. 'Tis the way he used to do, of a night when there would be no moonlight, he'd cast anchor in one o' the small lonesome creeks along the river side, an' then he'd go paddlin' about in a small skiff he had, along with himself an' a few more of his commerades, that he had under his command, an' the whole of 'em havin' plenty of arms an' ammunition, lyin' in wait for the poor boatmen that would be comin' back from Limerick afther sellin' their little cargoes. When they'd see a boat out in the middle o' the river, they'd slip out alongside her in the dark an' rob the crew, or may be do worse if they offered 'em any resistance."

"You don't tell me so?"

"The counthry knows it. 'Twas as much as a boatman's life was worth that time to venture out from the quay of Limerick at any time that he'd be likely to be overtaken by night upon the water.—I h'ard of a thing he done once that if it be fact, flogs all ever I hear for the dint o' wickedness."

"No?"

"Asy an' you'll see yourself. Of a time, Bill Doherty's big turf-boat was lying at ancher off Ahanish of a winther's night, when the Poundher an' his men (if the likes could be called men,) boarded her an' the crew asleep, an' murthered every one of 'em! One poor fellow med an attempt to escape by letting himself down from the boat an' swimmin' unknownst, but they spied him at a distance making for the shore, by the light of the moon which appeared at the moment, and shot him as they would a duck in the water."

"O murther, murther alive! A' Ned, is it fact you're tellin' me?"

"I only tell it to you as I'm tould myself. So you may consider, Mrs. Ahearn, what sort o' company that is for Misther Richard to be follyin' after."

"Oh, vo, vo! Misther Fi'gerald, I don't know what to say about it all, at all. An' wasn't there ever any attempt med to put a stop to such doin's?"

"There was many a time, but what good was it for 'em. They might as well be sthrivin' to catch an eel between their finger an' thumb. They took out the sogers to look for him, an' twice they even caught him, but he didn't let 'em keep him long.—One time——asy! Isn't that a rap I hear at the hall-doore?"

"'Tis, an' a double rap too. I suppose 'tis Misther Richard, that thought fit to come at last, afther keepin' the master expectin' him these three days. Dear knows, 'twould be well we had either less or more of him."

"I' you! there's another rap. What a hurry he's in!"

(TO BE CONTINUED IN OUR NEXT.)

FATHER TOM BURKE,

THE ILLUSTRIOUS DOMINICAN IN WATERFORD.

The Catholic Church and Civil Government.

THE CHURCH NEVER INTERFERES WITH THE CIVIL GOVERNMENT.

BUT THE CIVIL GOVERNMENT HAS BEEN CONSTANTLY COMING WITHIN THE SANCTUARY.

The truly Catholic city of Waterford was honored on Tuesday evening, January 26, by the presence of the greatest orator of the age, the orator of Christendom, the Catholic world's orator, Very Rev. Father Tom Burke, who came to lecture in aid of the new Dominican Church and Convent. The welcome accorded the distinguished friar was worthy of the renown of "Urbs Intacta," or "Untouched City," as it is gleefully called. His Lordship, Most Rev. Dr. Power, the Mayor of Waterford, Hon. James T. Ryan and a large number of clergymen graced the platform, which was erected without the railing of the cathedral sanctuary, where the lecture was held. The bishop introduced the orator of the evening in a few happy remarks.

Father Tom Burke then came forward to the front of the platform, and met with a most enthusiastic reception. Attired in the habit of the order, erect before his immense audience, with his grand, intellectual countenance, his beaming eyes, and noble profile, the Very Reverend Gentleman showed himself the real impersonation of a great champion of truth; the incarnation of what one would suppose the realization of the champion to beat down error, and to confound the unscrupulous assailants of God's holy law. When silence was at length restored, the eloquent reverend gentleman in his resonant voice, and beautifully chosen yet truly plain language, thus addressed his attentive audience:

My dear friends, before I approach the subject on which I am to speak this evening, you will permit me, in the first place, to thank you most sincerely for your attendance here in such immense numbers. It has been my privilege in many lands to address assemblages of my fellow-countrymen, but never have I had the honor, to address a more enlightened audience, never have *I* had the honor of speaking in a more noble temple, combining the sacred with the temporal, than is accorded to me this evening (hear, hear). The subject which I have presumed to select for my lecture this evening is one of an important character; it is one worthy of the time and of the place, and one worthy of those who do me the honor to give me their attention (hear, hear). It is a subject engaging men's minds deeply to-day; it is one on which educated men are thinking; on which master minds are speaking, and many men are writing, and if there is any truth in the old proverb that out of much speaking will come forth wisdom, we may fairly hope that out of the multitude of speakers and of writers engaged upon it, we will one day or other,

COME TO SOME SENSIBLE CONCLUSION

as to the relationship of the Catholic Church with Civil Government (hear, hear). My dear friends, before we go any further it is necessary that I should put before you some notion of the position of the Catholic Church in relation to Civil Government, and to do so I must go back to the very first (hear, hear). Man was created by Almighty God with most magnificent gifts; endowed with intelligence, and a will, and a power of knowledge almost infinite in its range, free to act in accordance with His teaching. He who abuses the power of knowledge in his fellow man makes that man an intellectual serf, and he who abuses the right of freedom in his fellow man make that man a bonded slave (hear hear). The man who propounds an intellectual falsehood of history, or, worse than all, a religious falsehood, that man is a tyrant, and enslaver, and a debaucher of the intelligence of the dupes who listen to him, just as much a tyrant as the

SLAVE-DRIVER OF SOUTH AMERICA,

who whipped his slaves to death (hear, hear). When God made man, and gifted him with intelligence *and a free will*, He ordained that over that intelligence there should be the government of truth, and over that will there should be the government of law; the submission of intelligence to acknowledged truth, the submission of the will to a just system of law (hear, hear). In this manner He constituted two natures, combining to form the quintessence of true freedom (hear, hear). Freedom in either does not consist in doing what we please, in acting as we like. Freedom, as defined by God, who made man with a will, and a knowledge of the truth, consists in obedience to just laws. Therefore, the Son of God said, "You shall know the truth, and the truth shall make you free" (hear, hear).

THE MARTYR IN HIS DUNGEON

was free, because he had the blessed truth before him; because his soul possessed the inestimable blessing of truth; so in like manner the man who acknowledges omnipotent law and authority, and yields the homage of his will to both, is no less a free man, because in so doing he performs the duty of a good citizen (hear, hear). Freedom is a guarantee to man's intelligence by its truth; it is a guarantee to his will by justice expressed in the law (hear, hear). Therefore, good government, by its expression of authority over the intelligence and the will, forms a guarantee of freedom, and is a striking reflection upon this present age, in which revolution and rebellion,

CONFOUND LIBERTY WITH LIBERTINISM,

and seek to put wrong over right amongst mankind (hear, hear). Government and law form the very quintessence and guarantee of freedom to man, and therefore when God made man free, He made him subservient to government (hear, hear). This government is twofold, because man is a twofold being; man is created for a certain time, to live a certain number of years in this world, to do a certain cycle of duties, to acquit himself of certain obligations he owes to his fellow-man and to the law. So far, man is a child of this world; but he has a far higher relation of duty, ranging beyond the bounds of time, into the limitless eternity; not only has he been created for this life, but he has been created for the practice of that truth, and of those virtues, and of that love, which, hereafter, will confer upon him that vitality which shall endure as long as God sits enthroned in Heaven. Man has, therefore, his temporal as well as his eternal duties to perform, as God has appointed two great governments for his obedience—the temporal government and the eternal. The temporal government belongs to the state; it belongs to the authorities lawfully constituted for the government of the state. This government belongs to those who were appointed to make laws for the state, for the preservation of society, and the general good of man in the regulation of our duties to each other, and to our country. The

CIVIL GOVERNMENT IS SUPREME;

because it comes from God, for he who governs rules with the sword placed in his hand by the Almighty, from whom comes all power, both temporal and eternal. I am a citizen of this state; I yield my obedience to the law, because of the justice of the authority which proclaims it; because in that justice I recognize the reflex of the infinite justice of God; I recognize the delegation of the power to rule from God on high to man on earth, and, therefore, I obey it. If I was not so instructed as to recognize in the law the reflex of the divine wisdom; if I was not so instructed by my religion that the law is the truly delegated authority of God, I would trample under foot all and every law that presumptuous man would impose to fetter my freedom, or restrict my intelligence (hear, hear). Then there is the second relation of man, that is his eternity (hear, hear). That is an important duty which does not regard time, but a duty by which man enters into the consideration of his soul's welfare as to eternity, a duty by which he enters into the highest sphere of his being, the obedience to the government of that church of which He is the divinely appointed Head, the government of the Holy Roman Catholic Apostolic Church of Jesus Christ (intense applause). "Regnum meum," saith our Lord.

"ART THOU A KING?"

asked Pontius Pilate, when our Divine Lord was brought before him, bearing the crown of thorns, His sacred blood flowing down His divine face.—"Oh! man of sorrow," asked Pilate, "art thou a king?" "I am a king," saith the Lord, "but my kingdom is my church, and with that church I shall remain." Our Lord compares His church to the city upon the mount, so that all men in the plain below may see her and admire her beauty. She is the church founded upon the rock; that rock is Peter, and Prince of the Apostles, the corner, the centre-stone, of the great arch on which Jesus Christ has built the edifice of His church (hear hear). Being a kingdom, it has the authority and the laws conferred upon it by God; laws not only the reflex of God's infinite reason and justice, but the immediate revelation of God in matters of faith, and in the sanctity of the Son of God in all Christian morality. Those laws belong to the church of God, constituting the government of the church which was built up for the benefit of man. Now the great, the important, the engrossing question of the present is,

DO THOSE TWO GOVERNMENTS CLASH?

Must one thrive upon the destruction of the other? I say, I say it most emphatically, that in no one essential particular does one government come in contact with the other (hear, hear). What say the philosophers of the day upon the question? The leading philosophers of the day say, all this talk about divine and civil governments is all mere nonsense; man is not capable of government because man is descended from the ape, and is no more than a well developed ape (hear, hear and laughter).—Just fancy a squadron of two or three hundred monkeys (renewed laughter). Could you drill them and make them fire at a target (laughter)? Just imagine a parliament of apes (great laughter). If the Darwinian theory be true,

WE ARE ALL TAILS MINUS THE TAIL

(laughter), and nothing remains but for each one to mount his particular branch of the gum tree and there crack his own nut. Why we are not able to paddle our own canoe (renewed laughter). This theory resolves itself into its own inherent absurdity, and we can well afford to allow Mr. Darwin to pass on (hear, hear). Another figure looms up before us, a grand figure, one whom we thought would be a grand historic figure, a man to whom it was hoped, before now, we would have been able to raise a statue over his grave, and inscribe upon its pedestal the words, "Intellect, Justice, Religion, Freedom" (hear, hear), but he comes before us to-day blasted and seared with the lightning which Prometheus-like, he tore from Heaven, and a fallen angel, a fallen figure is

WILLIAM EWART GLADSTONE

(hear, hear), who comes with his versions and his accusations against the Catholic Church (emphatic cries of hear, hear). He states in positive terms that these two governments are incompatible, one with the other; he says that either the state must fall, and that upon its ruins rises up a proud, domineering, ignorant and tyrannical priesthood, or if the state is to be saved, if it is to retain its own inherent freedom from control, we must build up that state edifice upon the ruin of the church and the altar (hear, hear). Time was, and not long since, this same statesman represented all that was advanced in the spirit of true progress based upon justice and freedom and liberality; time was when his name was becoming a household word in the land, but now how fallen (hear, hear). To-day he comes before us bearing false witness against the church of God; but with the spirit of truth and of justice, with the spirit of God on his side, forth came the great champion, John Henry Newman (warm applause), who has now, in his declining years, totally overcome him (hear, hear and applause). He

LIES PROSTRATE IN THE DUST,

overcome by the great power of everlasting truth. I hold, my dear friends, that the man who says that the Catholic Church is inherently antagonistic to civil government; that she is the enemy to social liberty, and inherently a tyrant seeking to trench upon the domain of civil government, that man, I say, lacks philosophic truth, historic truth, and experimental truth (hear, hear). That he has no philosophic truth we see by his own argument.—That he has no historic truth, and that he has no experimental truth, we see by our own experience. Can it be possible that God's church, the Catholic church, endowed by the spirit of God, can be the true church, and yet be the enemy of civil government, of the rights of citizens, and of rational liberty, all of which come direct from God Himself (hear, hear)? I have shown you that civil government proceeds from the ordinance of God, and that the only real claim that the state has to her obedience is that we recognize in the state the justice and the authority of God. We have seen that the Church and civil government are the one creation of God Himself, based upon the spirit of the Son of God, and if one is destructive of the other, then God must be destroying His own work, and contradicting Himself, which is an impossibility (hear, hear). Any man who comes out and says that the existence of the Catholic Church is incompatible with the civil and social progress of man, that man tells

A PHILOSOPHIC LIE;

he does more, he tells a historic lie, and that he does so is fully capable of proof (hear, hear). I am now about to make a bold assertion; I know my words will go out on the wings of the press, and that I must measure my words, for "there's a chiel amang us taking notes" (laughter): but with all the sense of the responsibility which attaches to what I am about to say, I now fearlessly assert as an historical truth, one patent to all the world, that never since the Church grew up side by side with the civil government, and with civilization, which she herself created in Europe, never has the Church in one ascertained instance gone into the domain of civil government; never has she taken upon herself to try to fetter the civil government in any way, either in the promulgating or the enacting of any legitimate laws for the people (hear, hear).

EPISCOPAL DENUNCIATION.

OF THE

ORDER OF GOOD TEMPLARS IN ENGLAND.

That Association Forbidden by the Church

MOST REV. BISHOP VAUGHAN, OF SALFORD, EXPLAINS WHY.

In an appendix to his Lenten Pastoral, the Bishop of Salford warns his flock against an association known as "The Independent Order of Good Templars" in the following terms:—

The Bishops of the English Hierarchy, after consultation, have agreed, each one in his own diocese, and in his own way, to warn their flocks against joining a non-Catholic association, known as "The Independent Order of Good Templars," and to forbid the Sacraments to be administered to any Catholic who, after receiving notice, shall continue to be a member of it.

As this is a subject directly and practically concerning a small number of our flock, and indirectly of interest to many thousands of the Catholic friends of the Temperance movement, while at the same time it is of no particular concern to a large number of excellent Catholics, we shall treat of it at some length, but shall confine our considerations to an Appendix. This will be read by the clergy, and by all whom it may in any way concern among the laity.

We shall proceed—

1st. To lay down a general principle.

2. To show you the reasons which bring the Order of Good Templars within the category of a forbidden association for Catholics.

And 3rd. To point out the general grounds upon which no Catholic can become a member of any non-Catholic religious association.

I.

Catholics are as free as any of their fellow-countrymen to join any political, social, beneficial, literary, or scientific society; (1), provided its object is not the overthrow of Religion or the destruction of the civil government; (2), provided it be not a religious association, based upon principles or practices opposed in any way to Catholic faith or morality; (3), provided its aim and proceedings are shrouded under the cover of no secret vows or oaths by which the consciences and perfect liberty of its members may be entangled in unknown, or uncertain, and unlawful obligations.

This much will suffice upon the subject of general principles.

II.

The Independent Order of Good Templars is one of the associations forbidden to Catholics by the Church. We are not going in any way to impugn the motives and intentions of the founders and leaders of this association, still less to object to the general aim which it proposes to itself, the promotion of temperance; though it may be a question whether what is called its "platform" can be brought under one of the three categories into which morality is scientifically divided. We honor the zeal, the earnestness, the self-sacrifice and devotion of men who band together for the purpose of eradicating from society one of the most debasing habits which corrupt it. At the same time we should fail to acquit ourselves of a duty if we did not point out to our flock that which is contrary to Catholic morality in its principles and rules, and warn the souls committed to our care that they are forbidden to form part of such an association.

The Independent Order of Good Templars was established in New York, 1851, and introduced into England some six or seven years ago. It claims to have at this moment in England alone, 3,754 lodges, and 207,718 actual members. A certain number of Catholics in this diocese have in good faith—and therefore in so far without any fault—enrolled themselves in the Order, and many more would probably be likely to follow their example if the warning voice of the Shepherd was not heard by the sheep. We say this advisedly, because the Order is described in the following words, which are authoritative, as being of an actively proselytizing character: "Unlike the (more strictly Secret Societies, we (the Good Templars) seek out persons, and invite, and even urge them to join us." ["Official Pamphlet," No. 2, p. 19.]

It is a religious association. According to the "Good Templars' Annual" for 1874, its meetings had been held during the preceding year in 1,459 churches and schools belonging to 12 different denominations. It has its Altar, its Ritual, its Prayers and hymns, its Bible-reading and Chaplains, its members, "whose standing here and peace in eternity" are declared to "depend upon" the observance of these vows.

We gather the aim and spirit of the Order very definitely from its "official" publications, of which some are secret and not on sale, and others are to be had of the publishers. Its purpose is, so one of its official documents informs us, "to unite in its crusade all creeds and faiths that can subscribe to the total abstinence pledge; to hold them united by mystic ties in fraternal bonds:" and through the influence of its Ritual and Ceremonies "to shape, mould, and give tone to the future character," deeming that its impressions are to be made "especially upon the young." Though the Order professes that it does not attempt "to supplant the Church," yet it has its own distinctive form of worship, as we shall see, and commends itself to the attention of the devout by the warm assurance that "many of the most interesting and powerful revivals of religion" are attributable to "Good Templar teachings."

It tells us that its "Sanctuaries" are to be "consecrated" with the prayers and blessings of the good and true." Its Hall is described as "a noble temple, consecrated as a sacred shelter for the Altars of Faith, Hope, and Charity." But when we come to read the explanation given of these virtues we find them to be entirely divested of their true theological character, and disconnected from their essential relation to our Blessed Lord and His Revelation and promises. There are not only the "Temples" and "Sanctuary," but erected within is the "Sacred Altar with an open Bible resting upon it, and a small table containing a pitcher of water and goblets."

Next comes the Pledge taken by the Good Templars. It is something more than an ordinary promise or solemn resolution. It is held to be a sacred and perpetual "vow." We make the following extracts from the explanation of the Pledge given in the Secret Ritual of the Order. An official adresses the pledged members in the following terms:

"You will place your right hand upon your heart, and assent to the following obligation: You in a full belief of the existence and power of the Almighty God, and in the presence of these witnesses do solemnly and unreservedly promise that you will not make, buy, sell, use, furnish, or cause to be furnished to others as a beverage, any spirituous or malt liquors, wine, or cider, and that in all honorable ways you will discountenance their use in the community."

"You also promise that you will not reveal any of the private work or business of the Order to any one not entitled to know the same, and that in all things you will yield a cheerful obedience to all our laws, rules, and usages. You also promise that you will not knowingly wrong a member of this Order, or see one wronged; and you will do all in your power to promote the good of this Order, and to advance the cause of Temperance. Do you thus promise?"

Candidate: "I do."

An official of a higher grade comes forward and says:—"This *vow* we have all taken; let the fidelity with which it is kept by you be your glory and your shield!"

Another yet higher official then proclaims that—"None but the brave dare take such a *vow*;" and the chaplain adds—"A Templar's *vow* is registered in heaven. *As you value your standing, and your peace in eternity*, keep that *vow* sacred to the end of your life."

From these extracts it is clear that whatever be the literal meaning of the words of the pledge, it is interpreted and urged upon the conscience as a *religious vow*—a vow (1) not to make, buy, sell, furnish, or cause to be furnished any intoxicating drink; (2), not to reveal the secrets of the Order, and (3), to obey all its laws, rules, and usages.

In addition to the ministrations of a formally created Chaplain, to the Bible reading, religious ceremonial, hymns, and prayers—many of which are open to grave objections—the Order in various other ways undertakes by methods we need not further enter into, "to shape, mould, and give tone to the future character" of its members. Nor does it abandon the care of them till it has actually laid them in the grave; and there, after the minister of the religious denomination of the friends of the deceased has withdrawn, it claims to perform over the corpse the last religious rites of all. These are rites of its own making, gone through by its own Chaplain, with its own prayers and ceremonies. The rubric of the Order runs thus:—"After such religious service has been performed as the friends of the deceased may have chosen, the members uncovered will form one or more circles around the grave, joining the right hand of each," and the Good Templars Chaplain then comes forward and performs the religious funeral service of the Order [See "*Funeral Ceremony*," p. 291.]

From this much you can see distinctly that we are justified in affirming that the Order of Good Templars is a religious organization, as such, without making any reflection upon the doctrinal character of its rights and services, unlawful for members of the Catholic Church.

Nor can it be pleaded that its religious character is of secondary consideration, or that the observance of its ceremonials, rites, prayers, and Bible reading is optional. The printed rules make it abundantly clear that they are not of secondary but of essential importance, not optional, but absolute obligation. It is decreed in the book called "Digest of Laws," &c., "that a Lodge refusing to use the Bible in its initiatory ceremony thereby forfeits its Charter" [P. 101] "And, furthermore, that "no form laid down in the ritual as a portion of the initiatory ceremony can be omitted where such form conflicts with the religious or conscientious convictions [sic] of the candidates"—the observation that "our forms are not intended to conflict with any religious or reasonable convictions" affords no satisfaction. Religion, faith, and morality are not to be determined by the *intentions* of unauthorized legislators, nor can the decision as to what is a "religious or reasonable conscientious conviction" be left to the judgment of an Order composed of men "of *all* creeds and faiths" and of none. Not only does the order arrogate to itself a jurisdiction superior, in the manner indicated, to the jurisdiction of religion itself, but it imposes obligations, such as no Catholic would for a moment consent to, as, for instance, where the rule lays down that "a member of our Order is *obliged* to serve upon any Committee, unless excused; and such member is *not to be the judge as to the character of the subject* matter confided to the Committee."

The Order must also be held from its official declarations to be a secret Society which, unlike the *more strictly* Secret Societies, seeks out, invites, and argues" men to join its ranks. It has its secrets signs and pass words, with a promise, regarded, as we have seen, as a solemn vow, to maintain secrecy as to certain proceedings of the Order, which are confined to the knowledge of the initiated, who are themselves again bound to yield a cheerful obedience," and are not permitted to "judge as to the character of the subject matter" which may be confided to the zeal and energy of the Executive Committees.

Lastly, while the Order is religious in its character and a Secret Society at least in some respects, it is of so utterly miscellaneous a complexion, being composed of persons "of all creeds and faiths," and of none, for Deism is the highest form of religion required by the rules—that it must by the very nature of things encourage a spirit of indifferentism to the special doctrines of Revelation as set forth by the Church. It is, therefore, for the various reasons assigned, essentially at variance with the Catholic religion.

We have confined our remarks, dear children in Jesus Christ; entirely to what we have considered essential for your comprehension, as Chatholics, of the reasons why we are not permitted to become Good Templars. We could not have said less and yet have given you those reasonable grounds upon which we desire you to take your stand. We have every respect, as we have said, for the zeal and devotedness of many of the Good Templars, and especially for many of its most influential leaders. They are acting, we doubt not, according to their lights and up to the best of their knowledge. We pass no censure upon *their* conduct. All that we need to say is that no Catholic can join this Order, or be admitted to the Sacraments of the Church so long as he is a member of it. The faithful in the Diocese, as in several other Dioceses in England, have less reason for desiring to join such an association, inasmuch as they possess excellent organizations of their own, blessed and enriched by the Church, which are, as we rejoice to know daily producing the happy and abundant fruits of self-denial and temperance.

His Lordship then adds certain general reasons which prove it to be unlawful for a Catholic to become a member of any religious association whatever which is not in communion with the Catholic Church. "These reasons may be reduced to two: Firstly, the direct appointment and command of God; secondly, the fidelity due to Jesus Christ personally, on account of the personal and intimate relation established between Him and every Catholic in a state of grace."

IRISH INTELLIGENCE.

ANNIVERSARY OF THE ARCHBISHOP OF TUAM.—The Catholics of Ireland, we are rejoiced to know, are preparing to celebrate, with befitting honour, the fifty years' episcopal dignity of the Most Rev. John McHale, the Venerable Archbishop of Tuam. It is in no way invidious to the other dignitaries of the Catholic Hierarchy in the sister island if we say at once here, in regard to Archbishop McHale, that not one among them has more nobly or more conspicuously maintained the dignity of his sacred office. His name will always be venerated in the Land of St. Patrick. He is a prelate as intensely Irish as ever wore mitre or held crozier. His genius is racy of the soil from which he has sprung, and where his memory will always be revered. He was the especial favourite, the beloved and honoured prelate, of that Irishman among Irishmen, the Liberator. O'Connell was as fond of speaking of him as the Lion of Judah as he was of calling Erin the "first flower of the earth and first gem of the sea." Through half a century of stormy and anxious times for the land they, both of them, loved so dearly, John, Archbishop of Tuam, has held his ground with the same benignant and undaunted front. His reputation is dear to the Catholics of England as well as to his own compatriots. We are all proud of him, for he has held the banner of the Church aloft unfalteringly during many a troublous season. Long yet may he be spared to his diocese and to Ireland; but, when his time for flitting comes, he has the solace of knowing that his fame will survive, among the cherished memories of his countrymen, as green and fresh as a wreath of shamrock.—*Weekly Register.*

On Saturday, February 20th, the Court of Queen's Bench sat to give judgment in the new trial motion in O'Keeffe v. Cullen. Although the Lord Chief Justice's judgment had not concluded at the rising of the Court, yet the matter stands decided by the unanimous opinion of the three puisne judges of the court; the verdict had against His Eminence the Cardinal Archbishop will be set aside, and a new trial ordered. The decision was, in the first place, vitally important to the members of every voluntary Church in this kingdom, and we have, now in Ireland none but voluntary Churches. It was in the second place, vitally important to all the Queen's subjects. The Lord Chief Justice it will be remembered, adopted in this case a course of a very decided and remarkable character. He withdrew the case entirely from the jury, and ordered them to find a verdict for the plaintiff, and told them that the sole question was one of the damages.—*Dublin Freeman.*

It is probable that Chief Justice Whiteside may at last learn that when he tries a case his duty is to guide the jury, not to command them. When the case of Father O'Keeffe against Cardinal Cullen was tried, Chief Justice Whiteside ordered the jury to find a verdict against the cardinal, and they did so. That verdict has been set aside by the full court. Three judges declared that the chief had travelled beyond his proper sphere and had misinterpreted the law. The chief held fast to his cherished view of the case and delivered a long judgment against the cardinal. His lordship, however, was alone against three and the verdict was quashed. As there will soon be a new trial we say nothing yet about the merits of the case.—*The Universe.*

DEATH OF THE VERY REV. CANON CARTER.—We (*Dublin Irishman*) regret to announce the death of this rev. gentleman, who, though an Englishman, was a true friend of Ireland. The *Bolton Guardian* contains a copious memoir of the lamented deceased which we should gladly transfer to our columns but for the great pressure on our space this week. A respected correspondent reminds us that on the morning of the martyrdom of Allen, Larkin, and O'Brien, Canon Carter before a large congregation offered up the Holy Sacrifice for them. He stood at the altar with his watch in hand, and as soon as it came within ten minutes of the time, he commenced the ceremony. When the Rev. Isaac Nelson and F. Johnson came to Bolton to speak at an amnesty demonstration, the Canon attended and took occasion to denounce, in unmeasured terms, the inhuman treatment which poor Daniel Reddin received. When a Home Rule meeting was held in Bolton in January, '74, he took the chair and made a splendid speech, which elicited the warmest praise of Isaac Butt and Peter Gilgwith. And, last, when the Irish Literary Association brought out