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Song of the Night Bird.

The following beautiful poem, copied from an old history of California, has been gindly sent us by Mr. Thomas King of Alameda, in that state.

You have neard my boy of the One who died frowned with keen thorus and crucified, and hew Joseph the wealthy—whom God reward.

And now over the martyred Lord, Cared for the Corpse of the martyred Lord, and plously tombed it within the rock And closed the gate with a mighty block.

"Non close by the tomb a fair tree grew With pendulousleaves and blossoms of blue And deep in the green tree's snadowy breast,
A beautiful singing bird on her nest,
Which was bordered by mosses like mala.

And held four eggs of an ivory white. "Nor when the bira from her dim recess Beheld the Lord in his burial dress And looked on the heavenly face so pale And the dear feet pierced with the cruel Her heart now broke with a sudden pang, And out of the depth of her sorrow she sang,

"All night long till the moon was ue, the sat and sang in her most wreathed

"But soon there came through the weeping A glimmering angel clothed in white, There the Lord of the earth and the heavens And Christ arose in the cavern's gloom And in Living lustre came from the tomb.

' Now the bird that sat in the heart of the Beheld the celestial mystery; And its heart was filled with a sweet de-light. And it poured a song on the throbbing Notes climbing notes, still higher, higher, They shoot to heaven like spears of fire.

Whan the glittering white-robed angel heard
The sorrowing song of that grieving bird,
And heard the following chant of mirth,
That hail'd Christ risen from earth.
He said, sweet bird be forever blest,
Thyself, thy eggs and thy moss-wreathed

"And ever my child, since that blessed "And ever my cand, since that blessed heighth bowed down to the Lord of light. The eggs of that sweet bird change their hue And ourn with red and gold and blus, Reminding mankind to their simple way Of the holy marvel of Easter day,"

CONFESSION.

The Proof that Our Divine Saviour Instituted the Sacrament of Pen-

ERED BY THE CELEBRATED JESUIT MIS-SIONARY, REV. ARNOLD DAMEN, S. J. 11.

I might, my dear Christians, give you nany more texts from the Bible, in order to prove that confession is an institution of our Lord and Saviour Jesus Christ; that our Lord and Saviour has given to the total confession is an institution of his sins."

"We have received the keys of the king dom of heaven to pardon the repentant sinner, but you have abused this power, and you have driven the repentant priest to desperation, by refusing him absolution of his sins." many more texts from the Bible, in order to prove that confession is an institution of our Lord and Saviour Jesus Christ; that our Lord and Saviour has given to the Apostles, and to their succesors in the ministry, the bishops and priests of the Church, the power of forgiving sins. The words of Christ that I have quoted, are so words of Christ that I have quoted, are so plain, so explicit and so expressive, that it is impossible for any man who believes in the Bible to doubt them. "Whose sins you shall forgive," says the Son of the living God, "they are forgiven them." There is no other meaning to them, but that he gave them the power of forgiving sins.

sins. "Well," said my Protestant friend, "I suppose the Apostles had the power of forgiving sins;—that is plain from the Bible; but how do you get that power?" Well, now, when our Divine Saviour established His Church here upon earth, tell me, did He mean that the Church which he established was to last only during the lives of the Apostles? Was it to die with the Apostles?

the Apostles?

"Oh! no," says my Protestant friend,
"of course not; it was to last forever, for if it were not to last forever we would than be very badly off."

"Oh! no," says my Protestant friend, ago, that they must either confess their sine or be condemned. In the same century, lived Tertullian, who has written a whole book on confession.

Well, then, it was to last forever, you say. Was it the intention of our Divine Saviour, that the Church which He established, should continue, as He had established it, without any change?

"Well, I suppose so—I guess that was
His intention."

Well, then, as He establised it with the Well, then, as He establised it with the power of forgiving sins, therefore, that power must remain in the Church; that necessarily follows. If you admit the premises, you must consequently admit the conclusion. Christ established His Church with the power of forgiving sins, and He wished His Church to remain as He established it; therefore, Hs wishes that power to remain in His Church, to the end of all time. He wished that power which He had given to His Apostles, to which He had given to His Apostles, to be communicated to their successors, to the end of time. Hence, we see that the

Apostles gave the power to St. Paul.
You all know, of course, that St. Paul
was not one of the twelve original Apostles. I say, you all know that, but the tles. I say, you all know that, but the fact is, my dear Protestant friends, you, who are talking so much of the Bible, know very little about it. Do you really that St. Paul was not one of the know very little about it. Do you really know, now, that St. Paul was not one of the twelve original Apostles? That is a clear fact, from the Bible. St. Paul was a persecutor of the Church established by Jesus for a long time. He was a Jew, and a very zealous Jew; but, by a miracle of God, he was converted, and after he was converted, having been baptized by Ananias and received into the Church, as you see in the xiii. chapter of the Acts he was consecrated a bishop of the Church, as you see in the xiii. chapter of the Acts of the Apostles. Then St. Paul was consecrated by the other Apostles, a bishop of the Church,—St. Leo, epist SI. Therefore, St. Paul was not present when our Divine Saviour said to His Apostles, "Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them." Hence, St. Paul did not receive from Christ himself the power of forgiving sins. He received it from the other Apostles, when he was ordained a bishop of the Church.

Church.

And St. Paul consecrated Timothy, and Titus, and so on. These St. Paul consecrated bishops of the Church, and gave to them the power of forgiving sins in the name of God, and by the authority of God, just as He received it Himself.

Now, I will rot quote any more texts from the Holy Scriptures, because it would occupy too much time. I will now, however, give quotations from the sarly

however, give quotations from the early writers of the Church, those who lived in the very days of the Apostles themselves, and who received all their Christianity

of the Church of God, and afterwards became one of the successors of St. Peter, as Pope. St. Peter was the first Pope, and St. Clement was the fourth. Of St. Clement, St. Paul says, in one of his Epistles: "That the name of Clement is written in the book of life." S. that the Bible testifies that Clement is a saint of God Now, Clement ays in his first and second epistle to the Corinthians:
"Blessed Peter has taught that the

epistle to the Corinthians:

"Blessed Peter has taught that the faithful are bound to confess their sins to the priests of the Lord. If, therefore, any one of us has conceived in his heart, A song of sorrow as wild and strill
As the homeless wind when it roams the
hill;
So full of tears, so loud and long
That the grief of the world seemed turned to
song.

This is the language of a disciple of St.

alus, and confessed his sin in order to obtain absolution; but Demophalus comparing the sacred office and functions of the priest with his sin, upbraided and reproached him, and refused him absolution, thereby driving the priest into despondency. In his despondency and despair, the priest wrote to Dionysius, complaining of the harshness of Demophalus, who refused him absolution for his sin. And then it was that Dionysius wrote his Eighth Epistle to Demophalus, in which he said.

"We have received the keys of the king dom of heaven to pardon the repentant

publicly confessed their sins, but others were converted with much difficulty they spent their lives in holiness, confess ing their sins, but others renounced the faith. Why did they renounce the faith? Because they had not the courage to confess their sins, and they knew that the true faith would not save them, unless they did confess their sins; and as they had not the courage to do so, they abaudoned the faith. Such was the conviction

sion, and that book is called "De Peniter tia." In that book he enters into all the particulars of the subject; how confession particulars of the subject; how confession must be made; what preparation must be made for it, and what are the dispositions we must have in order to obtain the par-don of our sins. No one can read that bock, written seventeen hundred years ago, without being thoroughly convinced that confession was at that time believed by the whole Christian world. Hear Tertullian; speaking of confession. (Exomo-

"But most people, more attentive to their present comforts than to salvation, neglect this confession of their sins, and put it off from day to day, like a man who put it off from day to day, like a man who has contracted some secret disease, which he is ashamed to expose to the eye of the physician, and prefers to perish rather than make it known." Tertullian inveighs against that false shame, and says: "If thou drawest back from confession, consider in thine heart that hell-fire, which confession shall quench for thee; and first imaging to threat the practures of the imagine to thyself the greatness of the future punishment, that thou mayest not doubt concerning the adoption of the remedy . . . When, therefore, thou knowest, that against hell fire, after the first protection of baptism, ordered by the Lord there is yet in confession a sec-ond aid, why dost thou abandon thy sal-vation? Why delay to enter on that which thou knowest will heal thee? Shall the sinner, knowing that confession (ex-omologis) has been instituted by the Lord, for his salvation, neglect it?"

for his salvation, neglect it?"

St. Cyprian, after having spoken of the necessity of doing penance and of confessing our sins to the priests of the Church, (Faith of Catholics, III, volume, page 51,) says: "I beseech you, most dear Brethren, let each confess his sins, whilst he that has sinned is among the living, while his couffession can be admitted, while the satisfaction and the remission or pardon made through the priests are pardon made through the priests are pleasing before the Lord." St. Cyp: page

And so it was, my dear people, believed by the whole Christian world, up to the time that Protestantism came into the time that Protestantism came into the world, namely, in the year 1520—three hundred and sixty-six years ago. Until then the whole Christian world, without any exception, ell believed in the doctrine of confession. I might go on giving quotations upon quotations by which I would keep you till to morrow morning, if I were to give all the quotations of those who have written on the subject of confession, in the first, second, third and fourth centuries; but if I were to do this,

from the Apostles. I will quote from their writings, to show, that in their days, eighteen hundred years a_{μ} , the doctrine of confession was preached as much as it is preached now.

The first one from whom I will quote, The first one from whom I will quote, is St. Clement. St. Clement was a disciple of St. Peter the Apostle, and he was baptized and instructed by St. Peter in all the doctrines of the Catholic Church. He also was ordained by St. Peter, a bishop of the Church of God, and afterwards became one of the successors of St. Peter, as Pope. St. Peter was the first Pope, and St. Clement was the first Pope, and St. Clement was the first Pope, and St. Clement was the fourth. Of St. Clement was the first Pope, and st. Clement was the fourth. Of St. Clement was the first Pope, and st. Clement was the fourth. Of St. Clement was the first Pope, and st. Clement was the fourth. Of St. Clement was the first Pope, and st. Clement was the first Pope, and

the keys of the meeting house, the sexton walked up to the desk of the preacher, and said: and said:

"Brother, when you get through, will you be kind enough to lock the door?"

Well, I would not care to be treated in this manner, and so I will try not to commit the same fault. I will therefore pass over the quotations I might give from the early writers of Christianity; but it is the reading of these Fathers of the Church—by the Fathers of the Church we do not mean the early priests, but we mean those mean the early priests, but we mean those who lived in the primitive days of Christianity, who were distinguished for their learning and for the sanctity of their lives Now, I say it is the reading of these Fathers of the Church which has been of late were much except and in Fathers.

who are now Catholic priests, in this country and in England, and who were once

became a Catholic. Afterwards he was head of the Catholic Protectory of New

York. He lost everything by his conver-sion. He was not only cut off from all his former friends and society, but suffered

This is the language of a disciple of St. Peter the Apostle, written eighteen hundred years ago, when Catholicity was in its very; cradle.

In the same century, lived Dionysius, the Areopagite, who was a convert of St. Paul, and we read of his conversion in the Bible. There we read, that when St. Paul went to Athens to preach the Gospel, Paul went to Athens to preach the Gospel, and we read these books, and they find that sixteen hundred years ago, the many became converts to the faith, and Paul, and we read of his conversion in the Bible. There we read, that when St. Paul went to Athens to preach the Gospel, many became converts to the faith, and among those converts there was a very eminent judge—a great philosopher—Dionysius, the Areopagite, (Act xvii.) and when St. Paul had instructed him, he baptized him, and after more thorough instructions, St. Paul consecrated him bishop of Athens. Afterwards, Dionysius was transferred from Athens to Paris, France, by Clement, and he became the first Catholic bishop of Paris. Well, Dionysius had in his diocese a certain priest, called Demophalus, and another priest, having the misfortune to fall into sin, went to his brother priest Demophalus, and confessed his sin in order to obtain absolution; but Demophalus comto the Catholic religion; within the last thirty-five years nearly a hundred preachers have been converted to the Catholic faith every year, and many of these are Catholic priests now in England, in Germany, and in America. The late Archhadron, and the Archivage of Baltimore was a Protestant; Mgr. Preston, of New York, was a Protestant, Mgr. Doaney, the Vicar-General of Newark, was a Protestant, and the fact is, that I only begin to enumerate all of those

of his sins."

Hence, from this, you see, that at that time (eighteen hundred years ago), not only the laity, but the clergy, confessed their sins, in order to obtain absolution.

In the conditions

In the second century, namely, over seventeen hundred years ago, lived Irenaus, who was a disciple of Polycarp, and the Polycarp, was a disciple of St. John the Apostle. Now, Irenaus mentions that some women came to the church and publish; confirmed their size, but others.

his former mends and society, but suffered the loss of an immense salary and a very comfortable living. See what a sacrifice it was. What caused him to make this sacrifice, my friends? Nothing but a strong conviction that the Catholic religion is the configuration of God. is the only true religion of God.

And so it was with all these preachers who became convinced that they were on the wrong track, and must change their course, and turn back to the right one if they wanted to save their souls. But In the same century, lived Tertullian, who has written a whole book on confesthey wanted to save their souls. But there are many other preachers who are thoroughly convinced that the Catholic religion is the true religion of God, but who have not the manliness, who have not the courage, to become Catholics.

I have heard from Bishop Ives himself when he was invited to St. Louis, to deliver some lectures there, that while he was on his way from New York to St. Louis three Protestant clergymen who

Louis three Protestant clergymen who had formerly been under him, called to see him. They came to ask his advice.
"Well, Bishop, we are thoroughly convinced that we stand on quick sand, that is, that we are in the wrong religion, and we know where the rock is. What do you advise us to do?"

advise us to do?"

"Why," said the Bishop, "of course I advise you to get out of the quicksand, and get on the rock of the true Church of God."

"But," said they, "what shall we do; we are married men, and bave families, and how shall we support our families if we become Catholics?"

"Well," said the Bishop, "I have nothing to say to that; you have a soul to ing to say to that; you have a soul to save, and by all means you should save

hat soul. Well, these men never became Catholics

Well, these men never became Catholies; they continued preaching in the Protestant church, although they had acknowledged that the Catholic Church is the only true Church of God.

On one occasion a certain minister of the Presbyterian church came to see me, and introduced himself as such a minister. I at once commenced reasoning with him, to prove that the Catholic religion is the only true religion, but he interrupted me only true religion, but he interrupted me

"Do not reason with me at all; do not speak to my intellect. I am as thoroughly convinced that the Catholic religion is the

only true religion, as you are yourself; so, do not reason with me; but give me the courage to become a Catholic."

I gave him all the encouragement I could; but it seemed to have no effect. He wrote to me frequently, and in all his let-ters he told me he was thoroughly con-vinced that the Catholic religion is the only true one, and the only one in which he could save his soul; and yet he kept on

ne could save his soul; and yet he kept on preaching Presbyterianism all the time and finally died a Presbyterian.

Bread and butter, my dear people, are powerful things to a hungry man, and they kept him back. Now, these are facts, and I might tell you many more such facts in regard to Protestant minis-

in all charity and love, for I feel for you, do not be guided by such men; but follow your own convictions. You believe in the Bible, then I say to you, follow that Bible; real it without prejudice, without preconceived notions. preconceived notions; pray fervently to God that He may enlighten you, and you will come over to the Catholic faith.

Again, it has been said that confession is an invention of man. That is what some of our Protestant friends say. Well, if that be so, surely then they ought to be able to tell us the man that invented it, where it was invented. where it was invented, when it was invented, and in what country it was invented. I defy all the preachers of the world—I defy them all to tell me the name of the man who invented confession, to give me the name of the place where it was invented, and the date when it was invented. I defy them all. For the last three hundred years, ever

since Protestantism came into existence, ministers of all denominations have gone through endless research and investigation in order to find out when, where, and by whom confession was first introduced; and after three hundred years of labor and investigation, they have not been able to find it out. And why not? Because there is no other institutor of confession than the Lord Jerus Christ—the Son of the Living God. There is no other date of the institution of confession than the year 33—eighteen hundred and fifty three years ago—when the Son of God, breath

years ago—when the Son of God, breathing upon His Apostles, said:
"Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven

Then and there alone, in the Holy Land, sanctified with the blood of Jesus Christ, then and there confession was instituted

by the Son of the Living God. Many ministers have acknowledged that confession is an institution of God, and they have tried of late years to intro-duce it. duce it among themselves. You are aware that the High Church Episcopalians are preaching confession now in England, in America, and all over the world, and there are probably thirty d fferent Protestant Courches where they are preaching confession now. After three hundred and fifty years, they have finally come to the conclusion that they have been wrong, and are now convinced that confession must be an institution of God, and they Protestant ministers.

What induced these men to come over to the Catholic religion? Almost all of them had to lose a great deal, had to sacriare therefore inviting all to go to confes sion; but they do not get much custom yet. (Laughter). What is the reason that they do not get much practice? It is be-cause they are married men perhaps, and them had to lose a great deal, had to sacrifice a great many things, such as the loss of large salaries, influencial friends, etc, etc. They came over to our Catholic Church, because they were well convinced that it is the only true Church of God.

You have heard of the conversion of the Bishop of Carolina—Bishop Ives. When he was a Protestant Bishop, he probably had a salary of twelve thousand dollars year, and many perquisites besides. Wall people do not like to go to confession to a married man, for fear he might tell their secrets to his wife, and the Lord save them if the wife knows it. (Great laughter). Whether that is the reason or not, I cannot say, of course, but at any rate, they are not much troubled with

rate, they are not much troubled with confession.
When I was giving a mission in Thirty-seventh street, in the Church of the Holy Innocents, a Protestant lady came and said she wanted to make her confession.
"Are you a Catholic, madam?" I asked.
"No, sir." she said, "I am an Episcopalise." year, and many perquisites besides. Well, when he became a Catholic, he had nothing whatsoever, and he had to teach a little school in Manhattanville, which gave him \$50 per month, in order to support himself and his wife. His wife also became a Catholic. Afterwards he was

lian."
"Well, then, why do you not go to confession to your own minister?"
"Why," said she, "he is a married man."

This shows my dear Christians—the very preaching of these men shows—that they themselves are convinced that confession is of Divine origin.

Again, they say that confession demor-

parties who go about preaching are as a general thing, very immoral men and women, and impose upon the people. women, and impose upon the people. They know what suits the taste of the people, and they tell them that confession is an institution of immorality; but here is the criterion by which you will find out whether confession promotes immorality or not. You will find that Catholic fathers, and Catholic mothers, who have been enjugate confession all the who have been going to confession all the days of their lives are very anxious that their children should be very exact and regular in going to confession. They are always contented in their minds when they see that their children attend regu-larly to confession. Do you think if that father or that mother knew by experience, that confession produced immorality, they would be anxious to see their son or they would be anxious to see their son or their daughter go to confession regularly every month? Why is it then, that Catholic fathers and mothers are so anxious that their children should attend to their confessions? It is because they know by their own experience that the confessional is the most powerful of all means to preserve the morality and purity, in an especial manner, of the young, to preserve them good and holy. When Catholic fathers and mothers see that their sons and good and holy. When Catholic fathers and mothers see that their sons and daughters go regularly to confession, they are freed from all uneasiness; they they are freed from all uneasiness; they know they are all right, and say to themselves: "that is a good boy;" "that is a good girl," for they know they are doing right. They would not go to contession if they were not honest and good. They know that, and hence the good. They know that, and hence the good. good. They know that, and hence the Catholics who know, by experience, what Confession is, know also, that it is the most powerful of all engines to promote the control of morality, purity, benevolence, charity,— in a word, to promote a Christian life, to promote a Curistian character.

THE END

Corn Sowing Is a process conducted by the agency of tight boots all the year round. Corn reaping is best conducted through the agency of Putnam's Painless Corn Extractor, the only safe and sure pop corn cure. Putnam's Extractor is now widely imitated. Beware of all poisonous and sore producing substitutes.

A Great Awakening. There is a great awakening of the sluggish organs of the human system when ever Burdock Blood Bitters are taken. I ever Burdock Blood Bitters are taken. It arouses the torpid liver to action, regu-lates the bowels and the kidneys, purifies the blood, and restores a healthy tone to the system generally.

THE "TABLET" AND IRELAND.

"It is therefore the more incumbent on "It is therefore the more incumbent on the Catholic Press, which alme is swayed by the eternal principles of justice, to raise us voice on behalt of the poor and the oppressed." So writes the Tablet, a "prinoppressed." So writes the Tablet, a "principal organ (as it calls itself) of English Catholic opinion," of its own duty; and surely bitterer satire on its own conduct could not be penned. Never was proud vaunt followed by more miserable performance. It has failed all round not only to rise to the standard it has set but even to show any intention of delices. only to rise to the standard it has set but even to show any intention of doing so. It has failed in its treatment of every public question demanding frank profession of Catholic principles, but in our regard its failure has been most conspicuous. By the sentence quoted the Tablet stands self-condemned. In every phase of our struggle its voice has been against us. our struggle its voice has been against us, not in fair argument or honest discussion, but by every wile of sophistry, by every false and fraudulent perversion of fact. Admitted that there is in non-Catholies as regards the magisterium of the Church and the non-essential truths she teaches a and the non-essential truths she teaches a possibility of inculpable ignorance, this cannot be granted of things within the cognisance of reason, and demonstrable by clearest evidence. Much less can we admit that an English publicist can, without grievous default, nay, without danger of the awful crime of "impugning the known truth," adopt towards the Irish cause and people the ordinary hostile attitude of his countrymen. The book of Irish history is open to him; the Ireland of to day is before his eyes; he knows, or he ought to know, that the connection of the two countries is made up of enormous, unceasing, persistent wrong on the one side, and of unparalleled suffering on the other. He knows, or he ought to know, that the one country represents historic ally and ideally the highest form of Christian civilization, and that the other is leader in the revolt which has reduced Christendom to impotence and confusion. Christendom to impotence and confusion. He knows, or he ought to know, that for three centuries Ireland has suffered persecution mainly because she was Catholic. He knows, or he ought to know, that in this persecution England has incurred a guilt greater than that of old Rome. And in the face of all this, the English Catholic publicist joins with his fellow Britons in pursuing with the persecution of in pursuing with the persecution of slander all the world over, and the persecution of unjust laws at home, the nation to which he owes his own immunity from

The habitual aversion of the English Catholic mind for everything Irish is not cathone mind for everything first is not only wholly wrong, is not only abominably unjust, but phenomenal in its intensity. Its genesis is this.—A craven lot, bred in slavery, incapable of either fighting with vigor or suffering with constancy. When Emancipation reached them they are the properties. stancy. When Emancipation reached them they turned at once to curry favor with their late persecutors. Knowing the with their late persecutors. Knowing the bitter prejudice existing against everything Irism, they saw that the readiest way of earning some contemptuous favor was to go beyond their non-Catholic neighbors in vilification of their Irish Catholic brethren. Community of faith having put them under suspicion, they were obliged "to curse and swear that they knew not of these men." So far the English Catholic laymen. The English secular pricet, being from his office still more liable to the suspicion of being pro-Irish, was comsuspicion of being pro-Irish, was com-pelled to be more emphatic in his obtestations, and in the English regular priest the climax of anti Irish fervour was and the climax of auti Irish fervour was and is reached. In many examples which have come to our knowledge it amounts to something not far removed from mono mania. God alone knows what multitudes of souls have been lost through this horrible, unnatural feeling. The Irishman born will always, no matter how he may live, endeavour at his death to secure known numbers. "Why don't you go to Mass?" said a missioner lately to an Irish-man in a northern English town. He replied, "Would your reverence have me go hear my country abused from the very altar?" The ordinary Sunday morning's prelections of his pastor were flavoured with remarks on the "dirty Hirish." These formed thirty to one of his congregation, and though he banished numbers of them and though no vanished numbers of them a handsome living. "Another of our priests dead; another valuable life sacrificed through attending a filthy Irish family," said the rector of a regular church in a great city lately. He must have had in his mind the *Times*' description of the "filthy and felonious multitude." It took "filthy and felonious multitude." It took very active intervention on the part of a certain popular Irishman to save the church of the speaker from being boycotted. "I would rather," said one of the principal ecclesiastics of an Euglish diocese when asked to join a certain movement, "trust the Government and the School Board than unite with the Irish party for any nursee whatever." And party for any purpose whatever." And so on through many other examples which come to mind.

In policy this mental attitude is one of those blunders which are worse than crime. In morals its quality as regards the indi-vidual it is not ours to decide. But in the general we hold ourselves free to declare and to prove that it is not only anti-Irish, but anti-Catholic and anti-Christian.

The Catholic Church of Eugland is in ruins," wrote Lord Edward Howard many years ago. He was entitled to speak, for he had done a man's work in endeavoring its reconstruction. The Catholic Church of England is in ruins Catholic Church of England is in ruins to day—more, it is in danger of destruction, because the English Catholic body had not the virtue to assimilate nor the power to guide the Irish immigration. Our people, flying by tens of thousands from a famine not made by God's Providence, but by English law, found scant welcome from their English correligion. ists. They were regarded too often as a nuisance and a calamity. And though they repaid hard usage by severest toil in public works, and generous assistance to everything charitable and religious, they have never been forgiven their forced in trusion.

Had English Catholics then or since, the Had English Catholics then or since, the true Catholic spirit they would have j y-fully cast in their lot with their Irish brethren. They would have been prompt to use the added atrength the latter would give, and grateful for the opportunity of some portion of the terrible reckoning

which God's justice will vet exact for a sum of national crime greater than any nation of ancient or modern times ever nation of ancient or modern times ever heaped up. They would have used to unknown advantage the numerical strength, the docility, the devotion of those who would have been their best allies. The numbers were wasted, the docility abused, the self-sacrifice rejected to the loss of souls innumerable, and to the stagnation or decay of Catholic life in England. Grand churches are built, and noble and gentle couver's are made; but for one soul, one "temple of the Holy Ghost" gained at the

"temple of the Holy Ghost" gained at the higher end of the social scale ten are lost at the lower. For any movement indica-tive of Catholic spirit or courage or self-sacrifice, the Tablet and its aristocratic friends might as well be non-existent or friends might as well be non-existent or dead. They seem struck with mental and more paralysis. The most vital interests of the Church are perilled day after day because not a man of this effete clique is fit to do a man's work in public life. Their "Catholic Union," "stuffed with lords," is a pitiable example of inca acity! It exists on condition of doing athing, save in obstructing. It prevented as far as it could, the registration of Catholic voters lest the hated Irish should gain power. These noble lords and their gentle following hate a zeal which is a regentic following hate a 2-al which is a re-proach to their own tepidity; they are eager in preventing others doing the work they neglect themselves; and they are not ashamed to show to the world the spectacle of rank degraded and position sacrificed by ignoble timidity, by loss of great opportunities and abuse of enormous powers. To cite one example. The most unjust law passed, in our day, the one most iniquitous in principle and most ruinous in results to Catholic interests, is the School Board Act. This enables of taxes in the distribution of which Catholics cannot participate. It does worse; it provides that no Catholic school shall be eligible for Governmental support in a locality where its own godless instruc tion is provided. It uses in opposition to Christian schools a practically unlimited amount of public money. One English Catholic of ability and energy in either house of Parliament could have prevented the passing of this most obnoxious law, at least in its present iniquitous form, and that one man was not found. It is beside the mark to say that no English M. P. existed, as no English constituency would elect a Catholic. A suitable man or a doz n of them could have got seats in freiand, and in point of fact more than one English Catholic did at that time sit for Irish Constituences. But they were mice, not men, and the English Catholic schools are now threatened with ruin because in their hour of danger they found no advocate nor defender. As to the serene members of the Upper House it was altogether too much to expect that they would trouble themselves with the interests of such creatures as "the low lrish" who "infested the slums of our great cities." These men would re enact the statute of Kilkenny passed by their fathers five centuries since, and never re-pealed in spirit. But by their conduct now they are turning that un Christian law against themselves. They are justifying the excommunication they will compel us to declare against them in the day of our power. For there is no law human or Divine which would oblige us to extend Catholic Communion to men who have in principle and practice sided with our enemies. The day of their power is over we shall look with calmness on their destruction, for they have ceased to represent any interest which we can desire to preserve. Mr. Chamberlain and his "lambs" will make short work of them "iambs" will make short work of them before long. If they were not fatuous they would see the handwriting on the wall and make some preparation for the evil day. Independent of the unsound condition of English society, of the envious and hungry eyes with which the Pro-Again, they say that confession demoralizes the people; that it is an institution of corruption and immorality. Those parties who go about preaching are as a general thing, very immoral men and general thing, very immoral men and who should be a midst other influences, are lost in unknown numbers. "Why don't you go to the privileged classes, nothing can be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera to be clearer than that the conditions of modera the province of the privileged classes, nothing can be clearer than that the conditions of modera the province of the privileged classes, nothing can be clearer than that the conditions of modera the province of the privileged classes, nothing can be clearer than that the conditions of modera the province of the privileged classes, nothing can be clearer than that the conditions of modera the province of the privileged classes, nothing can be clearer than that the conditions of modera the province of the privileged classes, nothing can be clearer than that the conditions of modera the province of the privileged classes, nothing can be cleared the privileged classes, nothing can be cleared the privileged classes, nothing can be cleared the province of the privileged classes, nothing can be cleared the privileged classes. life have grown too hard to permit of any community supporting an aristocracy like the English, large in numbers, monopo-lists of the land, farmers of the Empire for their own purposes; consumers, not producers, wasting the national weshib, and which, no matter how estimable in individual instances, in the mass corrupt individual instances, in the mass corrupt and corrupting. If at any time an here-ditary aristocracy subserved any good social or political purpose it has long since ceased. It is becoming daily more and more evident that such territorial monep-olists as the Dukes of Satherland and Bedford, and Devonshire, and Westmin-Bedford, and Devonshire, and Westmin-ster, with their enforcement of every feudal right, and voidance of every corresponding duty, have become incom-patible with the progress, or even safety, of society. All that can be hoped for, then, is that the progress of legislation will avert that violent "removal" which the French practiced on their arist-cracy a century see.

This Tablet, this aristocratic English faction, stand in peculiar darger. They have rejected with contumely our offer of alliance; they have no footing or back in their own country. They have made themselves one with the world accursed themselves one with the world accurated of God; and, even supposing (what is lamentably contrary to fact), that Eugland was shaping towards a re acceptance of the Faith, they would be rather stumbling blocks than aids to a consummation so ardently to be desired. They withstand our demand for justice because they fear it would lead to the destruction of their own monopoly; while they cannot for give us for retaining not only the form, but the spirit of Christianity, which either they never had or have abandoned. We cannot forget that their chief, the "Premier Duke," marshalled his noble friends to vote the rejection of the "Compensa-tion for Disturbance" Bill, which, as Mr. Gladstone truly declared, was intended to prevent the unroofing of thousands of Irish homes, and the eviction of tens of thousands of his humble fellow-Catholics. It has been asked before it may be asked again, if his own roof tree is the stronger or his own fireside the happier for this attempt to quench the hearths and make bomeless wanderers of multitudes of people brought to the verge of destruction by evil land laws? It is said that he regrets this callous and inhuman act. If so, let his atonement be as public as the outrage by which he stained his name. This blindness, this it justice, on the part of English Catholics are so indefensible in their nature, and

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