



RECENT HAPPENINGS IN EUROPE.

In Ireland the work of selecting national candidates for the County Councils and the rural district Councils is going on apace. The elections for both will be held on April 6th, and the prospect of electing an overwhelming majority of popular, and democratic candidates is very bright.

For these, the first elections for both county and rural districts elections the hours of polling will be from 10 a.m. to 8 p.m., except in urban districts which form one division each, where the hours will be from 8 a.m. to 8 p.m.

The regulations concerning the nomination and the polling are practically the same as those regarding the urban elections which have already taken place—viz., they are those, with some modifications, prescribed by the Ballot Act. Nomination papers only required to be signed each by a proposer and a seconder. Nomination forms are to be provided by the returning officers, and when filled up they are to be sent to the places appointed by them, of which due notice will be given. The polling is to be by ballot, and as the county councillors and the rural district councillors who will be voted for at the same time each elector will be handed two ballot papers of different colors. The boxes into which they will be cast when marked will be painted in colors to correspond with the colors of the papers.

While there is no qualification other than twelve months' residence for the District Councillors, already elected in the cities and towns, a candidate for membership of a county council must be a voter in the district. Some of the faction journals are pleading for "toleration" for the landlords. "Let us elect some of them," they say, "so as to show no ill-feeling." But the bulk of the Nationalists are determined to pay off their old scores with landlordism, and to give it the same measure of toleration as they received from it in the dark days that are now happily no more.

The annual St. Patrick's Day banquet in London, this year will be a great success. As the 17th of March falls on Friday, the banquet will be held on Thursday, in the Hotel Cecil. Invitations have been sent to the leading Nationalist members of parliament without distinction, including Mr. John Dillon, Mr. T. M. Healy, and Mr. John E. Redmond. Mr. Labouchere, who has also been invited, is expected to attend, and to deliver an important speech defining the attitude of the Radicals towards the question of Home Rule. The mention of Home Rule suggests the quotation of the following short editorial from that old established and staunch Radical weekly, Reynolds's Newspaper, in regard to the conduct of Liberals like Lord Rosebery, Sir Edward Grey, Mr. Sidney Buxton, and Lord Edward Fitzmaurice:—

"We shall be much surprised if the Irish voters in England will not repay themselves for the treachery of the old Liberals. The retirement of Mr. John Dillon from the leadership of the Irish Party affords an opportunity for the forces from Ireland to reunite. If Irish voters in Ireland have any sense of dignity or responsibility they will eject from representation any Irishman, no matter whom he may be, who now raises his voice against National unity. Is the case of a nation to be destroyed because a few pushing and shouting amateur politicians are ambitious in their

own huckstering and intriguing way?"

"A Crusade for the Rescue of Infants," is the name which Cardinal Vaughan has given to a noble work that he has inaugurated in London.

His Eminence asks for funds to enable him to provide officers or agents to attend the police courts on behalf of juvenile offenders; bed and board for at least 1,000 more children, either by enlarging of existing orphanages, open new ones, or by finding foster parents with whom to board children, especially in the country; more working boys' homes which, after initial expenses, can be made self-supporting, and similar provisions for girls; a refuge for broken down cases for "another chance"; a receiving home for juvenile offenders in which to qualify for respectable employment after losing their prison taint; and a cripples' home.

The Czar of Russia having invited his Holiness the Pope to send a delegate to the peace conference, King Humbert, backed by the Masonic secretaries has notified Russia that Italy will not be represented at that gathering. It is stated that the Pope, before his recent illness, sent a note to France, Austria-Hungary, and Belgium, asking them as Catholic powers to support his claim to send a delegate. Italy's conduct in this affair proves its hostility to the Holy See; for what could be more fitting than that the Vicar on earth of the Prince of Peace should be represented at an international peace conference?

Some of the London correspondents of New York journals are talking about the grippé epidemic as having visited England ten times previously. As a matter of fact the grippé has existed for very many centuries, even Hippocrates having referred to it. It has been known under different names; and of course it will never be stamped out until the microbe which causes it can be cultured. The proper animal has not yet been found, although hundreds have been experimented with at the Pasteur Institute, Paris, where special attention is devoted to the distressing and dangerous malady.

Lord Russell of Killowen, is carrying on an effective campaign against dishonest company promoters and guinea pigs. In an address delivered a few days ago, he said that he hoped that the Parliament would be wise enough to deal fully with that subject. He hoped that they would not hear too much about the honest man being frightened from joining a board of honest directors by reason of the stringency of an Act of Parliament. Every man on a directorate was responsible for putting in the prospectus words forming an inducement for the public to subscribe capital. It was absolutely necessary that the question of illicit commission should be fully inquired into, and he was going to bring a Bill into the House of Lords dealing with that subject. He held the firm conviction that all men who received commission in respect of the promotion of companies should be able to hold their heads high, and be able to say that everything was done uprightly and honestly.

Lord Russell is a man of his word. He is a good hand at drafting Parliamentary Bills. It was he who drafted the Home Rule Bill, which passed the House of Commons.

1896 years ago, the "Angel of the Lord" appeared to the lowly virgin in the hamlet of Nazareth, and there announced to her that she had been selected from the beginning to become the Mother of the Son of God. "He did come unto me according to Thy word," was the humble expression of the exalted handmaid of the Almighty.

Apart from these great feasts, there are others of perhaps, minor importance, yet worthy of mention and claiming every Catholic's devotion. On the seventh of March falls the feast of St. Thomas Aquinas, "The Angel of the Schools," the most learned doctor of theological oration that possibly has ever existed. On the eighth is the feast of St. John of God; on the ninth that of St. Francis of Rome; on the thirteenth that of St. Gregory the Great; on the sixteenth that of St. Finian; on the twenty-first that of St. Benedict; on the twenty-seventh that of St. Alexander; and on the twenty-ninth that of St. Eustace, Abbot.

In addition to all these regular feast days, this year Passion Sunday falls on the nineteenth of March; Palm Sunday on the twenty-sixth; Holy Thursday on the thirtieth; and Good-Friday on the thirty-first. Then the third is the day set aside to honor "The Holy Shroud," the tenth to adore the Five Wounds; and the 24th to recall the Seven Dolors of the Blessed Virgin Mary.

March, therefore, is a month of special graces, favors, benedictions; and this year in particular should it be a month of peculiar devotion for every child of the Holy Church.

One of New York's leading Protestant clergymen, Rev. Dr. William S. Rainsford, rector of St. George's P. E. Church, delivered a remarkable sermon, two Sundays ago, on the question of education. A couple of paragraphs will suffice to show the trend of the preacher's thoughts on this vital question. He said:—

"Another step in the education of children that has not, I believe, been recognized is that not only should the head and hand be taught, but the soul as well. We fail to recognize this in our schools, yet it is the corner-stone of our liberty. "Ethical teaching the future citizen must have, and I will say that I

would rather the children of our great city were handed over to a Christian body, the Roman Catholic, for instance, to be taught by them the ethics of the Christian religion and their duty to God and their neighbor, than to see them not taught religion at all. That is a strong statement, is it not? I do not want to be misunderstood, however.

"But I would rather call the Roman Catholic clergy in and open the schools to their teaching for thirty minutes five times a week than to give the children a merely secular education. First, we fancied the main point of education was to train the head. In time we added to that idea the training of the hand and body. But I tell you the child is more than head and hand. There is the will and soul."

This is exactly the view that the Catholics of Canada had hoped would be taken by the Protestant majority in the settlement of the mixed question of Separate Schools in Manitoba. It would seem, however, that Dr. Rainsford's opinions are not universally accepted, nor practised, by those outside the Catholic Church. We do not exactly refer to the calling in of religious teachers of other creeds; but to the absolute necessity of religious instruction in the schools. There is never any objection raised to the reading of the Bible during class hours, nor the commenting upon the same; but the moment there is mention of a Catholic priest, or even a Catholic layman, attempting to inculcate the principles of religion into the young, there arises an authority of opposition that indicates how far the majority of non-Catholics are from according to others that freedom of belief and of conscience which they individually and collectively demand for themselves. We would be glad to hear similar sentiments to Rev. Dr. Rainsford expressed more generally. Above all it is necessary to stamp upon this age and generation the knowledge of that grand truth, that the soul is more important than body, the things of eternal concern more important than the affairs of time, in a word, the conducting to God is more important than the guiding to wealth, honor or distinction.

CARDINAL LOGUE ON THE OSTRACISM OF CATHOLICS.

We would gladly, had we space, produce the entire Lenten Pastoral of his Eminence Cardinal Logue, Archbishop of Armagh and Primate of All Ireland; but under the circumstances we can only quote some of its striking passages on the subject of Education. After explaining in a general way the obligations of citizens, His Eminence says:—

"Among the duties of life, a leading place should be given to the care and education of the young. It is a duty which affects, in some way, every class of society, parents, guardians, masters, teachers, ministers of religion, legislators, and indeed Christians generally, in as far as they are bound to reverence the beautiful innocence of youth and avoid whatever could tarnish its brightness or corrupt its purity. It is of vital importance to the well-being of society and the eternal destinies of the human race. Its observance or neglect is far reaching in its consequences for good or evil. The character of many generations to come shall be, in great part moulded after the impress stamped upon the youth of the present. Though each one is responsible for his own personal sins, the words of the prophet are not the less true of the hereditary neglect. "Our fathers have sinned, and are not; and we have borne their iniquities."

Having referred to the dangers of this age of infidelity, lack of filial duty and great irreverence, the Cardinal thus continues:—

"Behold, my brethren, some of the dangers which threaten your children. The duty of averting them falls in the first place, upon the parents. To them God has confided their children as proofs of His love, pledges of His confidence. Both by the voice of nature and by His written Word He impresses upon them the necessity of fidelity to this sacred trust. He shall one day demand at their hands a strict account of those precious souls that have been created for His glory, and are destined for His kingdom. Truly this is a great work, a work fraught with tremendous issues for

both parents and children. It must begin, and indeed, continue in the family; but if it is to be crowned with success, the home must be a Christian home, furnishing a model of order, regularity, peace, charity, piety, free from every influence which could tarnish the beautiful innocence of childhood or youth.

For the proper discharge of this great duty the school becomes indispensable to parents. They are bound to provide for the temporal as well as the spiritual wants of their children; and a good school furnishes the most efficient means of fulfilling the two-fold obligation. Unfortunately, this is often lost sight of by parents, and by those parents most of all who stand in the most pressing need of the aid which the school affords. This failure of duty may sometimes, though very rarely, come from necessity; but unhappily it is most frequently due to the neglect or, perhaps the dissipated habits of the parents. Such a neglect of duty, when avoidable, is a crime and a crime too without excuse. There are few parents in this country who have not, within easy reach, elementary schools in which the children can receive literary, instruction and religious training to some extent and with certain restriction. They are not indeed all that a Catholic parent could desire for his children; but thanks to the zeal of the clergy, the co-operation of the teachers, and it must be said also to the prudent administration of those in supreme control of our elementary education, all the good possible has been drawn from a radically vicious system."

After refuting the argument that the Catholics are to blame if they are not educated in the highest degree, because they have Trinity College, and other Protestant institutions in Ireland, and after showing how foolish this would sound if applied to Protestants, under like difficulties, his Eminence makes use of the following logical language:—

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A STRANGE MIXTURE OF BELIEF.

Rev. Dr. Lyman Abbott, who has severed his connection with Plymouth Church, and has declared that he descends for the last time from the pulpit, closed a long series of sensational and peculiar sermons by one which has awakened considerable comment. In this farewell sermon, the eloquent, but erratic divine in a dose of the following language:—

"I do not believe that those who have died have gone far away from us. They have passed beyond our ken, but we are not beyond theirs. If our eyes were open who knows, but that we could see those who have gone from us and yet have not gone from us. The more this faith comes to me the less I believe in what men call spiritualism; the less satisfied am I with rapping and physical demonstrations. I love to think my mother follows me with her eyes as she did when I was a boy. I love to believe that the strange, subtle, inexplicable and indefinite influence that sometimes comes into my life is from her. Men may ask me if I am not afraid, I aid spiritualism, but I am not. It is just the other way. All this may be the result of imagination. I am not certain. I do not know. But, of one thing I am sure—there is a real presence in the Christ. He is not departed, although the world does not see him."

In closing his talk, Dr. Abbott spoke of the Protestant misconception of two doctrines of the Roman Catholic Church. He denied any belief in the real bodily presence in the Eucharist, but affirmed that in the Mass Christ was really present in Spirit."

Having been interviewed regarding these strange opinions of Dr. Abbott, the Rev. M. J. Lavelle, of the New York Cathedral, stated to a reporter of the New York "Herald," his views on the subject, and amongst other things he said:—

"The part of his remarks in which Dr. Abbott expresses the belief that there is 'in us a spirit, a soul, which death does not quench, but releases and makes efficacious,' is strictly in accord with Catholic faith regarding the spirituality and the immortality of the soul.

"When he enunciates the belief that those who have died have gone beyond our ken, but we are not beyond theirs," he states what is to a considerable extent a ready inference from the doctrine of immortality."

WORDS OF WISDOM FROM IRISH CATHOLIC BISHOPS.

So important has been the event of the first elections in Ireland, under the new Government Act, that it was to be expected that the members of the great Irish Catholic hierarchy would make reference to it in an especial manner. Above all, when we consider that the casting of votes on that occasion constituted the first act of self-government ever permitted to Irishmen, since the Union, we feel how great was the necessity of care and wisdom in the exercise of such a franchise. The world looked on; and none had their eyes more firmly fixed on Ireland than the enemies of the race; it constituted a species of test, whereby the people of the country could either confirm or refute the slanderous comment that they were unable to govern themselves. In this connection, then, did nearly all the Bishops of Ireland refer, in their Lenten pastorals to the momentous occasion. As an evidence of how unjust are those bigoted men, who accuse the Catholic priesthood of fostering rebellion and disloyalty amongst their people, we will quote a few passages from some of those admirable pastoral letters.

The Most Reverend Dr. O'Donnell, Bishop of Raphoe, made use of the following language, in his Lenten Pastoral:—

"Let me repeat the words I recently addressed to the people in a letter on this subject of Local Government elections.—In Local Government the people are now masters of their own business; and it behooves them at once to shoulder the large responsibility that has at length devolved upon them. In selecting District and County Councillors an elector needs to think carefully what his proper course is,

And again the same learned priest said:—

"With regard to the question of Christ's presence in the Holy Eucharist, I cannot discern clearly whether Dr. Abbott wishes to manifest his own belief or that of the Catholic Church. If he is speaking only of his own belief, his confidence in a spiritual presence is very common Protestant doctrine.

"But Catholics believe that Christ is present in the Holy Eucharist, body, soul and divinity. Consequently we hold a corporal presence, and it is this corporal presence which is referred to especially when we use the technical term 'real presence.'"

As far as we are concerned, we feel that Rev. Father Lavelle's expressions convey almost all that need be said, from a Catholic standpoint, regarding the Plymouth Church preacher's utterances. But there was in Dr. Abbott's sermon another paragraph, which is open to considerable criticism. He gave expression to the idea that it is not absolutely necessary to believe in Christ—we suppose he means as the Son of God—to be a good Christian. There are, according to him, thousands of good living Christians who are Jews and Gentiles. We may have misapprehended the meaning of the preacher, but if his words as we read them are intended to be taken in a literal sense, they are an absurd contradiction. Had he said that there are persons who, for good and reasonable causes, do not profess Christianity, yet who are inside the spirit of the Church, we could conciliate his statements with certain teachings of the Catholic Church. For example, the one who is ignorant of the truths of Divine Revelation, and whose ignorance is not culpable, but due to the natural obstacles, and circumstances, which have prevented him from knowing them, may live as belonging to the spirit while not belonging to the body of the Church. But once within reach of the truths taught by Christ, by the Gospel, by the Church, that person can no longer be considered as a Christian—in any sense—unless fully accepting the fundamental dogma of Christianity—namely, the existence and the Divinity of Christ.

However, to follow the Rev. Dr. Abbott in all his religious vagaries and pulpit eccentricities would be a task both fruitless and almost impossible.

Neither fear nor favor nor affection should weigh with him against the duty of supporting the very best man he can find; and naturally he will expect the candidates who seek his vote to be bound on public questions. Only men who have time and money, at least occasionally, at command can do much service to the County Council if they live at a distance from its place of meeting. But for all the new Councils we need men of sense, of uprightness, of public spirit, of practical knowledge, who will do the work of the new boards rather than talk about their proceedings.

It will be an enormous gain if both at meetings or conventions where candidates are selected, and afterwards at the sittings of each Board, those unbecoming scenes are avoided which, when they occur, only bring discredit on representative government by the people. This fine old county and every district in it, demand the services of the best, wisest, and ablest men that can be secured; and, thank God, our people are not deficient in good and wise, and able men.

In short, it is a sacred duty for us all, priests and people, to choose the fittest representatives that can be found for those public positions in which men can do so much, either to help or hinder the public interest. If, all over the country, the right men are selected, their management of local affairs will make the claim of Ireland for a much larger measure of self-government irresistible. The aims and charity of our people for their means are unbounded. I do not think there could be better proof of this than was afforded by the magnificent

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Religious Notes and Remarks.

The month of March, this year is one of special interest to all Catholics. Some very important religious feasts and a few noteworthy anniversaries occur during the present month. As we remark, elsewhere in this issue, the third of March is the day upon which His Holiness Pope Leo XIII. enters his ninetieth year, and it is, consequently commemorative of an event fraught with the greatest historical as well as religious importance. On the 17th of March the Irish Catholics the world over celebrate the feast of St. Patrick, which is at once a religious event of high rank, and a national anniversary of the greatest importance. On

the nineteenth of March the Catholic Church throughout the world pays special honor to St. Joseph, the foster father of our Lord, the chaste spouse of the Immaculate Mother, the universal patron of the Church of Christ, and the special patron of Catholic Canada. Moreover, the whole month of March is dedicated to that great saint, and it has long been known as the "Month of St. Joseph."

On the 25th of March the Church commemorates the Annunciation of the Blessed Virgin Mary. This is one of the great feasts of the year, as it is the celebration of one of the most important events in the great chain work of Redemption. On that day