

The True Witness

TESTIS IN CÆLO FIDELIS

CATHOLIC CHRONICLE.

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MONTREAL, WEDNESDAY, JANUARY 27, 1886.

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CANADA TO LEO XIII.

The Catholics of the Dominion to Present an Address to His Holiness

ON THE OCCASION OF THE IMMORTALE DEI ENCYCLICAL.

His Grace the Archbishop of Quebec takes the Project Under His Patronage.

The Secretary's Circular—A Copy of the Address—A Committee of Distinguished Citizens.

A committee of prominent and influential Catholic citizens of Quebec has been formed, under the auspices and patronage of His Grace Archbishop Taschereau, of Quebec, to present an address of thanks from the Catholic people of the Dominion of Canada to our Holy Father Pope Leo XIII., testifying to their sincere and open obedience to the great pronouncement in the Christian constitution of States—the *Immortale Dei* Encyclical.

The following are the gentlemen composing the committee, which is charged with the preparation of the address and with obtaining the signatures to it:

President—Hon. Gédéon Ouimet, late Prime Minister, Superintendent of Public Instruction.

Secretary—L. H. Huot, Esq., advocate, late director of *Le Canadien*, clerk of the Crown in Chancery.

Hon. A. B. Routhier, Judge of the Superior Court.

Hon. L. B. Caron, Judge of the Superior Court.

Jacques Malouin, Esq., late Deputy Queen's Counsel.

M. Haern, Esq., Queen's Counsel.

D. J. Montambault, Queen's Counsel.

H. Cyrillus Pelletier, Esq., Queen's Counsel.

C. N. Hamel, Esq., Advocate General, President of the St. Vincent de Paul Society.

Owen Murray, Esq., late Mayor of Quebec.

J. A. Charlebois, Esq., Notary.

Ph. Sirois, Esq., Notary.

The Secretary of the Committee has issued the following circular setting forth the object of the Address:

The Encyclical Letter *Immortale Dei* is looked upon by the Catholics of the Catholic Church as well as by her faithful children, as one of the most important acts performed by the Sovereign Pontiff of Rome in modern times.

Everywhere the ruling powers have abundantly manifested their secret admiration, statesmen could not disavow a public manifestation coupled with dismay. Unfortunately, however, this day of false political and social theories, few or none among them would formulate by a public act their adhesion and gratitude.

Canada, thank Heaven, is one of the few countries in which statesmen and citizens of the leading classes will believe themselves honored in giving on this occasion a public manifestation of their love, veneration and gratitude to the Great Pontiff whose magisterial voice has for an instant arrested the materialistic tendencies of the men of our day, and shown them the true foundations of society and Christian civilization.

A committee has been established in our religious metropolis, the capital of the Province of Quebec, to realize the noble idea which originated with His Grace the Archbishop of Quebec. His Grace has condescended to make known to us that the Holy Father would be happy to receive from our public men and leading citizens an address worded in the spirit of this I now have the honor to send you herein enclosed, which His Grace has graciously endorsed.

In the name of the committee of management, I have the honor of asking you to affix your name to this enclosed copy of the address to the Holy Father, subjoining your personal titles and indications of your public or professional functions, past and present, and please transmit the same to me at the first opportunity. As it is impossible for every public man or influential citizen in the Province to sign this one and only address, a copy thereof is to be transmitted to each, which will serve as authentic testimony in regard to the lithographed signatures on the address, which is to be forwarded to the Holy Father, after said signatures shall have been duly authenticated by the Chancellor of the Archbishopric of Quebec.

I have the honor to be, sir, your most obedient servant,

L. H. HUOT,
Secretary of Committee.

N.B.—This present circular, together with the address, is sent to all the Catholic members of the Queen's Privy Council in Canada, to all Judges, to all present and past Provincial Ministers, to all Senators and Members of the Legislative Council, to all Members of the House of Commons and Legislative Assembly, to high official dignitaries, heads of departments, to all the principal lay Professors in establishments of higher education, to the directors of newspapers, to very many of the liberal professions, to the leaders of Guilds and the most influential merchants of the Province, to the Mayors and Aldermen of our cities, to the Presidents, Directors and Cashiers of Banks, &c., &c.

This is a copy of the address that is to be forwarded:

To His Holiness Leo XIII., Sovereign Pontiff

MOSE HOLY FATHER.

Your devoted Canadian children humbly request permission to express to Your Holiness the sentiments of sincere admiration and deep gratitude they feel in reading the Encyclical letter issued by Your Holiness on the Christian Constitution of States.

Doubtless, as history clearly attests, every pronouncement emanating from the Holy See has been a boon to society. Anon, however, when society is shaken by violent revolutions and a victim to every false doctrine, it needs particularly the remedy induced by an authoritative, solemn, an infallible declaration, which would indicate the fundamental cause of its errors while indicating simultaneously the remedy of its evils. This declaration has been made by Your Holiness and heard by all. Heaven grant that the entire world may find a ready ear, and show a submissive will to the solemn voice which recalls the principles of Christian order;—by them alone can be secured peace and salvation.

Most Holy Father, You alone, from the summit of the holy mount, which is ever en-

lightened by divine light, can measure the ills of our times and award efficacious remedy therefor. You alone, possessing that precision and breadth of view, revealing heaven-inspired wisdom, can accurately define the nature both of Church and State, mark their respective limits, explain their mutual relations and assign to Catholics in every country a firm and prudent line of action which will be eminently conducive in leading men to appreciate and admire in a higher degree that religion, which, according to the spirit of its Divine Founder, not only leads men to eternal but also powerfully contributes to the obtaining of temporal happiness.

Appointed by our confiding fellow-citizens to take part in the direction of the public affairs of our country, we feel we cannot sufficiently thank Your Holiness for the momentous teachings you afford us and for the numberless good results society will thenceforth derive. Again enlightened by this luminous doctrine, we shall better understand our duties and endeavor, according to the exigencies of circumstance, and in our own sphere of action, to forward more and more the interests of religion, which are also the real interests of civil society.

The accomplishment of this duty, Most Holy Father, derives great facility from the circumstance that the Church, whose august chief you are, being a distinct society, perfect in itself, superior and universal, adapts itself most admirably to every political institution, to the different forms of government, and respects, nay, protects all true liberties.

The doctrines propounded in the admirable Encyclical issued by Your Holiness are so beautiful and sound, that the statesmen of every Christian nation should hail them with gratitude and joy. As regards ourselves, our minds were prepared for the magnificent utterances of Your wisdom. Eight years of an administration characterized by moderation and ability, eight years of a Pontificate filled with glory, which commands the admiration of the enemies of religion, which even induces the greatest statesman of our time to invoke Your sovereign mediation, all these circumstances have ever shown us that Your Holiness is the Man of God, providentially elected to point out to nations the way they must follow if they would escape the ever increasing dangers by which they are threatened on every side.

Thus then with joy, Most Holy Father, do we unreservedly adhere to the teachings of Your Encyclical Letter *Immortale Dei*. Our ancestors, whom we may style the Fathers of our Country, have long struggled for the preservation of their faith and the integrity of their religious rights. Proud to follow in their footsteps, enlightened and encouraged by Your all powerful exhortations, we shall imitate the noble example of our predecessors in courageously defending the sacred interests of the Church, whose submissive and devoted children we always wish to remain, while maintaining that spirit of tolerance which is absolutely necessitated by the social and political status of our country.

Dear Most Holy Father, to receive this respectful homage of our sentiments, and abundantly bestow your paternal blessing on them who most happily remain, of Your Holiness, the most humble, devoted and obedient children.

January, 1886.

WHAT IRISH LEAGUERS IN AMERICA THINK OF THE QUEEN'S SPEECH.

CHICAGO, Jan. 21.—Patrick Egan, President of the Irish National League, was interviewed this afternoon regarding that portion of the Queen's Speech which touches upon the Irish question. "Pronouncements of that kind," he said, "mean nothing. Her Majesty says nothing new. We all know of her dislike to Home Rule movements. The situation is such that no matter what she may say Parliament will be compelled to deal with the Home Rule question and grant it to Ireland. Her reference to coercion is also vague, and will not lead to any material result in Ireland. From experience we know that pronouncements of that kind precede a movement. We know that this our national movement, upholds the key of the position, and we are all quite confident as to the result."

"Under the menace," said ex-Congressman Finerty, after he had read the Queen's speech, "the Irish people must make up their minds to meet the crisis with a courage displayed by the American colonists in dealing with the Queen's grandfather, George III. The speech seals the fate of the Salisbury Ministry, and then should Mr. Gladstone upon returning to power refuse to meet the Irish demand in a fair spirit, no resource will be left to Ireland to obtain her rights but to resort to first principles; in other words, she will be compelled to make sacrifices that have been made by all other people's similarly circumstanced."

SERIOUS CHARGES AGAINST NURSES.

Paris, Jan. 23.—The clamor against hired nurses replacing the Sisters of Charity in the hospitals has been renewed. The nurses are accused of inebriety and of causing the death of patients. It is alleged that the nurses at the Hospital Saint Ives, while operating, administered oxalate potassium to a woman by mistake. The patient was thrown into convulsions, whereupon the nurses held her head and forced the poison down her throat.

SEVEN INSANE BROTHERS.

St. Louis, Mo., Jan. 24.—Seven brothers, all raving maniacs, en route for the Jackson ville, Ill., asylum, passed through this city yesterday. The commissioner, in charge of the lunatics, states that prior to the war a wealthy farmer, by the name of Anon Arnold, settled in Hickory county, Mo., with a large family. The acquirement of money seemed to be their highest aim in life, and the whole family of seven sons and five daughters deprived themselves of the necessities of life in order to gain it. About three years ago a stranger visited their home, and after convincing them that they could in a short time largely increase their wealth, induced them to invest their all in what proved to be a mythical silver mine in Nevada. After months of anxiety they learned that they had been imposed upon, and all seven of the brothers, upon receipt of the news, immediately became afflicted with a violent form of insanity, which is the cause of their present trip to Jacksonville.

CHAPLEAU AT ST. JEROME

A Waterloo for the Secretary of State.

AN INFAMOUS COUP DE THEATRE.

How the Minister Failed to Precipitate a Fight.

The Meeting Rejects Resolutions Framed and Read by Mr. Chapleau.

The Electors Declare Against the Minister and the Government, Notwithstanding the Organized Gang Imported From Montreal and Elsewhere.

The meeting called by Hon. Mr. Chapleau, Secretary of State, at St. Jerome, turned against him with a vengeance. Notwithstanding his refusal to admit adversaries to discuss the questions of the day, the Minister had to yield in the end and had to send for the men whom he refused a half hour before to admit to the hall. A widespread organization existed to pack the meeting with Chapleauites. Montreal was ransacked for bullies and others, as well as the neighboring towns and villages. Special trains were run from the city, of which nobody knew anything but the friends of Chapleau. Ticket sellers on the railroad refused to sell tickets to people whom they considered would be adverse to the Government. Great complaints were made of this official abuse of power by the residents or travellers from St. Therese to St. Jerome. In fact everything was done to make the meeting purely Chapleauite; but the effort was abortive. The popular feeling was too strong to be thus crushed out, and the manhood of Terrebonne turned in numbers and force to spoil the desperate and discreditable game of the Ministers and the Government.

A COUP DE THEATRE.

At the close of the proceedings, Mr. Chapleau, seeing his dog was dead, attempted an infamous coup de theatre. He got four of his hired supporters, among whom were Deputy High Constable Constant and Joe Vincent, to carry him on their shoulders. They were in their own end of the hall, when suddenly the Secretary of State fell back as if in a faint, and carrying his hand to his head, whispered to his hearers,

"I AM STRUCK."

It was an infamous and criminal dodge to raise a row, perhaps a riot. Mr. Chapleau was not struck, and no harm was done him. Fortunately it was only his friends who were around him, so that they had nobody to strike to start the fight. If there had been a fight Mr. Chapleau would have been able to maintain that he was assaulted and that it was brute force which left him defeated on the political field at St. Jerome. But the fates smiled it otherwise. The coup de theatre was a deserved failure, and nothing but discredit and dishonor attach to the Minister of the Crown who attempted it.

At one o'clock, the time appointed for the opening of the meeting, the hall was densely crowded, and all seemed greatly interested in what was about to take place.

The Hon. Mr. Chapleau arrived at the hall escorted by the Montreal contingent, and all seemed to be in silence. The two parties stood on the platform, and Mr. Chapleau suggested that he or his friends be allowed to speak for an hour and a half, the next hour and a half to be taken up by the opposition, and he himself to wind up the proceedings in a half hour's speech. Dr. DeMartigny (Conservative) and Warden Prevost were appointed chairmen, and Mr. L. Labelle, Secretary, Treasurer of the Corporation, acted as secretary.

HON. MR. CHAPLEAU'S ADDRESS.

The Hon. Mr. Chapleau now came forward to address the meeting, and was given a greeting. He spoke for an hour, and was repeatedly interrupted with applause by his friends, and groans, hisses and interruptions by his non-sympathizers. His speech was listened to with considerable attention on the whole. He said he had requested his constituents to meet him in public meetings, so that he might give them explanations which he might deem necessary. He had hoped that he would have occupied the whole time of the meeting himself or by his friends, but since his opponents had been so desirous of being heard he had concluded to consent to allow them to speak, though he would have to greatly curtail his address because of this fact. During the nineteen years that he had had the honor of representing the county in Parliament he had always done his utmost

to honor his constituents, and prove himself worthy of their confidence. Terrebonne had been represented by eminent men in the course of its history, and he had always striven to imitate their patriotism, and he felt some satisfaction in the fact that as Premier of Quebec or Secretary of State for Canada he had brought no dishonor to his country. (Applause, and cries of no, no.) After referring to the progress of the country since 1867, he would speak incidentally of that Riel question which had been the cause of so much trouble. (Yes, yes—we want to hear you.)

Mr. Chapleau then went on to relate the progress of the country since Confederation, and held that no country in the world, circum-

stances and size considered, had made such marvellous strides as Canada made. This was due largely to the Conservative policy which had prevailed, to the good will and harmony which had existed among all classes, which he hoped would continue in spite of efforts of certain politicians who are seeking to create discord. Mr. Chapleau then related

THE IMPROVEMENTS HE HAD SECURED for the county of Terrebonne, such as the construction of the railroads from Ste. Therese to St. Jerome, and to New Glasgow, St. Eustache and St. Lin. This was the truly National Party, and he intended following it out if the electors continued to honor him with their confidence. He hoped that at the coming elections he would be able to visit St. Agathe and other parishes in the north of the county by railroad. The projected line to these places had long been spoken of, and he was now enabled to promise them that this would be done shortly. The increase in business which would accrue to St. Jerome thereby would enable it to claim the construction of public buildings for public purposes. (Applause.) If the electors honored him with their confidence they could expect to see all these improvements made. He then said he would speak of

THE NORTH-WEST INSURRECTION and the Riel question. In connection with this he had been accused of being a traitor, a renegade, a coward (cries of true, true). To those who shouted "true" he could say the blood which flows in his veins is as pure as theirs, and that his hands were not stained with blood (great uproar). His hand were as white as those of any of his opponents, and none of them had refused to extend theirs to his. He was a son of Canada, and boasting of that quality he was proud to say that he had not been a traitor to his country or his race. (Applause and groans.) His present opponents had asked him to resign when Riel's fate had been sealed, and they would accept him as their leader. (Applause.) But he considered his duty was not to accept it and place the prestige of his countrymen in danger. (Applause and cries of "you were afraid to resign.") He denied he had been afraid to resign, and said he would have done so at once if a principle had been at stake. He hoped there would never come such a moment, and now he was satisfied it had not yet come. Now men, who had slurred and stigmatized themselves with every imaginable epithet, were rallying together in a union which had been warmed into life by a revolt of the halfbreeds against the whites. The Metis had never been the friends of the whites. (Cries of "oh, oh" and "shame!") The Kielites had been made aware by Mr. Blake of the false step they had taken, and he was satisfied that many of them were sorry that they had joined the movement. He defied his opponents to say that the rebellion was justifiable. (A voice—"Why did you let Jackson go?") Jackson had been allowed to go because he was insane. Jackson was not an Englishman no more than Regnier, Riel's other secretary. Both had been allowed to go. Riel, an American citizen, was not justified in coming into Canada to raise a rebellion. It had been said that Riel was insane. If such had been the case the Metis would not have cut for him. He was guilty of a great crime in raising a rebellion and causing the death of many persons. His greatest and most unpardonable crime was the inciting of the Indians. Those who said that the police had commenced the rebellion told a falsehood. Riel was hostile long before the police fired on the Metis. Riel's crimes had cost the country \$10,000,000, and they were called upon to pay this for a man who had never done them any good but had always worked mischief. (Groans and hisses.) The trial he had had was a most legal one and nobody denied this. In concluding the speaker said that although Riel had been guilty of great crimes, he the speaker had pledged to the last to save his life. (Cries of "That's false.") He reiterated the same statement and said he had been met with the majesty of the law, and the necessity which existed to protect the lives of the people of the Northwest.

ORANGE ROWDYISM IN LISNASKEA.

On Saturday last a number of Orange bands from the surrounding villages gathered into Lisnaskea, and after parading the streets for some time, collected in the Town Hall—or, more properly, the Orange Hall. A Nationalist party from Clones soon after arrived on a brake and several cars, accompanied by a band which had the intention of making a holiday here. Seeing that the Orange men had been before them, and well knowing that nothing would please the Loyallists better than an excuse to repeat their late exhibition of rowdyism both in Clones and here, they determined to keep by themselves for the short time they intended to remain in town. When the hour approached that they were to leave for home they were assured by Dr. Crighton, J. P., who had charge of the police, that he would keep the Orange party inside the Town Hall until the Nationalists had passed through. The latter afterwards marched up the street headed by their band, but on passing the hall they received a volley of stones and bottles, fired at them through the windows by the Orange party, who immediately afterwards broke through the gates in spite of the police, and continued the stone throwing until the Clones party had gone out of sight. In the evening when returning home, the Orange mob smashed the windows of the Roman Catholic inhabitants, including those of the parish priest. This is the second time within the last month that our town has been made the scene of cowardly Orange ruffianism, and the authorities seem to take the matter very easy, not having made a single arrest on either occasion.—*Dublin Freeman*.

THE ACT OF UNION.

DUBLIN, Jan. 23.—The Queen's words, "I am resolutely opposed to any disturbance of that fundamental law of the union," are much diminished by the publication in the *Freeman's Journal* to-day of the fifth article of the act of union, which said—"The preservation of the united Church as the established church of England and Ireland shall be taken as an essential and fundamental part of the union." Yet the Queen has laid a precedent for "the disturbance of the fundamental law of the union" by signing the bill of 1869 disestablishing this "fundamental" Church portion of the union. Her "resolute opposition," therefore, has proved irrelative. Parliament and she have made a disturbance in the union already.

ARCHBISHOP LYNCH.

Admirable Pastoral Letter to His Flock.

THE CHURCH AND STATE.

Oppression Can be Met by Rebellion.

PROGRESS, LIBERTY AND JUSTICE.

THE JUBILEE FOR 1886.

PASTORAL LETTER.

ON HIS GRACE THE ARCHBISHOP OF TORONTO, PUBLISHING THE ENCYCLICAL LETTER OF HIS HOLINESS POPE LEO XIII., ON THE RIGHTS AND DUTIES OF THE CATHOLIC CHURCH AND ALSO OF THE SECULAR POWER.

John Joseph Lynch, by the Grace of God and appointment of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, etc., etc.

To the venerable clergy, religious communities, and beloved laity of our diocese, health and benediction in our Lord:

Our Holy Father Pope Leo XIII. in the discharge of his divinely instituted apostolic duty, continues to instruct the whole world on matters most important to their eternal and temporal welfare.

The Holy See is the beacon light to point out to the weary pilgrims of earth the harbor of salvation, as well as the rocks and shoals of shipwreck and ruin. The words "Go teach all nations and confirm thy brethren" are particularly addressed to St. Peter and his successors, the vicars of Christ. Our Holy Father's last encyclical letter, "Immortale Dei," which we now publish, instructs all men on the rights and duties of the Church of Christ, and also on those of the secular power. Both have their origin from the Supreme Being and Master of the Universe, God having confided the Government of the earth to these two powers. The Church, which represents the Kingdom of Christ on earth, proved from the words "He that hears you hears me," is appointed to instruct the followers of Christ on earth in all things relating to their spiritual and eternal welfare. The state or secular power is constituted by Almighty God for the Government and peace of the people confided to its care, that they may enjoy rational liberty and a protection of their persons and property from the state. Hence the office of the state is earthly, the mission of the Church of Christ is heavenly. Leaving for its object the eternal welfare of immortal souls made to the image and likeness of God and redeemed by the blood of His Son Jesus Christ. Both, however, derive their authority from God; otherwise the secular power could not take the life of any one, no matter how great his crime may have been, except it had the power of life and death given to it by Almighty God himself, who holds both in his hands. Such authority could not emanate from the people. The people are not therefore the source of power as has often been erroneously asserted. Yet they are the instruments by which a man is elected to the chief administration of a government, and thus elected he becomes the depository of supreme earthly power and should exercise it with justice and mercy according to the constitution of the country. Hence we must obey, in all things that are just and right, the secular power, for this is the will of God. "Render unto Cæsar the things that belong to Cæsar, and to God the things that belong to God." If, however, the secular power should exceed its faculties and command anything against the natural or divine law, then obedience is not a duty, but on the contrary would be sinful, for an unjust law is no law, but as St. Thomas says is simply a "perversion of law."

The apostles when commanded not to preach Christ answered, "We must obey God rather than man. Hence the millions of martyrs in the Church of Christ even up to the present day. Witness the thousands of martyred people, priests and nuns in the Annamite Kingdom. Witness the hundreds of Catholics who suffered the confiscation of their property in the British Empire rather than defile their conscience by obeying the laws of Henry VIII, commanding them to take an oath declaring him to be the supreme head of the Church in both spirituals and temporals. Christ did not appoint kings or emperors to be heads of His Church. "The Church," as our Holy Father says, "is a perfect society in itself, having all the faculties necessary for the good government of its members in spiritual things. With respect to its doctrine, teaching, administration of the sacraments and in all its other spiritual functions she is independent of secular power. Christ has made her so. The apostles did not ask permission from the Cæsars to preach the gospel or administer sacraments, nor did the illustrious Bishops of Germany yield to the wicked "May Laws," which presumed to usurp ecclesiastical authority. The state authorities too frequently exact from the Church the tribute of servitude as a price of its protection. The Church was constituted free by Christ himself, but also the stronger in worldly resources oppressed the weaker. The only arms which the Church uses are purely spiritual, viz: Excommunication and interdict. Most frequently she bears in silence her wrongs and persecutions, expecting better times. The secular clergyman as well as the religious have been robbed of their property and banished from their country, for no other crime than their perfect obedience to the precepts and councils of our Divine Lord. These holy men obeyed the injunctions of

Christ, who said to His disciples, "When you are persecuted in one city fly to another." These noble confessors of the faith preached the Gospel in foreign countries, and have reaped and are still reaping a most fruitful harvest of souls, so that the vineyard of our Lord has always been and is still cultivated by zealous and efficient husbandmen, and thus the number of the elect will be always filled. Churchmen are subject to the just laws of the country in which they reside, for when they are just they do not interfere with the spiritual functions of the clergy, otherwise than protecting their rights and favoring the spread of the Gospel of our Divine Redeemer. A difficulty sometimes will arise concerning mixed questions of spirituals and temporals, such as marriage and the education of children. The peace and well being of the state require laws respecting marriage, dowries, contracts, and succession to property, etc. But it cannot touch the essence of the marriage contract, which among Christians is a sacrament instituted by Christ. Much less can the state break the marriage bond, for Christ has said, "Those who have joined let no man put asunder." The state as well as the Church for very grave reasons permits temporary separation of man and wife, and the state may regulate questions respecting their worldly goods, but as we have said, it can not unloose the marriage tie. Secular authorities have arranged Concordats with the Holy See, relative to those mixed questions, wherein the Church occasionally yields to the state in certain matters by which many inconveniences are avoided. Secular powers are bound in conscience and in honor to keep faith with the Church. As some concordats were shamefully broken, as if no faith were to be kept with the Church of Christ, and as a consequence of such dishonest and dishonorable actions, the people and religion suffered greatly. But where the Church and the state mutually agree, there the greatest good of the people arise. Respecting children, the state cannot claim the exclusive right of educating them. Children belong primarily to God, who gave them being and life. Next, to their parents, who brought them into the world, and only in a certain sense to the state whose subjects they are in matters relating alone to temporal affairs. To parents belong the care, support and bringing up of their offspring, but if the parents are unable to give them an education proper for their state, and as to fit them to become good members of society, then the state may and should assist the parents in the education of their children. State education without any religion has proven a failure both morally and socially. It has failed significantly in the United States, even according to their own best authorities. A people who were once Christian but who have apostatized from the faith of Christ and the teaching of his Divinely appointed Church, are in a worse condition than the pagans. They retrograde into the lowest forms of paganism without any redeeming trait of honor or honesty.

In the 16th century the secular power usurped in many places of Europe the spiritual authority, and hence the government of the Church and the preaching of the true Gospel were sacrilegiously impeded. A host of errors, hurtful both to true religion and the well-being and peace of the State, devastated the land. The modern Gospel has poorly benefited the people, nor, notwithstanding an open bible, the number of paupers in one of the richest countries of the world, viz: England, is astounding; and no wonder that drunkenness is on the increase, for since that deplorable defection from the Church of Christ, civil society has gone on from bad to worse; wars, contentions, standing armies, enormous taxation, are brutalizing and impoverishing the people. Rich landlords have oppressed the poor by unjust and exorbitant rents. Men of huge capital often pay their employes wages not sufficient to provide themselves and families with nourishing food, proper clothing, and their children with a fair education.

Hence the deep dissatisfaction exhibited from time to time in strikes and riots, which have not always served either the employes or their masters. Then again among large corporations themselves, there are rivalries injurious to trade and profitable commerce. The root of all this evil is avarice and a desire to become rich too quickly, even though the poor should unjustly suffer. Any day a civil war may be the resultant of this state of things. The preventive remedy for this not distant evil is to let justice and mercy prevail. The rich have not starvation staring them in the face, but the poor have it almost continually. Let each treat the other as he would wish to be treated himself. The observance of this golden rule would bring peace and contentment to rich and poor. There must be inequalities in society, some poor, some rich, some more talented and thrifty than others. All, however, are children of God destined, after spending all their allotted time on this earth to be transported to Heaven, there to enjoy its delights for all eternity. Among the powerful weapons used against the Church calamity may be ranked as the most injurious and hurtful, and let calamity be repudiated a hundred times over it will be still repeated.

(Continued on fifth page)

THE ACT OF UNION.

A PRECEDENT FOR THE DISTURBANCE OF ITS FUNDAMENTAL LAW ALREADY MADE.

DUBLIN, Jan. 23.—The Queen's words, "I am resolutely opposed to any disturbance of that fundamental law of the union," are much diminished by the publication in the *Freeman's Journal* to-day of the fifth article of the act of union, which said—"The preservation of the united Church as the established church of England and Ireland shall be taken as an essential and fundamental part of the union." Yet the Queen has laid a precedent for "the disturbance of the fundamental law of the union" by signing the bill of 1869 disestablishing this "fundamental" Church portion of the union. Her "resolute opposition," therefore, has proved irrelative. Parliament and she have made a disturbance in the union already.

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