

The Motherland ENGLAND IRELAND and SCOTLAND Latest Mails from

The following reference to the famine is the principal passage in the Lenten Pastoral of Cardinal Logue. The past disastrous season has rendered numbers of poor people on the western and south-western seaboard, if not to a condition of actual famine, at least to one which must end in famine, if help be not speedily forthcoming. Even as I write it, and there are strong men wasting away, tender women languishing and helpless, children pining through want of sufficient food. Many, no doubt, are suffering in secret and silence, and by a feeling of decent self-respect to conceal their condition from their nearest neighbors. Yes, I have known the disease in all its phases, and I have found this to be the most pitiable phase of all. This, too, amid scenes where the simple virtues have made their home, where innocence and purity shine conspicuously, where the kindly hand of charity has so often been extended, even by the poor, to relieve poverty greater still. Surely, my brethren, this is not a state of things to which we can remain indifferent. No one who has seen, as it has been my misfortune to have seen more than once, crowds of men, women and children upon whose faces want has traced, in unmistakable characters, a tale of silent, patient suffering, can look on with cold indifference.

The Freeman's Journal comments upon the bitter and unprovoked bigotry which has expelled from the Managing Committee of the Incurable Hospital three of the most prominent and respectable Catholics of Dublin, against whom even bigotry itself could discover no charge but their religion. It says that even the strongest Protestants might be proud to have gentlemen like Mr. Altaga Kelly, Mr. Michael Murphy, and Mr. James Mahony associated with them in the management of what ought to be regarded as an institution of unsectarian benevolence.

Mr. John Howard Parnell has appeared as a candidate for the position of Mayor of Dublin. There is a general feeling abroad that Mr. Parnell is likely to receive the honor of a unanimous election.

The Archbishop of Tuam, in addition to a grave deliverance on the subject of the famine, made the following reference to a kindred evil—secret societies: "We cannot too earnestly warn our people against a great evil said to be threatening one of two districts of this diocese, viz., the formation and propagation of secret societies, at all times the bane of civil society and religion. We fear their chief promoters, hardened in iniquity, would callously turn a deaf ear to any remonstrance or instruction from what quarter soever. You need not be told that these unwholesome associations are condemned, that all their members, or such as are placed under the ban of the Church. They subject themselves to excommunication, and until they sever all connection with them cannot be admitted to Sacraments, even at the hour of death. We cannot, therefore, too strongly invoke the zeal and vigilance of the clergy to warn their people to keep aloof and shun the houses of such people. If they fail to do so they expose themselves to the proximate danger of seduction, with the certainty of perishing in it."

A very representative and important meeting has been held in Belmullet with reference to the auto distress existing in the Union, the want of railway communication, and the demoralizing effects of the Labor Test Scheme, as well as the utter inadequacy to relieve poor families in want. That the distress is growing to alarming dimensions may be gauged by the fact that £170 is being distributed per week at present on outdoor and provisional relief, against an average weekly expenditure of £410a. This time twelve months, and that it is necessary to provide employment for 618 families, representing 4,016 individuals certified by the relieving officers to be at present actually destitute. Bad as this state of things is, there is great reason to believe it will be worse a few weeks hence when any little resource the people possess will be exhausted.

Bishop Clancy of Elphin, in his Lenten pastoral, calls attention to famous and secret societies in the following words: "Let us remind you, then, Dearly Beloved in Christ, that all oath-bound secret societies are anathematized by the Church, and that their members incur the penalty of ex-communication. To this dangerous condition of public life there is added this year a new incentive to discontent in the great pestilence which prevails throughout a great part of the country. Only six months ago the land smiled with the promise of a luxuriant harvest but owing to the continuous rains of August and September, the potato crop, which is still in many places the staple article of food, has in a great measure failed,

and as a consequence great numbers of population are in a state of destitution bordering on famine. To meet the exigencies of the case, private charity is altogether inadequate and hence it becomes the duty of the Government to organize some satisfactory measures for the relief of the poor. This, no doubt, has been done, but with economic restrictions and a tardiness scarcely compatible with the urgency of the circumstances. Yet if the provision made be judiciously availed of the worst results of famine will be staved off.

The Catholic community of Nenagh and district having been subjected to most wanton and persistent annoyance by a party of tract-distributors and preachers, both Catholics and Protestants alike have protested. Very Rev. Dean White said members of both communities were always on the best of terms, and it was a great shame to see people like this trying to cause dissension amongst the inhabitants of the town. A special meeting of the Nenagh Young Men's Christian Association was held to consider an application from members of a body the name of which was given as the "Faith Missionary Society" who wished, they said, to use it for evangelistic purposes. Canon Thomas and others having expressed their disapproval, the following resolution was moved by Mr. H. Kessell, and adopted: "That we, the members of this committee, being members of the Church of Ireland, repudiate any connection whatsoever with this 'Faith Society.'"

Mr. James E. Byrne, better known as the "Hermit of Coolroo," died at Rosemont, outside New Ross. He was a bachelor and had attained to nearly 90 years of age. He was a most remarkable old man, who possessed an extraordinary amount of obscurity and determination. He inherited the Coolroo estate in South Wexford, and in the year '88 gained an unenviable notoriety by the wholesale eviction of his tenants, who were driven, by inability to pay exorbitant rents, to adopt the Plan of Campaign. One of the tenant's houses, known as "Somers' Fort," was fortified and defended by twelve armed men, but after a long struggle, and chiefly through the agency of the battering-ram, it was taken. All attempts at reconciliation or reinstatement were unavailing so far as the landlord was concerned, and the tenants are still at the back of the ditches.

ENGLAND. Character of Wolfe Tone vindicated. The Spectator is one of the few English journals that always endeavor to treat Ireland and Irish matters in a fair and judicial spirit. But in an article in its issue of last week on "Dublin in the 18th Century," it made a statement of a character so offensive to the feelings of the majority of Irishmen about one of our national heroes, and at the same time so true, that it has drawn a great protest from the strongest kind. Mr. Stephen Gwynn, who, we believe, is himself, like the Spectator, a supporter of the Union, says: "Wolfe Tone was captured on board a French ship of the line in Lough Swilly some weeks later, and died, as he had lived, a patriot. Mr. Gwynn asks for evidence on which it was based. 'I derive no such impression,' he says, 'from reading his journal, and least of all do I see any traces of poltroonery in the circumstances which led to his death.' He then tells of how Tone was taken by the English in Lough Swilly, after having refused to accept the advice of the French officers and escape on his only French ship which got away, his position being more dangerous than theirs. 'If I said for my country my place is with them,' Mr. Gwynn also quotes as follows: 'The day before I left Dublin Mr. Wolfe Tone was brought in prisoner, taken on board the Hoche in the action of the 12th of October. I endeavored to see him. He was tried by a court martial at barracks the day after his arrival, where I understand he conducted himself with great firmness and manliness. He had prepared a speech, part of which only he was permitted to deliver, the rest being considered inflammatory. By the part which he delivered he discovers that his superior mind which must gain him a degree of sympathy beyond what is given to ordinary criminals.' Mr. Gwynn concludes his letter with a spirited protest: 'There is just one thing more to say, sir. You may think it a sentimental opinion, but it is by utterances of this kind that the animosity of Ireland against England is principally maintained. The significant thing about this letter is that it has had the effect of eliciting an apology from the editor, who appends to it the following note: 'Mr. Gwynn brings his point as to Wolfe Tone's bravery. We regret to have used language which conveyed a contrary impression.'"

Sacred Scripture.

Having in my two last letters, I hope, shown your readers the value and absolute necessity of "Divine Tradition," the "Living voice of the Church" herself in the realm of the faith: and in this connection (1) they must remember that the Church herself existed as a fact and in time prior to both Tradition and the New Testament, and is the guardian of them by Divine appointment; and (2) that the sacred writings of the New Testament were from the first only the Divine Trad. once committed to her by Our Lord, and by her handed down to us. Bearing this much in mind, we in due course come to the second of the special declarations of the Creed of Pius IV., given forth also, like the first, as it should be, clear and without hesitation. "I also admit the Holy Scriptures according to that sense which our holy mother the Church, hath hold and doth hold, to which it belongs to judge of the true sense and interpretation of the Scriptures. Neither will I ever take and interpret them other wise than according to the unanimous consent of the Fathers." To us Catholics, who accept the Church as the authorized messenger and representative of God, endowed now, as she was in the days of the Apostles, with a supreme, infallible teaching authority, this declaration merely tells us a fact, that we receive the Scriptures from her, and that she is to serve as our teacher here, and as our authority elsewhere. And surely since God has created us for one end, and that end is for Himself, and has given us redemption through our dear Lord; and it is His will that "all men should be saved," that is, come to this end; it seems most reasonable on our part to be confident that He will not leave us in the dark and without a guide in a matter of so great importance, as the clear, unequivocal means to this of a certainty, the practice of which is alone adequate to bring us to this end. A security of such means, it would seem, a man here ought to be able to attain; for without it the service of God would become slavish; without it man would, in the main, be free, and in this way, therefore not free, and in this way could not give a "reasonable service" to his Maker. Man is not an abject being; he is erect; he looks up to his Maker, and he demands from Him to know the terms upon which he stands toward Him. An infallible guide, then, through life's journey must be visibly before us as our teacher, "the pillar and ground of truth." Our Lord has left us in this world this visible teacher—His Church. To her alone He gave perpetuity through word and deed; and of her alone He said: "Who heareth you, heareth me." To others, who deny the authority of the Catholic Church to be infallible, if, indeed, they allow her any authority at all, this declaration affords an opportunity for comparing with her in their mode of dealing with the inspiration and interpretation of the written Word of God. Dealing with this subject, then, there is a twofold duty before me, and I will perform it as clearly and as briefly as possible. First, I have to show your readers the Catholic mode of dealing with the Holy Scriptures, a mode, as I hope to make clear to them, as simple, consistent, reasonable, and recommending itself to the acceptance of the common sense of mankind. And I have (2) to show them the Protestant mode, which, I am convinced, they will find to be unpractical, inconsistent, and most unreasonable; a mode, even more so than Mr. Smith's will-be, for it is destructive of truth, which is the evidence of truth and a mark of the Church of Christ. My first duty, then, in this letter is to lay before your readers the doctrine of the Catholic Roman Church on the connection between the Church and the Written Word of God or the Sacred Scripture; and I will commence by observing that the declaration of the Council of Trent or of the Creed of Pope Pius IV upon this subject, which I have already cited for you, was also, like the one upon the authority of the Council, and therefore promulgated after many years' deliberation, so that when the 255 Bishops signed the decree, and when the Catholic Church accepted it, it was not a precipitate or premature act on the part either of the Council or of the Catholic world. It was only, indeed, a declaration of what the Church had always acted upon, and was but an expression of the habit and instinct of Catholic souls. When we approach the subject of the Sacred Scriptures there are three practical points which must be considered, and upon all these the Catholic Church has a principle and a practice which is convincing and satisfactory. The first is the inspiration of the Canon of Scripture, and the Interpretation of Scripture. The general principle, that the Church, in the nature of man's case, as said above, has an infallible authority in all mat-

ters of faith to guide us here sets us quite at rest upon these questions and all others, and gives us no trouble or anxiety. By the Canon of Scripture, we mean the list or collection of books which form the Bible or inspired book. Inspired books are, therefore, called as Canonical. The Council of Trent did not really go into the question of the Canon, but repeated solemnly the declarations which had been made in the Council of Florence and other Councils prior to this, and gave the list which forms the Vulgate Edition. The Protestant Canon is different from ours, and omits several books which the Church declares to be inspired. How are we to know which is the right Canon? It is a very important question, and its importance need not be urged upon those who profess a veneration for the Written Word of God. We have not in this the slightest difficulty. We have our principle of Tradition to fall back upon; and in matters of faith, and in the pillar and ground of truth, gives us the Bible, assures us that it is the very Word of God, and in her clear, authoritative language declares: "If any one receive not as sacred and canonical the said books entire, with all their parts, let him be anathema." We are bound to hear the Church under the pain of becoming as heathens and publicans. We do hear her; we receive what she so solemnly tells us; and here is our justification and mode of knowing the Canon, and nobody can accuse us of being inconsistent and unreasonable in our process. Next, with regard to the mode of proving the inspiration of any book. Here again our principle sets us right and removes all doubt. Each and every individual is, not as in the case of private judgment, required to make his investigation for himself, but to accept, as in reason he ought because of the evidence, the Church as his teacher, he does not doubt her authority or pretend to overrule her judgment, but in reason believes any book to be inspired which the Church declares to be so. The most learned divine and the simplest child have the same process, believe the same, and for the same motive. St. Epiphanius said: "The Catholic Church holds the first place in everything." And therefore we commence our searching into the fact of the inspiration of any book with the question: What does the Church say? We commence it, I say, and we do so. St. Augustine, as already cited, expressed the motive of believing the inspiration of the Scripture, which exists with every Catholic, when he said: "I could not believe the Gospel unless the authority of the Catholic Church were my motive for so doing." Nor does this process involve anything that is unreasonable, and that will not stand the test of close examination. In other words, we do not, as it is sometimes objected, prove the Church by the Scripture, and then go back and prove the Scripture by the Church, which would be an illegitimate way of arguing. Our principle is, and the fact is, that the Church comes before the Scripture, and we must satisfy ourselves upon the authority of the Church independently of the inspiration of Scripture. The Church is the source of the existence of the Scripture. Our blessed Lord founded the Church Himself before a word of the New Testament was written, and therefore before the Bible existed as a complete book. Members of the Church—the Apostles—wrote the New Testament, and preached and taught long before they wrote, and therefore their mode of proving their authority and the divinity of their mission was not by pointing to a written authority, but by other proofs and evidences which they had at hand, and which their successors in office have at hand to-day. And so do we prove the Church by the inspiration of Scripture. The Church is a reality and a fact, whose existence is brought to us by many arguments. I will name some to you, your readers will remember, the truth of the Catholic Roman Church was proven for them from the marks by which the Church of Christ is to be known, given to us in the Nicene Creed; and if there is now on earth an institution which is One, Holy, Catholic and Apostolic—and there is—and which is always manifesting its divinity of origin and existence, by its works, its sufferings, its labors and success, there is one proof, and a convincing one, of its being the messenger of God, and having a support which is not human, inasmuch as it possesses the spirit of heretical heresy and the world's hate. This Church so work-world's hate. And so opposed in her work, is alone the Catholic Roman Church. Christ's words are in her alone identified: "They shall persecute and hate you and shall say all manner of evil against you, but I have overcome the world." We feel, then, and know the necessity of some infallible teaching authority on earth such as the Church affords; and we feel it the more from the very nature of man, who is led by teaching, and from the very nature of truth, which is by teaching and hearing brought home to the human soul. And if we at times, as objected against us, admit and use the Scriptures in our proof, it is not as an argument with those only who admit their inspiration; or who

quite abstract from their inspiration and using them merely as history, we find that even in this way fall all of that church which is so great a reality. The very arguments by which we prove the divinity of Christian religion to an unbeliever who would not, and rightly so accept evidence from Scripture, prove also the existence of the Church, for, strictly speaking, Christianity and the Church are identical terms, as is clear, and whatever proves Christianity proves the Church. Christianity is the abstract, and the Church is the concrete reality. So, as the Church is before the Scripture both in reason, in fact and in time, we satisfy ourselves as stated about her existence and authority, and upon her word, which cannot deceive us, we believe the inspiration of the Scriptures. As we accept the canon of the Scripture on the authority of the Church, so do we accept the interpretation on the same authority. For we believe that the same representative of God who tells us that God has spoken, tells us what God meant when he did speak. In other words, we believe and maintain that it belongs to the Church to judge of the true sense and interpretation of the Scripture. You know the answer of the Ethiopian to St. Philip when he was asked: "Thinkest thou that thou understandest what thou readest?" Who said: "And how can I unless some man show me?" (Acts viii, 31.) This is the voice of nature. It expresses what we all feel, and what we all want. For the Scripture can only be the revelation of God, surely it contains the revelation of God, surely there is some revelation provided by Him in which we can ascertain what that revelation really means. When God speaks He means something; so that to know what He speaks, but not to know what He means, is all the same as not to know what He does speak. And what is the fact? Is it not the case that passages of Scripture which seem most obvious are by the many Protestant eyes interpreted in so many different manners, that it is not too hard to say their variations are fatally opposed to truth and fatal to the Scripture altogether? When our dearest Lord said: "This is my body, we Catholics believe that He meant what He said; and the Church, which was present at the time He used the words assured us of its identity as a consequence of our faith; and we cannot help our not accepting the very words of Truth Himself. Which interpretation is right? The literal or the figurative? For everything seems to depend upon the meaning of these words, inasmuch as on them rests whether religion is that really and comfort and heart filling blessing which we know it to be, or whether it is that cold, vacant and desolating system which it becomes, when the Blessed Sacrament ceases to be its soul and life. Remember, too, that the Scriptures were written in foreign languages not understood now-a-days by the people, and that translations from these languages are but interpretations; so that if any one wants to understand the true sense of the original, and tells us therefore what God means. If the Church in her infallible wisdom, serves as our interpreter, are we not much more likely to know what the true sense of the Scripture is, than if we read for ourselves an interpretation not sanctioned by any authority which can show itself to be divine, and therefore claim our assent? And when we add, that we will never take, or interpret the Scriptures otherwise than in accordance with the teaching of the Church, and the unanimous consent of the holy fathers, we are most assuredly professing the most safe and prudent course of adhering to the truth. What we mean by the holy Fathers are those men eminent for sanctity and learning, who in the early days of the Church have contributed to illustrate her history, and to explain her body of doctrine. For it has been the work of God's Providence over His Church, that when heretics have attacked a doctrine, there has been raised up one or more special defenders of the truth. Such were Saints Justin, Irenaeus and Clement of Alexandria, in the early growth of the Church, Origin and St. Cyprian in a little later development. Saints Athanasius and Cyril, the great champions of the true doctrine; Saints Augustine and Jerome the great Chrysostom as sacred Scriptures; Saint Augustine the doctor of Grace, Saints Leo and Gregory the Great, the examples of pastoral zeal and solicitude. For the apostle had said, "that God had given for the building up of the Body of Christ, the Church, not only apostles and prophets but pastors and doctors also" (Eph. iv, 2) Holy and learned men like these have been the interpreters of the doctrine of the Church, and have shown in all ages what the living mind of the Church enlightened by the Holy Ghost has read in the pages of Sacred Scripture. So that "We, Catholics, have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us" (II Cor. iv, 7) Paul, who indeed would be, that would prefer his own doubting and uncertain view before the testimony of such men! If the testimony of one Father is great, that of many is certainly that of all is of the highest moral certainty

and cannot be rejected without disloyalty to the Church. Observe, however, that what we mean is this: not that an unanimous consent of the Fathers is required upon every single text of Scripture, but that wherever there is such consent (as there is in most places) we must not go against their interpretation, but accept it as being certainly expressive of the mind of God. Let me illustrate for your readers what we mean. Suppose in a disputed case of law, the advocate of one side is able to adduce the undoubted testimony of the ablest writers on that point, and to quote precedent in his favor from the most eminent judges, who have always been found to be in perfect harmony when they have had to pronounce authoritatively upon the question at issue, would not such testimony ensure success, and be a convincing and triumphant proof of the justice of his cause. We maintain, therefore, that the Catholic rule of interpreting through the Church and never contradicting the unanimous consent of the Fathers, is the most secure rule to follow, and that through it we have the only safe means of arriving at the real meaning of the written word of God.

FIRESIDE FUN.

"No, I never take to an inferior. But have you ever met one?" "Say, pa, what kind of pans do miners use when panning gold?" "Dust pans, my son." "Why is Sunday the strongest day in the week?" "Because the rest are week (weak) days." "And now they say that genius is a disease." "Don't let that scare you; you look perfectly healthy." "A musical laugh is one brought forth by one of your own jokes; all other laughs are more or less grating." "A Chinese thief having stolen a missionary's watch, brought it back to him the next day to know how to wind it up." "What was Nero's great crime?" asked the teacher of a history class. "He played the fiddle," replied Sammy Wilkes. Jenkins: "Why do they always call sailors tars?" Hawkins: "Because they're so accustomed to the pitching of the ship." "He told me, papa, that his sole aim in life would be to make me happy." "Who in thunder's god that make the livin' then?" snorted the old gentleman. "Now, children," said a school teacher, "I want you to be so quiet you can hear a pin fall." All become still in a moment, when a little urchin cried: "Now, then—Let it drop." "A man with one eye made a wager with another that he (the one-eyed man) saw more than the other. The wager was accepted. 'You have lost,' says the first; 'I can see two eyes in your face, while you can only see one in mine.'" The czar's name appears on the police force of Moscow as follows: "Name, Nicholas Romanoff; ordinary occupation, emperor of all the Russias and sovereign of the Russian territories; secondary occupation, if any, land owner and agriculturist." Publisher: "Did you deliver my message to Mr. Smith?" Boy: "No, sir. He was out, and the office locked." Publisher: "Well, why didn't you wait for him, as I told you?" Boy: "There was a sign on the door saying: 'Return at once, so I came straight back'" "A fly had fallen into the ink-well of a certain author, who writes a very bad and very inky hand. The writer's little boy rescued the unhappy insect, and dropped him on a piece of paper. After watching him intently for a while, he called to his mother. "Here's a fly, mamma, that writes just like papa." "How did you know, Columbus?" asked one of the sages of Spain, "that there was land on the other side of the globe?" "It was simple enough," said Columbus. "I knew that the earth revolved, and I saw that there wasn't enough land on this side to go round! What other conclusion could a logical mind reach?" Such a fundamental question in literature as the following should not long remain unanswered. "It beats me," he said, as he laid down his newspaper thoughtfully. "I dunno's I ever thought of it afore, but now that it does come ter my mind, it certainly beats me." "What ar ye talking about?" asked his wife, anxiously. "Literator," he answered. "Course we've seen it showed up in the newspaper this mornin' and agin' how all an editor's life is set down with a 'pot o' paste an' a pair o' scissors, an' out out things to put in 'is paper.'" "Certainly. I don't see nothin' so beatin' 'bout that." "But this is the question: Some fellah hez ter git them pieces up in the first place. It never struck me afore, but I'm blest if I wouldn't like ter know who the fellah is that starts in an 'gits up them there things for the editors ter cut out!" The Dismalst Flowers must fade, but young lives endangered by severe coughs and colds may be preserved by Dr. THOMAS' EMULSION OF PURE COD LIVER OIL. It is the most powerful and certain remedy for all affections of the throat and lungs, and is relieved by this emulsion preparation, which also remedies rheumatic pains, sores, bruises, piles, kidney difficulty, and is most economic.