the case and its surroundings, to give her

the benefit of executive elemency. The elergyman who attended her on the day

of execution thought fit to address s

prayer to heaven which is simply a justi-

THE CATHOLIC RECORD SIGHMOND LORDON, ONTARIO, THOS. COPPEY, M. A., LL.D., EDITO

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Catholic Record.

LONDON, SATURDAY, MARCH 19, 1887 ANOTHER SIGN OF THE TIMES.

The Home Rule sentiment is steadily. surely and rapidly growing in Britain. The heart of the English masses is with Ireland. The recent bye election in Burnley is proof positive of the unmistakeable appreach of the English people to Mr. Gladstone's Home Rule platform. Burnley, a manufacturing town in Lancashire, a population of little more than 20,000. It was represented in the last and present Parliaments by Mr. Peter Rylands, a Liberal Unionist, who repaid his Irish constituents, to whom he owed his first success in politics, by voting against Irish self-government. Mr. Ry-lands died some time ago, and a writ was, of course, at once issued to fill the vacancy thus made in the Commons. Both parties entered the fight with great spirit, the hones in favor of the Tories and their Whig allies yclept Liberal Unionists. Mr. Ryland's majority at the last general election was 43, but the Liberals entered the contest with hope and vigor. Their choice of a candidate fell upon Mr. John Slagg, whom Mr. Gladstone warmly d in a letter to the Barnley Lib.

"Hawarden Castle, February 11th. "Hawarden Castle, February 11th.
"DEAR SIR—I saw with great pleasure
that Mr. Slagg was to be your candidate,
as I am aware of his ability and knowledge of business, and I do not doubt
that the cause of Liberalism, with the Irish
policy at the head and front of it, is with him
in good hands. For the past twelve
months we have been telling the English,
Scotch, and the Welsh that their Parliament would continue paralysed and their Scotch, and the Welsh that their Parliament would continue paralysed and their business neglected until it settles the Irish question. The Scotch and the Welsh believe us, but the southern English did not, and they stopped the way. They will have to learn through experience. They will pay heavily for the delay they have thought it wise to interpose before we resch a conclusion certain to be arrived at, and we shall all have to pay with them, and after the thing has been done the Tories will begin to say and to believe they were all Home Rulers, as they now say they were all parliament. believe they were all Home Rulers, as they now say they were all parliament ary reformers, and as until quite lately they said they were all free-traders. Costly playing with national interests seems to be the main purpose for which they exist. With all the great questions of the last 50 or 60 years, they have played for a certain time and when they leave off playing with one they soon find another with which to play again. I hope that Burnley will give them a lesson in the that Burnley will give them a lesson in the election which now approaches, and I ren-main, dear friends, your faithful servant. "W. E. GLADSIONE. "W. Armstead, Esq."

Burnley did just as Mr. Gladston desired, and gave the Tories a lesson that will not be forgotten. The poll, at the general election, stood: Rylands, 4,209; Greenwood, 4,166. At the bye election the figures were Slagg, 5,026; Taursby, 4,481 -giving Mr. Slagg, the Home Rule candidate, a handsome majority of 545; and increasing the total Home Rule vote by 860. We look upon this election as an the sufferings of the Irish farmers and a purpose on the part of the English masses to give Ireland just government. The late inhuman evictions and the scandalous jury packing in the recent state trials. have opened the eyes of Englishmen to the monstrosities of Castle rule. The Burnley election is a sure indication that the Home Rule cause has made substantial progress in England, and that the end must soon come for landlord domination and alien misrule.

THE ROMAN QUESTION

The American says that the strength of Bismarck in the late memorable electoral contest has manifested itself in two directions. (1) He was able to appeal with great effect to the patriotic sentiment of the country, and (2) he represented the policy of protecting German industries. The American furthermore declares that it was "the Pope and Bismarck" who won the elections. Our contemporary then points out "that Bismarck must now do something in return for the Pope's good offices is the general suggestion, and it is already intimated from Rome that Germany has consented to act a mediator between the Italian Government and the Vatican. The Vatican's proposal is that part of Rome, including the "Loonine City," and a zone extending from the

shall become the absolute property of the Pope." It must be painful to the woeful ful assisted. prophets of evil who in 1870 predicted that the downfall of the temporal power was irremediable and everlasting to read any such statement as the above. We have as little doubt that the Roman question is approaching a satisfactory solution, and that the Pope will once again be a temporal sovereign, as we have that the Church itself will endure till the end of

THE NO.TAX MANIFESTO.

We are in this is sue enabled to lay before our readers a copy of Archbishop Croke's famous "No Tax" manifesto. I couched in the following moderate and uarded, but fearless language :

guarded, but fearless language:

The Editor of the Freeman.

The Palace, Thurles, Feb. 17.

MY DEAR SIR.—I enclose £10 towards the Defence Fund. But when is this style of business going to cease? I opposed the "No Bent Manifesto" six years ago, because, apart from other reasons, I thought it was inopportune, and not likely to be generally acted on. Had a manifesto against paying taxes been issued at the time I should certainly have supported it, on principle. I am in precisely the same frame of mind just now.

Our line of action, as a people, appears

Our line of action, as a people, appear to me to be in this respect both suicida and inconsistent. We pay taxes to Government that uses them, not for the Government that uses them, not for the public good and in accordance with the declared wishes of the tax payers, but in direct and deliberate opposition to them. We thus supply a stick to beat ourselves. We put a schip into the hands of men who use it to lash and lacerate us. This is suicidal.

In presence of the actual state of things in Ireland just now, it is inconsistent besides. We run the "Plan of Campaign" against bad landlords, and stop what they call their rent; and we make no move whatever against the Government that

call their rent; and we make no move whatever against the Government that pays "horse, foot, and dragoons" for protecting them, and enforcing their outrageous exactions. Our money goes to see and feed a gang of needy and voracious lawyers; to purchase bludgeons for policemen to be used in smashing the skulls of our people; and generally, for the support of a foreign garrison, or native slaves, who hate and despise everything Irish, and every genuine I ishman.

The policeman is pampered and paid, the patriot is persecuted. Our enforced taxes go to sustain the one—we must

the pairiot is persecuted. Our enforced taxes go to sustain the one—we must further freely tax ourselves to defend the other. How long, I ask, is this to be tolerated?—I remain, my dear sir, your very faithful servant,

† T. W. CROKE,

Archbishop of Cashel.

This manifesto has filled the English

Tories with alarm and excited the hatred of English "Cawtholics" of the Edwin de

Lisle stamp. We freely admit that the measure recommended by the Archbishop is an extreme one, but extreme cases justify extreme measures. Ireland is by the present Tory Government treated as a country in a state of war with England. Lord Salisbury goes even as far as to threaten the suspension of trial by jury, because he cannot find jurors, even among Protestant Irishmen, to convict the Nationalist leaders. Ireland wants no war with England. She wants peace, but peace based hat they did wrong? The fury aroused among the Tories is proof enough of the correctness of Archbishop Croke's position.

THE HOLY SEE AND JAPAN.

Recent Roman advices inform us of the expected arrival in the Eternal City of an extraordinary embassy from the empire of Japan, charged by the Mikado to convey to His Holiness Pope Leo XIII. an autograph letter from His Imperial Majesty in reply to the letter of the Sovereign Pontiff sent His Majesty through one emphatic declaration of sympathy with of the Vicars Apostolic in favor of the Christian churches of the empire. The Mikado renews in his letter the assurance that Catholicism will continue to enjoy in his empire the fullest liberty of expansion. What a difference between the Mikado and some so-called Christian rulers ?

PIUS IX.

The memory of Pope Pius IX. is dearly and deeply cherished in the Eternal City. On Monday, Feb. 7th, the anniversary service of the deceased Pontiff took place at the Vatican. The ceremony was held in the Sixtine Chapel. His Eminence Cardinal Sacconi, Bishop of Ostia and Velletri, and Dean of the Sacred College, celebrated the solemn Mass of requiem. His Holiness Pope Leo XIII. pronounced the absolution. The Cardinals present in curia assisted in rochet and violet copes, adorned with ermine. There were also present the ambassadors and ministers of the various diplomatic corps accredited to the Holy See, many members of the Roman aristocracy, a great number of ecclesiastical personages, and the greater part of the strangers of distinction at the

moment in Rome, On Tuesday, the 8th of February, the

On Thursday, the 10th, the working men's Association of artists celebrated solemn funeral service for the deceased Pope in the church of St. John de la Vigua. On the same day, at the church of St. Laurence without the walls, the Catholic associations and a great number of the faithful assisted at the Solemn Mass celebrated for the deceased venerated Pontiff.

TENACITY OF PURPOSE.

The Marquis of Salisbury not long ago declared that England was engaged in a struggle for the maintenance of the em-pire, in which tenacity of purpose would finally succeed. Tenacity of purpose when the object sought to be attained is right is, indeed, admirable in a statesmen, but presistence in wrong is the surest indication of small-minded pride, certain to bring on its own punishment. When the Mother Country more than a century ago provoked a quarrel with its American colonies, there were not wanting statesmen who advised tenacity of purpose. The conquest of America was represented to be essential to the preservation of the empire. There was great tenacity of purpose manifested, but altogether in the wrong direction. Saratoga and Yorktown threw new light on the situation-and the tenscity of purpose policy was speedily dropped. Will history repeat itself?

THE GRAND LODGE OF ONTARIO

The 28th annual session of the Orange Grand Lodge of Ontario East took pla at Brockville on the 1st of March. Grand Master William Johnson presided and leading Orange notabilities from all parts of the Province east of Toronto assisted Hon. MacKenzie Bowell, Minister of Customs, favored the Grand Lodge with his presence on the 2nd, and the Leed's County Lodge on the same day entertained the visiting brethren at dinner. The Grand Master's address was, says the Mail, listened to with earnest attention and rapturously applauded Amongst other things alluded to was the visit of the loyalist delegates Kane and Smith. He said:

"Friends by their encomiums and enemies by their abuse have both ad-mitted that when the Ulster Loyalist anti-Repeal Union sent these gentlemen to this continent to represent Irish loyalty and patriotism they sent men worthy of a great cause, and who more than sustained Ireland's claim to still having sons as eloquent as those whose powers of oratory has been sung by bards and immortalized by historians." Tais statement requires no answer

On the question of Home Rule Mr. John son complains that the position of the Orange order has been so persistently misrepresented that he must put himselt and his brethren right, "I feel," he declares, "we must again state that we believe in Home Rule, that is, that Eng land, Ireland, Scotland and Wales-if it be necessary for one it is for all—should each have one or more local parliaments or councils for the management of local affairs, such as each of our provinces have, in which all legislation of a municipal character would be transacted, and the Imperial Parliament legislate on all other questions, as our Federal Parliament does. With our brethren in Ireland we opposed Mr. Parnell's scheme, fathered by Mr. Gladstone, because it gave Ireland no representation in the Imperial Parliament, made no provision for protecting the Protestant minority. and placed the questions of education. the control of the police, etc., under the jurisdiction of an Irish Parliament in Dublin. The tendency and effect of such legislation would damage the material interests of Ireland, weaken British in. fluence, and place the loyalists of that country in the power of those who are in our opinion her greatest enemies."

We must confess ourselves not displeased at Mr. Johnson's explanations. To find Orangemen supporting and endorsing Home Rule in any form is to us such an agreeable surprise that we gladly give place to the above expression of opinion. FUNERAL SERVICES FOR POPE Mr. Johnson now has no fear for the Protestant minority under an Irish Parliament. That minority would under a domestic legislature enjoy a prosperity and happiness to which it has since 1801 been a stranger. No longer distracted, decimated and depleted, it strength and not her weakness. Mr. Johnson then proceeded to say that the ada had to learn from the recent political upheava! in Great Britain is, that stated by the founder of the Society, comwhen great questions arise in which vital party nowhere. He concluded as fol-

"The examples of the Hartingtons, Brights, Goschens and Chamberlains are worthy the highest praise and closest imitation, and to us should be a stimulus to a more rigid adherence to our principles. ciples and to be less influenced by the anniversary service for the reposs of the soul of His Holiness Pope Pius IX was celebrated in the Basilica of St. John City," and a zone extending from the Vatican to the sea, by Civ'ta Vecchia, Lateran. The chapter of this illustricus us as the politicians of England have been

tried, is apparent to every careful observer of the times and saccon. In view of what I believe is coming, I rejuice at a growing and powerful independent press, which advocates measures and not men. I believe with all my heart in the platform of the Toronto Mail:—Loyalty to Britain and yet loyalty to Canada; eeclesiastical privileges for none, religious equality for all; prohibition of the liquor traffic throughout the Dominion: manhood suffrage for all who can read and write; Senate reform. These are principles worth contending for, and the party that adopts that platform will yet sweep the Dominion."

The sentence we italicize deserves close

The sentence we italicize deserves close ttention. We believe with Mr. Johnson that there are trying times ahead for Canada, Indications are not wanting that the crisis is at hand. Our trust is that there will be in Canada a patriotism strong enough to prevent a bloody conflict, or the disruption of the confeders.

THE JESUITS.

Anti-Catholic writers are invariably possessed by a diabolical spirit of hatred sgainst the Jesuits. This religious order was instituted for the purposes of imparting a Christian education, convert-ing infidels, and defending Catholic truth against the assaults of heresy : and immediately after its establishment it formed an important factor in the propagation of religion, whether in Christian or in heathen lands. Hence springs the intenbatred which is entertained against the Jesuits by pretended lovers of civil and religious liberty, who simply desire for themselves the liberty to propagate their own opinions, while persecuting all who differ from them. Of this class are the Christian Guardian, the Toronto Mail, and the Week These periodicals, ever ready o persecute Catholics, have opened an unholy crusade lately against the Jesuits, aking occasion from the possibility that the Province of Quebec may restore to the order the large property which, formerly wned by them, was confiscated and laimed by the crown. An article from the Week of which this is the burden, is approvingly copied in the Mail of the th inst., and the complaint is sung in nelancholy tones: "The Jesuits are lemanding the restoration of their property in Quebec, and the Province is apparently about to pay them a large um, which will probably, by some ndirect process, be ultimately drawn out of the treasury of the Dominion."

The "probably" and "ultimately" clauses show how hard up these journals are for a grievance when they can only botch one up by drawing on their imagination for what may possibly happen sometime within the next thousand years or thereabouts. However, as the Dominon Government succeeds to the territorial ights of the British Crown, it is only fair that it should bear also the burdens and bligations of the Crown, and that it hould rectify the glaring injustice inlicted by the Crown upon an order which as done so much for the country as the Jesuits. Come the reparation whence it may, it ought undoubtedly to be made.

Besides, the robbery was perpetrated. not so much on the members of the Sociducation of vouth.

But the Week says: "There is one thing only to which the Society of Jesus has a right at the hands of every moral and free ommunity-exclusion from the national erritory as a sworn enemy alike of morality and freedom." Here it is charged gainst the Jesuits that their teachings have been immoral, and that they have been ranged on the side of oppression. These accusations are old, but they are calumnies, and Goldwin Smith ought to now this.

Such an assertion ought not to be made without conclusive proof that the accusation is true. Professor S.nith pretends to give such proof. He says the Society is not only immoral in action but in principle . . . since by its fundamental statute it requires the absolute submission of onscience to the bidding of the Superior, in whose hands the liegeman of Loyola is to be as a living corpse. On that ground alone the association would deserve to be prohibited wherever respect for conscience and for moral responsibility prevails." Mr. Smith, therefore, means to say that by the rule of implicit obedience the Jesuits biad themselves to commit sin if commanded so to do by their superiors. would be, with Home Rule, Ireland's If he makes this assertion in good faith, he must be grossly ignorant. The Jesuits do bind themselves to obey their superiors, great lesson which Orangemen in Can- but this obedience is in things which are not sinful. Even if it were not expressly mon sense would tell that this condition principles are at stake-the good of should be understood, but it is expressly country and the maintenance of their said by St. Ignatius in the Constitutions religion must be first and their political of the Society: "In all things that are not sin obedience to superiors should be prompt, docite, j you, and persevering, dictated by love rather than by servile fear, and dignified by the knowledge that God himself commands in the person of Superiors."

Professor Smith's statement of the case is therefore a gross misrepresentation, a palpable falsehood. He has, apparently,

the honesty to tell us that his book is a mere fiction. If Mr. Smith were honest se would have done the same in his article on the Jesuits.

He accuses the Jesuits of criminality

many. Let us consider impartially the circumstances which gave rise to the war has the right to change the succession, and the majority of the French people colleved that they were justified in rejecting Henry the Fourth, until he made prosasion of the Catholic faith. France was not pass to a Protestant. On the other down the Catholic religion, and the King himself refused to guarantee liberty of their course was unjustifiable, for the Engthat the succession must pass to a Protestant, and Catholics are excluded from it. If the English people are justified in excluding a Catholic claimaut, a Catholic people should have the same right to exclude a Protestant. At naturally sympathize with the Catholic party in a war arising out of such circumtances, and it is not just to single them out as if they were alone responsible for the horrors of a civil war. All the Jesuits, however, were not on one side. Some were favorable to Henry IV. The circumstances of the .30 years' war Germany were very similar to the war

were more or less involved in its viscissi-

tudes, though it is not true that they were

the cause of it, nor is it true that they

stirred up civil discord in Poland, the

Netherlands and other countries. Mr. Smith says that Jesuits were in the background in the Gunpowder plot, and in all testant princes. The history of the Gunpowder plot has been so frequently ventilated that is not necessary to enter upon it here at length. James the First had promised to grant liberty of conscience to is Catholic subjects, but instead of doing so he enacted new and severe penal laws Catholics, though very much disappointed. submitted with resignation to the severe laws passed against them, but a few, maddened by the ling's bad faith, and by the Chief Secretary of State for Ireland, on sufferings inflicted on their co-religionists plann id the Gunpowder plot to destroy the king and Parliament which persecuted them. We do not intend to justify Catesby, Percy, Winter, Guy Fawkes for Scotland. Mr. Balfour is a Scotchman and the others who entertained the design of blowing up the king and parliament but when men are by persecution driven to desperation, we know that they will port the Government from the green isle frequently do desperate deeds, and it is there could be found one man sufficiently ety, as on the youth of Canada, for the unjust, at all events, to charge the design free from prejudices to fill the office of responsibility upon the Jesuits, who to us to be a policy of stupidity to persist really had no hand in the matter. It in placing either an Englishman or a appears that Catesby did reveal it in con- Scotchman in that position." fession to Father Tesimond, with permission to consult Father Garnett respecting the lawfulness of the intended act of vengeance, but Father Garnett and Father is well known that what is told to a priest in confession he is not allowed to reveal without the penitent's permission, and this permission was not given by Catesby, so that Father Garnett could do no more ried into execution. The Attorney-General, at Father Garnett's trial, made sweeping accusations against the Jesuits, charging them with being at the bottom of every plot which had been brought against the late queen, as well as against James the First, but he could not prove excellent defence of the Society and of his own conduct. He was, however, condemned to death, and was executed on the 3rd of May, 1606. On the scaffold he exhorted the Catholics present to abstain from all conspiracies against the king, and to bear patiently the sufferings to which they were subjected. He also declared his innocence of the treason imputed to him. Father Oldcorne was likewise executed, though there was no institutions. There are, we know, hunevidence against him whatsoever, and the lay brother, Nicholas Owen, was subjected to such cruel torture that he died under it, though there was not a particle of evidence to connect him with the plot. Yet Mr. Smith, with the bias of a partisan, makes the Jesuits the cause of every plot and war into which Europe has been plunged, including the war declared by the Emperor Napoleon against Germany. There is not a particle of evidence that such is the case, and Mr. Smith stands to that culmination of her wicked convicted of bearing false witness against his neighbor. The Jesuits have undoubtedly rendered great services to the Catholic Church, and have labored strenuously borrowed his views from Eugene Sue's and with success to arrest the progress of "Wandering Jew." But Engene Sue has Protestantism, but the means they adopted her, refused, after careful examination of

to effect this were the lawful means of teaching and preaching. Within a short time they established numerous colleges, and they were everywhere the bulwark of the church. Their learning produced works in causing the civil war of the League in France, and the thirty years' war in Gergreat merit, besides mathematics, astronomy, natural history, geography and political economy. The theological works of the league. It is true that after Henry of Suarez, Toletus, Bellarmine, Ripalda of the league. It is true that after Henry of Suarez, Toletus, Benezius, personant of the Third of France, the legal successor to the throne was Henry of Bourbon, but the throne was Henry of Bourb mathematical and astronomical works of Clavius, Scheiner, Schall and others are all well known as able contributions to these sciences, and the order has always upheld and exemplified in its members a a Catholic country, and the majority of high standard of morality. St. Ignatius the people desired that the crown should himself labored with success to improve the morals of the people in Italy. Through hand the Huguenots were in arms to put | the indefatigable exertions of Father Parsons, colleges for the education of English himself refused to guarantee liberty of youths were established at Rome, Valladoworship to Catholics. It is not surprising lid, Seville, Eu and St. Omer, when it was that the Catholic party believed they were justified in taking up arms for a Catholic claimant to the throne. It ill their zeal in Christianizing the Indians is secomes an English Protestant to say that | well known, and the numerous colleges in their course was unjustifiable, for the Eng-lish throne is subject to the provision Boniface and other centres impart an education which cannot be excelled. Mr. Smith himself acknowledges that "Jesuit education has been praised, and from a certain point of views, with justice, inasmuch as the fathers cultivated very successfully the art of teaching." But he least it is not very surprising that this view should be held. The Jesuits would any lights of literature or science except by repulsion as they produced Voltaire. The illustrious names we have mentioned sufficiently refute the falsehood.

IRELAND FOR THE IRISH.

Sir Michael Hicks Beach has resigned the Chief Secretaryship of Ireland. gave fair promise of outrivalling the late of the League in France. The Jesuits unlamented Buckshot Forster as a total and disastrous failure. Lord Salisbury, addressing the National Conservative club, on March 5th, said that no greater disaster could befall the government and the country than the resignation of Sir Michael Hicks Beach, but Mr. Sheehy, M. P., expresses the Irish feeling on the the plots which were aimed against Pro- subject, when speaking at Mullough County Clare, on Sanday, the 5th. He stated that he wished Sir Michael Hicks Beach had remained in office until he had experienced the gnawing remorse that his predecessor, Mr. Forster, had felt. He added that Ireland had special cause for unity in the face of the "coercion, cold against them. The great majority of the seed, and rottenness of the government. The Ottawa Citizen says of the retire-

ment of the late Cnief Secretary : "The resignation of Sir Michael Hicks-Beach. account of ill health, is announced. successor is to be the Right Hon. J. B. Balfour, M. P. for Clackmannan and Kinlosshires, Scotland, and Secretary of State born and bred. Why should not an Irishman be selected for the office? Surely from among the members elected to sup-Secretary of State for Ireland. It seems

We are pleased to see admitted by the Citizen a correct principle, however inap. plicable under existing circumstances An Irish Ocangeman is a more deadly Tesimond did their best to prevent it. It enemy of Ireland than any Eoglish or Scotch Tory. The Marquis of Salisbury evidently holds the representatives of the "loyal minority" at a just estimate, when he coldly passes them by in the choice of a successor to Sir Michael Hicks Beach than he did to prevent the plot being car- They have not, however, either public spirit or individual manliness enough to resent the slight. The Citizen is, however, right in claiming the government of Ireland for Irishmen. The country will never be well governed till this principle is admitted and acted upon.

such statements, and the father made an PRAYERS MANUFACTURED TO ORDER.

Prayers by fluent and foolish preachers are looked upon by our American neighbors as indispensable on all public occasions, from the opening of a convention or a legislature to the inauguration of a horse fair. The preacher frames his own prayer and often uses it as a cover for attacks on neighbors, parties and dreds of non-Catholic clergymen who look on the preacher with the loathing and detestation that every degradation of religion should inspire, but they seem powerless to check the evil. The latest illustration of the mockery of religion is had in the scene that occurred at the hanging of a Mrs, Druise, a red-handed murderess, in Herkimer County, N. Y. This woman, duly tried and convicted of a horrible crime, had, previous career, been known to the community in which she lived as a most vicious person, Gov. Hill, whose intervention had been sought to arrest the exe-

tion of crime and a glorification of murder. He speaks of the law officers as "mistaken souls," and of the law itself as a "subterhuman" law, and promises his client an immediate entrance into "lairer scenes." Whereupon the Montreal Herald remarks:

"Can there be two opinions about such an out-pouring? Here was a woman condemned by the laws of her country to die in explation of a cold blooded murder; she had given out contradictory and lying accounts of the details of the murder almost up to the hour of her death; and yet the clergy man who attended her in jail takes the occasion to impugn the justice of her sentence and the provisions of the law. He assumes, as if there could be no doutt of it, that she is going direct to heaven, and generally speaks of her and her daughter, who is confined for twenty years for participation in the murder, in terms that could hardly be surpassed were they two martyrs who were dying by the orders of a monster for the good deeds they had done to their fellow creatures. We believe this kind of nonsense has been stopped in England, and we should imagine that the hanging of Mrs. Druse would awaken the people of New York to the absurdity of allowing hysterical imagine that the hanging of Mrs. Druse would awaken the people of New York to the absurdity of allowing hysterical elergymen to undo, as much as they can, the effect the law desires to produce in the case of death for murder." SURE ST. PATRICK WAS A PRO-TESTANT

We clip the following extract from the

sport of a discourse delivered by Bishop llivan, of Algoma, before the Irish Protestant Benevolent Society of Tor nto, and reported in the Toronto Mail of the 14th inst. This curious extract ninds the writer of an anecdote told him by the late Father Tom Burke, with is inimitable drollery, and that peculiar facial expression that gave an added angency to his irresistible wit. As ather Tom was travelling by train on e occasion from Kingstown to Dublin. he found himself in conversation with a cotestant gentleman who sat beside im. The conversation happening to turn the celebration of Patrick's Day then hand, the Protestant said, "Of course, sther Burke, you know that St. Patrick as a Protestant." "To be sure I do." plied Father Tom, "and, of course, ce he was a Protestant bishop, he was parried, and Mrs. St. Patrick was by all counts a wonderfully good woman, d dearly loved the ould sod, God be ood to her." "You are joking," said Protestant, "Of course I am," said ther Burke, "and so are you." Indeed is is the proper way in which to treat ridiculous story of St. Patrick's Protantism. It would, however, seem t Bishop Sullivan was really in earn and was not poking fun at his audi . It may be well to tell our readthat Dr. Sullivan is Protestant op of Algoma, and that he evangehis vast diocese by dwelling in snug pleasant quarters in Toronto during winter months, and by sailing in mer on a beautiful steam yacht amid fairy scenes of Lakes Huron and perior. Said the Bishop

They were told that Irish—and they understood it in its proper and original case—means something very different. Irish, they were told, is Roman, or, as it popularly, though mistakenly, termed man Catholic. Romanism, they were the soil, and Protestantism an implent, modern intruder. Protestant be admissable in this connection at it is so, they were told, simply as a be admissable in this connection at it is so, they were told, simply as a sign importation, forced on the Irish ple at a recent day by their Saxon querors, fostered, they were told, by thods entirely antagonistic to the pest, holiest instincts, whether nanal or religious. For the answer the question his Lordship asked his rers to turn with him to that most llible of tribunals, the stubborn, unnging facts of history. He confined self to two periods of Irish history, first period was the twelfth century, first period was the twelfth century, time of Henry II, of England. His-tells us that this era was made memtells us that this era was made memble by the promulgation of a bull by ian, the then reigning Pope, the purot which was to authorize the Engmonarch in compliance with his own test, to make a descent upon Ireland the purpose of its subjugation, of that bull ran thus:—"You have ed us most dear son in Christ, of purpose of making a descent on Irefor the purpose of subjugating it to er law and so rooting out vice which flourished too long. You will be full to pay us a tribute of one penny every house. And so, in fulfilment a promise and giving a ready ear to request, we hereby authorize you to te a descent on Ireland for the purpose plarging the bounds of the Church." clearly, his Lordship said, the very ling of that Papal bull makes it evithat until the time it was issued Ireland never yet submitted itself to had never yet submitted itself to Vatican, and, so far as Rome was erned, had retained its national and ous independence, in other words, Ireland was Protestant till the year His Lordship then asked his ers to go back to the era of Ireland's m saint—St. Patrick—the fifth ary after Christ. There is much rainity in regard to the events of salier part of St. Patrick—ife, his artier part of St. Patrick's life, but is one thing about which there is particle of doubt, that St. Patrick's

hat in this he himself, with his own