

C. M. B. A.

Assessment No. 14 of the Grand Council of Canada has been issued, calling for the payment of four beneficiaries, of \$2,000 each, viz: David R. Curtin, Gravenhurst; Patrick T. Egan, Windsor; Cyrille J. Valle, St. Catharines; and John Henry Levey, Cardinal.

RESOLUTION OF CONDOLENCE.

Summerside, P. E. I., Nov. 6, 1894. At a regular meeting of St. Paul's Branch, No. 215, Summerside, the following resolution was moved by Brother Francis Perry, seconded by Brother J. Strong, and carried by standing vote of members:

Resolved, that the members of this branch having learned with deep regret of the death of Mrs. Donald MacLellan, widow of the late esteemed Brother Donald MacLellan, and carried by standing vote of members:

A. O. H.

RESOLUTION OF CONDOLENCE.

At the last regular meeting of the Ancient Order of Hibernians, Division 1, Elgin county, the following resolution was moved and unanimously adopted:

Resolved, That this Division tender its deepest sympathy to the bereaved family of the late Mrs. Mary Ann O'Connell, who passed away at her residence in Elgin county, on the 11th inst., and who was a devoted and respected member of this Division.

RESOLUTION OF CONDOLENCE.

Toronto, Nov. 10, 1894. At the last regular meeting of Division No. 1, Ancient Order of Hibernians, the following resolution of condolence was unanimously passed:

Whereas it has pleased Almighty God in His infinite wisdom to remove by death from our midst our late Brother, Michael McCabe, and whereas in the death of our late Brother, his family has lost a loving husband and kind father, the community a worthy and respectable citizen, and the Church an earnest and devoted Catholic; and whereas we, the members of Division No. 1, Ancient Order of Hibernians, have in the death of our late Brother lost one of our most esteemed and respected members and a devoted Catholic; therefore be it

Resolved that we, the members of Division No. 1, Ancient Order of Hibernians, do hereby tender to the bereaved family of our late Brother our heartfelt sympathy and condolence in the loss they have sustained, and pray that God in His infinite goodness, will have mercy on the soul of our deceased Brother and comfort his family in this hour of their affliction. Be it further,

Resolved that our charter be draped for the period of thirty days, out of due respect for the memory of our late Brother, and that a copy of this resolution be forwarded to the family of our late Brother, Michael McCabe, inserted on the minutes and published in the CATHOLIC RECORD and Catholic Register. Signed on behalf of Division No. 1, W. M. RYAN, Rec. Sec.

E. B. A.

St. Helen's Circle, No. 2, had a most successful meeting on Monday last. At the close of a short session they went in a body to visit St. Cecilia's Circle, No. 3, in their new hall at West Toronto Junction, and a most enjoyable evening was spent. Grand Officers W. Lane, J. J. Power and J. J. Power, and a number of the city branches and circles were present. There is every reason to expect a steady increase of membership in this circle, now that they have secured a comfortable hall in a most convenient situation. Two applications for membership were received, and according to the reports of the masses, will be a grand success. All the articles and first-class production, and the program was the best ever placed before an audience in Toronto.

SALISBURY SHIRKS.

Lord Salisbury's shirking of the task of formulating a scheme for the reform of the House of Lords, while admitting that a reconstruction of the House is the theme of general regret on the part of the Conservative press. The explanation of the ex-premier's reticence accepted in Unionist circles is that, his address being made only forty-eight hours after that of Lord Rosebery, he did not have time to consult with his colleagues as to an alternative programme. Mr. Balfour has promised to address the Conservative Conference on Nov. 23, if health will permit. The unanimity of the demand of the party that they be given some idea of their leaders' policy with regard to the House of Lords is so complete and so well grounded that Lord Salisbury, or leave the country convinced that the Tories are prepared to fight to the end for all the privileges of the peers.

Among the Unionists several propositions are being debated, including one for the appointment of a select committee of the House of Lords to consider what changes can be made that would promote the efficiency of the Upper House. It is reported that such a committee was proposed by Lord Rosebery in 1886, but it was at that time rejected. In the present critical situation, such action might serve to postpone the attack upon the Peers by the reformers. The project of Lord Drumavon for the restriction of the number of legislative peers to one hundred and eighty chosen by their order in a similar manner to the members of the House of Commons composed of life peers, has been revived, and meets with considerable favor among the Unionists.

One thing is certain, and that is that whatever plan the Conservative leaders decide upon must be quickly put into operation. Unless the Liberal-Unionists speedily prevail upon Lord Salisbury to agree to some restriction of the House of Lords, the coming general elections will sweep the Unionists out of Parliament. Since Lord Rosebery's speech in Bradford, all of the political parties recognize the fact that the question of the reform of the House of Lords dwarfs all others now before the country. The Nationalists, though chagrined at the prospect of the proposed amendment to the House of Lords question, postponing all consideration of Home Rule, generally accept the Government plan as eventually the surest road by which to reach their goal. The Liberal-Unionist party, which Home Rule must remain in front of all other issues, is not supported by a single practical suggestion as to how this is to be enabled to attain the main object of the Nationalists. The coming conference of the leaders of the Irish Parliamentary party will doubtless decide to support the Government, provided a resolution be submitted to the House of Commons sufficiently drastic in its opposition to the Upper House.

THE GUNPOWDER PLOT.

ED. CATHOLIC RECORD:

On the 5th of November, sometimes called Cecil's Holiday, has come and gone once more, and with it the usual anniversary harangues by Protestant preachers in almost every conventicle and meeting house throughout the land. Although demonstrations of insult and rufianism are happily now not so frequent as they were formerly at the 5th of November celebrations, still the old spirit of hostility to the Government of the United Kingdom, and kept alive by inflammatory discourses on those occasions. By a charitable method peculiar to those anti-Catholic preachers, they strive to identify the religious faith of the Catholics with the Gunpowder Plot, and make the whole body of English Catholics—and, of course, the Pope—answerable for the crime of a few reckless individuals. They allege that the principles of the Catholic religion naturally tend to such acts; they abuse the Pope and represent his religion as a system of persecution and treachery, and brand the professors of the ancient faith as traitors because they refuse to forfeit their lives and their property than abandon their religion under the most cruel system of persecution, perhaps, that the world has ever witnessed.

In popular accounts it is stated that the Gunpowder Plot was the work of the English Catholics at large and the Jesuits in revenge for their disappointment at the refusal of James I. to modify Catholic rights. In fact, the persons who were suffering since the time of the monster Henry VIII. That they were justified in entertaining hopes of toleration from James is easily understood when it is known that historical facts that in opinions at first be approached the Catholic doctrines. This is evident from some of his expressions given in Gerard's MS. account of the plot, and quoted in Tierney's edition of the church history. He speaks of the attachment to those who suffered in the cause of his mother, Mary Queen of Scots, had been publicly recorded by himself in his instructions to his son. To these may be added the more direct assurances given to various persons on his accession to the throne in 1603, and which are fully set forth in Tierney's Dodo, and Lingard's England, vol. vii. Instead of mitigating the severity of the penal laws, the king and his parliament, to quote Lingard, "re-enacted to its full extent the oppressive and sanguinary code framed in the reign of Elizabeth and even improved it with additional severities. This was the prospect that opened up to the English Catholics during the two years preceding the discovery and frustration of the plot, and it was very far from being an encouraging one. It is now attested by historical facts that in the reign of Elizabeth, hundreds of them were butchered under the knife of the executioner; that thousands of them perished in prison of vermin, famine, hunger, thirst, damp, dirt, fever, whipping, and broken hearts; and that thousands of them were reduced from affluence to beggary and want by the rapacious minions of 'Good Queen Bess' and her ministers—and of all this for no other reason but their conscientious adherence to the ancient faith of their forefathers.

When James came to England he was accompanied by a swarm of hungry adventurers from Scotland that overran the land like locusts and devoured everything they could seize. At length a new method of roving, for their necessities was devised: "Each person was ordered to search out as many Catholics as possible, and to select from them those whose names were likely to answer his purpose. The king in his bounty then 'bestowed' these persons upon him to collect the fines of recusancy from them; in other words, the most opulent of the Catholic gentry became the prey of the greedy vultures who fell on their victims 'as a kite falls on a defenceless dove.' But this was only the beginning of the remorseless persecution to which they were afterwards subjected. In April, 1607, a bill was passed by the king and his parliament, which Catholics with forgers, perjurers, and outlaws, and disabling them from sitting in parliament, was introduced into the Lower House. After being read a second time and committed to a select committee, a more general measure, and, before the end of the session, another statute was added to the penal enactments already in existence. It was entitled 'An Act for the better execution of the Statutes Against Jesuits, Seminary Priests, and Recusants.' After the parliament was prorogued in July, 1604, James proceeded at once to let loose his whole fury upon the persecuted Catholics. He issued a proclamation which he directed his judges and magistrates to enforce, and in which he ordered the Catholics themselves petitioned him twice: in the first they set forth the claims which they had on his protection and mercy; in the second petition they renounced all temporal authority but that of the king, and offering to gaze 'life for life' for the identity of their clergy. It was all in vain. A new proclamation was published admitting the judges and magistrates to be vigorous in enforcing the penal laws, while a few weeks later, a commission was appointed by the king to inquire into the recusancies. The remainder of the year 1604 was occupied in executions and banishments. It is surprising, then, that a few individuals, made desperate by a long series of unrelenting persecutions, should conceive the design of ridding themselves of the authors of their misfortunes when it became evident that nothing but the total extinction of the Catholic religion in England would satisfy the king and his advisers, including the bigoted and fanatical Bishops who ruled the Established Church at that time.

Only sixteen persons were so much as accused in the act of attainder that passed on the occasion of any share of the guilt of the Gunpowder Plot; and among these it does not appear that more than seven individuals were actually named in a bill which is mentioned in the Act as being consented to by the conspirators—F. F. Garnet, Greenway and Gerard. The last mentioned of these, though apprehended and confined in the Tower of London, was, after a few weeks, secondly escaped abroad, while Father Garnet suffered death. These men were both successively consulted by Catesby, the head of the conspiracy, and under his direction, and they both strongly condemned it. Garnet, in particular, when he found that his arguments were ineffectual, by way of saving himself from the execution, he begged of Catesby to send a messenger to consult the Pope concerning it; knowing well, as he said, that the latter would never give his consent to such a horrible crime. Catesby was at liberty to consult the Pope, and the messenger who was sent to consult him, though Garnet was not, as he received the information in confession. He (Catesby) accordingly informed his companions of it, in consequence of which Fresham, another one of the conspirators, when a prisoner, to save himself, accused Garnet and Greenway of being privy to the plot. The latter escaped to the Continent, but Garnet, as already stated, offered the extreme penalty for no other share he had in the affair, but for not revealing to the authorities the designs of the conspirators.

James acquitted the Catholics as a body of all participation in the plot, and in the proclamation issued for apprehending the conspirators he declares it was only a contrivance of some eight or nine desperadoes. Neither does His Majesty charge the plot upon the whole body of the English Catholics (Collier ii, 680).

As regards the Pope it is certain that he tried to prevent it. In June, 1605, he received information through a private source that some design was on foot for the destruction of the Government, and he instantly ordered Aquaviva, the General of the Society, to express his conviction that the existence of the conspiracy must be known to that Jesuit, and commanding him, without a moment's delay, to exert himself in arresting its progress. (See Aquaviva's letter to Garnet on 26th June, 1605, in Tierney's Dodo, vol. vii, p. 100.) In the State Paper Office, London, Eng., Garnet, in his answer to this letter, stated that he himself had been able to frustrate the plans of the disaffected four different times; without his consent, he said, the great body of the Catho-

lics would never engage in any violent enterprise. It is thus seen that the discovery of the plot the Pope did not issue a formal condemnation of the enterprise, but it is true also that the pope's representative in England, instantly issued a letter in which the late conspiracy was stigmatized as a "detestable and execrable," and in which he expressed his abhorrence of the late conspiracy, and solliciting the royal clemency for the offending Catholics. Blackwell's three letters may be read in Tierney's Dodo. There is one passage in the second letter which is worthy of careful perusal by those who maintain that it is a Catholic doctrine that subjects may lawfully rebel against a Protestant sovereign. It is as follows: "We have seen that the late conspiracy, and the royal clemency for the offending Catholics. Blackwell's three letters may be read in Tierney's Dodo. 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