

WICKLOW ELECTION.

Catholic Freedom in Political Affairs.

THE RIGHTS OF THE CLERGY.

To the Editor of the Freeman:

DEAR SIR—I had hardly arrived in Dublin this evening when I happened to hear of a mischievously misleading statement which, it seems, has been industriously circulated during the last few days throughout the Eastern division of the county of Wicklow.

The constituency so inopportunistically plunged, at this Easter time, into the excitement of an electoral contest by the resignation of its representative in Parliament, lies within this diocese of Dublin. The statement which I hasten to contradict is to the effect that it is my wish that the priests of the various parishes throughout the constituency should abstain from all interference in the coming contest.

I am very far indeed from wishing anything of the kind. It has always been my desire that the priests of the diocese should exercise to the fullest extent their natural and legitimate influence in all public affairs.

I trust that on the present most critical occasion the priests of Wicklow will not fail in their public duty. The contest, it may be said, is a purely political one. But what of that? Surely the time has not yet come in Ireland when priests are to be put under a ban in political affairs, whilst lawyers, and merchants, and doctors, and members of all other professions and trades are to be left free to roam about the country inducing the people to follow such guidance, interested or disinterested, as they may have to give them.

The line of duty for priests in this matter is clearly laid down in the legislation of our National Synod of Maynooth. The Synodal Statute which defines it lays down six conditions. So long as those conditions are observed, no harm can come of the interference of any Irish priest in public affairs. The ecclesiastical Statute prescribes that the action of the clergy in any such contest as is now before us should be kept—

1. Outside our churches;
2. Free of tumultuous contention;
3. Within the bounds of Christian charity;
4. In due subjection to the Bishop of the diocese, so that dissensions amongst the clergy may be avoided;
5. Moderate, as is becoming in the ecclesiastical state; and
6. Regardful of the right of all to think and act for themselves in every matter that stands clear of the line of Christian duty.

Within the limits thus marked out by the collective authority of the Irish Episcopacy, acting under the guidance of the Holy See, a wide field of useful and fruitful labour is left open for the active interference of our Irish priests in public affairs.

It should not have been made necessary for me to contradict such a statement as has been circulated throughout the constituency during my absence from Ireland. It should, I venture to say, be sufficiently obvious by this time that nothing could be farther from my intention than to interfere in any way with the freedom of action of our clergy which, as I regard it, has been formally recognized by the legislation of the National Synod.

I remain, dear sir,
Most faithfully yours,
† WILLIAM J. WALSH,
Archbishop of Dublin.

As it is a well established fact that catarrh is a blood-disease, medical men are quite generally prescribing Ayer's Sarsaparilla for this most loathsome and dangerous complaint. Where this treatment is perseveringly followed, a thorough cure is invariably the result.

LOVE TOKENS.

Crumbs from the Third Party's Admiration Feast.

THE LEADER.

Mr. Dalton McCarthy said at the Sifton meeting, (World report):

"I was told by the press of this city that there is no more use for me in Ontario, and that I had better return to my own private affairs. If I consulted my own convenience that would be the course I would follow, but I am in this fight to stay, and I mean to see the fight out.

THE IMPORTATION.

Mr. Sifton threatened that Manitoba would resist remedial legislation in the courts.

"If the decisions be against us Manitoba will have to submit, because Canada is a very big place and Manitoba is a very small place. The result would be that the Catholics would have Separate schools, the Mennonites would have their Separate schools, and the Anglicans also. I do not see why they should not have them; I think the Anglican is as good as the Catholic and the Mennonite, and a good deal better."—(Which lets the cat out of the bag.)

THE CANDIDATE.

Mr. Jeffrey McCarthy, the defeated candidate in the Haldimand election, said his enthusiastic reception was a welcome contrast to the mingled one he received in the recent contest. He thanked those who had from Toronto done noble work for him in Haldimand. What the country needed now was more Siftons and *McCarthys* and fewer McGreevys.

THE LITTLE JOKER.

Mr. A. T. Hunter, referring to the Orangemen of Haldimand, said: "I do not believe in abusing my Orange brother in calling him the hairy-handed Esau of Canadian politics. What influenced him was that after making Dr. Montague he did not wish to go to the trouble of unmaking him. It was a local matter that blinded him to the insult which he offered to his brethren in Manitoba, and the shame brought upon his brothers of Ontario. There is still some manhood in the Orange body, and I believe that some day the sons of William will arise and number themselves, and strike one straight, honest, straightforward blow in the cause of liberty, good government and national schools. (Laughter and applause.) But until then, gentlemen, you will pardon some of us if we do not place great stress upon the fife and drum. I admit that the glorious twelfth is an occasion that fills me with admiration, but let me say that the grand and gorgeous ceremonial of that occasion is not appropriate to mark the bloodless triumph of the French hierarchy, and that in the meantime we will ask from the Orangemen, not processions, but votes." (Loud laughter and applause.)

THE ITINERANT CITY OFFICIAL.

Shouts of "McCarthy!" rang through the hall when Mr. Sifton took his seat. The leader of the third party did not respond, however, for Mr. John Hewitt was announced to move a resolution. He prefaced his reading of the resolution by a vigorous defence of the principle of non-sectarian schools, and a sharp attack upon the Dominion Government for passing the remedial order. He doubted whether they had had time to realize their mistake, he said, for their masters had the pistol to their heads. "This country is dominated by the most ignorant section of it," he exclaimed, amid applause, and he went on to remark that Manitoba heads the list of the Prov-

inces in point of education. It was a case of the most ignorant Province dictating to the most intelligent one. "The tail has wagged the dog long enough," he said; and he went on to express his hope that all Separate Schools would ultimately disappear. The country has outgrown the constitution of 1867, he said.

Dr. Foran's Poems and Lyrics.

There is much to think on, somewhat to laugh with, and not a little to (privately) swear at in J. K. Foran's book of Poems and Lyrics just published by D. & J. Sadler & Co., Montreal.

When Dr. Foran looks through the work again he will probably get a holiday from his sanctimonious journal (see *Some Aspects of Religious Journalism*, by Peter Ryan, Esq.) and soothe his wounded feelings in that nature out of doors of which he is so ardent a devotee. Walter Lecky, too, who has made Dr. Foran's name known to the Catholic people of the continent, will very likely be disappointed.

Dr. Foran has the reputation of a poet. To have upheld that reputation he should have offered a somewhat different collection of his verse. In his "Epilogue, to the Indulgent Reader" (few readers are indulgent, by the way), he says: "I have merely chosen those pieces which afford myself the greatest amount of pleasure. They might be far more artistic, but they would never recall more forcibly the many happy scenes in which they were written. To change one word, or correct one verse would seem, to me, a desecration of the past." There is a reminiscence of Poe about this: but there is a difference. Poe always did his best, and while the Philistines "improved" his works, the poet wanted them to stand as he had written. Dr. Foran no doubt has the precious manuscripts of his imperfect verses wherewith to soothe his memory; but the general public does not care very much about these delicious pangs and would be thankful to have the best the writer can give for the money. For instance, the verses on Boyle O'Reilly were written in twenty minutes, two lines a minute. If O'Reilly himself had to make a poem to order, he would lock himself up for half a day, or half a week, until he had the thing right. If he could not do it right he would not give out anything. The poetic muse is tardily won and O'Reilly was a favored lover. The many incidents of early Canadian life commemorated in this volume are quite in the loving spirit of a man who has thought deeply on the times; the aspirations are those of a patriot; the reminiscences are those of a student. It would thus take but a little more of exquisite taste in versification and selection to have poetry. But why should there be so many grave mistakes in spelling and metre? And why are words like "stern" written as containing two syllables? (Free by mail \$1.00.)

One often reads items descriptive of the liberality of Protestant ministers in speaking kindly of Catholic enterprises. Here is one of a corresponding character showing that priests are willing to say a good word for the ministers at times. A recent issue of the *Outlook*, non-Catholic, said: "An interesting item has reached us from Ohio, where a Roman Catholic priest gave notice at two services of a benefit which was to be held in behalf of a Lutheran pastor who had lost all his property by fire. The priest recommended that his people buy tickets, and so help a man whose misfortune was great, but the worth of whose work all recognized." Such happenings as these are more common than some people imagine, and it is nothing unusual for the friendliest relations to exist between the priest and Protestant preacher in country missions.

POPE LEO'S PLEA FOR UNITY.

Abstract of His Encyclical to the English People.

LONDON, April 10.—The Papal Encyclical in regard to the union of the Anglican and Roman Catholic churches, is addressed to the "English people who seek the Kingdom of Christ in unity of faith."

It opens with an expression of a long cherished desire to address them in a special letter and thus give the illustrious English race a token of sincere affection. Continuing the Pope says:

"We are further moved thereto by not infrequent conversations with your country-men, who have testified to the kindly feeling of the English towards us personally, and to their anxiety for peace and eternal salvation through unity of faith. God is our witness to how keen our wish is that some effort of ours might tend to assist and further the great work of the reunion of Christendom."

After citing the evidence of the love and care of the Roman pontiffs for England from the time of Gregory the Great, His Holiness alludes to the exertions made by England to solve the social question, for religious education, charitable objects, the strict observance of Sunday and the general spirit of respect for the Scriptures and the various manifestations of the power and resources of the British nation.

The Pope declares that man's labors, whether public or private, will not attain full efficacy without appeals to God in prayer, and without the Divine blessing. He dwells upon the increasing need of unity among those holding the Christian faith as the means of defence against the inroad of modern errors.

"No thought could be more welcome to our soil," the Pope says, "than that happy unity of faith and wills for which our Redeemer and Divine Master prayed in earnest supplication, a unity which is useful at all times, even for temporal interests both at home and abroad, and is shown by the very divisions and confusions of these days to be more than ever needful."

"The time cannot be far distant when we must appear to render an account of our stewardship to the Prince of Pastors. How happy and pleased should we be if we could bring to Him some proof, some realization of those our wishes, which He inspired and sustained! In these days our thoughts turn with love and hope to the English people, observing, as we do, frequent manifest works of divine grace in their midst, how to some the religious confusion and dissension causes deep concern, how others see clearly the need of some sure defense against the inroad of modern errors, which only too readily humor the wishes of fallen nature and depraved reason, and how the number of religious and discreet men sincerely laboring for reunion increases."

The Pope turns to all in England, to what ever community or institution they may belong, desiring to recall them to this holy unity. In this cause he calls first to his assistance the Catholics of England, whose faith and piety he knows by experience. He invokes St. Gregory, St. Augustine, St. Peter and St. George and above all the Blessed Virgin, to be his pleaders before the throne of God that he may renew the glory of ancient days.

His Holiness grants that to all who piously recite the prayer to the Blessed Virgin appended to the Encyclical an indulgence of 300 days, and he moreover grants a plenary indulgence once a month to those who recite it daily.

The Encyclical, which abounds in biblical quotations, concludes by calling the blessings of God upon the English people.