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Catholic Record.

London, Sat., Dec. 1st, 1888.

OFFICIAL.

To the Clergy of the Dioceses of London and Hamilton:

We beg to call the attention of the clergy of the dioceses of London and Hamilton to the following decree which has just reached us from the Holy See. In compliance with the earnest desire and recommendation of the Holy Father therein expressed, we ordain as follows:

1st. On the 31st day of next December there shall be public exposition of the Most Blessed Sacrament of the Eucharist in the principal church in each mission.

2dly. On the same occasion five decades of the Rosary shall be recited.

3dly. After the singing of the *Te Deum* and the *Tantum Ergo*, with the collects, *Deus cujus misericordiae et concede*, Benediction of the Blessed Sacrament shall be given.

4thly. The clergy will please announce in advance to their people that the Holy Father grants a Plenary Indulgence, applicable to the souls in Purgatory, in the usual form of the Church, on the conditions prescribed in the decree.

Given from the Bishop's Palace, London, on this the 27th day of November, A. D., 1888. † JOHN WALSH,
Bishop of London.

And Administrator Apostolic of the Diocese of Hamilton.

DECRETUM—URBIS ET ORBIS.

Plures Catholici Orbis Sacrorum Antistes supplicia vota Sanctissimo Domino Nostro Leoni Papae XIII. nuperrime porrexerunt expostulantes, ut omnes Ecclesiae filii, qui hoc anno, ad finem nunc properante, Eiusdem Sanctissimi Domini Nostri Iubilaeum Sacerdotale ubivis unanimi et impensissimo dilectionis ac religionis studio concelebrarunt, iterum congregentur ad gratiarum actiones Sacratissimo Cordi Iesu persolvendas, unde fluenta divinae misericordiae in omnes abundanter emanant. Hisce porro votis et precibus, quae et eximiae in Deum pietatis, et erga Iesu Christi Vicarium in terris filialis obsequii praestantissimum extant argumentum, ab infrascripto Sacrorum Rituum Congregationis Secretario relatis, Sanctitas Sua obsecundans, declarare dignata est a Se maxime probari et commendari, ut in Ecclesiis Metropolitanis, Cathedralibus, Collegiatis, Parochialibus et aliis in quibus, de Reverendissimorum Ordinariorum consensu, placuerit, postrema die, nempe XXXI. proximi mensis Decembris, ad Divini Cordis cultum Sanctissimum Eucharistiae Sacramentum publicae Fidelium adorationi per aliquod temporis spatium maneat expositum; Beatae Mariae Virginis Rosarii quinque decades recitentur, ac demum post cantum hymni Ambrosiani et *Tantum ergo*, additis Orationibus *Deus cuius misericordiae,—Concede nos*, Collectis pro Papa et pro Ecclesia, populo cum Divina Hostia benedicatur, Singulis vero Christifidelibus rite confessis ac sacra Synaxi refectis, qui eiusmodi publicae deprecationi pie interfuerint, et dulcissimum Servatoris nostri Iesu Christi Cor pro gratiarum actione ut supra, nec non pro sanctae matris Ecclesiae et Apostolicae Sedis tranquillitate et pace ac pro peccatorum conversione cum fide et fiducia exoraverint, Beatissimus Pater Indulgentiam Plenariam in forma Ecclesiae consueta, Animabus quoque in Purgatorio detentis applicabilem, benigne concedit. De Postulato autem, quod ab iisdem sacris Praesulibus simul exhibitum fuit, pro elevando annuo festo Sacratissimi Cordis Iesu in tota Ecclesia ad ritum duplicis primae classis, Sanctitas Sua sibi reservavit. Die solemni Omnium Sanctorum, I Novembris MDCCCLXXXVIII.

A. CARD. BIANCHI, S. R. C.,
Praef.
LAURENTIUS SALVATI, S. R. C.,
Secretarius.

TRANSLATION INTO ENGLISH.

Many bishops of the Catholic world have quite recently laid a petition at the feet of Our Most Holy Father Pope Leo XIII., entreating that all the sons of the Church who, during this year, now hastening to its close, have celebrated the Sacerdotal Jubilee of our Most Holy Father with filial religious piety, should gather together once more, in thanksgiving to the Sacred Heart, from which all blessings abundantly flow. His Holiness condescending to these petitions, which are proof of a remarkable love of God and of filial piety to Christ's Vicar on earth, by the Secretary of the Sacred Congregation of Rites has deigned to declare that he approves fully, and commends these designs that in Metropolitan, Cathedral, Collegiate, Parochial, and other Churches approved by the Right Reverend Ordinaries, on the 31st day of December the Blessed Sacrament should remain exposed for some time to encourage the worship of the Sacred Heart, that five mysteries of the Rosary should be recited, and at the end the *Te Deum* and the *Tantum Ergo* should be sung, followed by the prayers *Deus cuius misericordiae Concede nos*, the Collects for the Pope and the Church, and by Benediction of the Blessed Sacrament. And to all the faithful, having confessed and communicated, who have assisted at this public thanksgiving, and have prayed with faith and trust to the sacred Heart, in thanksgiving, for our mother, the Church, for the peace and tranquillity of the Apostolic See, and for the conversion of sinners, the Holy Father grants a Plenary Indulgence in the usual form of the Church, applicable to the Souls in Purgatory. With regard to the request, however, made by the same prelates for the elevation of the yearly Feast of the Sacred Heart to the rite of a double of the first class, His Holiness reserves the decision to himself.

A CARD. BIANCHI, S. R. C., Prefect.
November, 1888.

THE IMMACULATE CONCEPTION.

On Saturday, the 8th inst., the Church will celebrate the feast of the Immaculate Conception of the Blessed Virgin Mary, Mother of God. The doctrine of the Immaculate Conception was solemnly promulgated by our Holy Father, the late Pope Pius IX., in a decree of faith on the 8th of December, 1854, in the presence of about 200 Bishops of the Church who assembled in Rome for the occasion on his invitation. Before promulgating this decree, the Holy Father consulted the Bishops of the Church throughout the world regarding the Catholic tradition on the subject, and received a unanimous answer that such belief was undoubtedly held by the Church throughout the world both in the present and in past ages, and the Bishops strongly urged His Holiness to set at rest, once for all, every controversy on the subject by proclaiming the doctrine, by his infallible authority, to be a dogma of Catholic faith.

St. James, Bishop of Sarug, declared in his writings on the Blessed Virgin that so great is the horror of God towards sin, that "if the Blessed Virgin Mary had ever been stained with the guilt of original sin, Jesus Christ on becoming man would have chosen another mother whom He would have preserved free from this stain from whom He would have obtained a pure body which had never been contaminated with the stain of sin." The reason for this view of the subject is that the divine maternity is a dignity so great and so intimately connected with the sanctity of our divine Saviour that we cannot reconcile it with the relations of Jesus to His mother that having the power to preserve her from the contamination of sin, He should permit her, even for a single moment, to be under the power of Satan through original sin. At the moment of her conception, Mary was regarded by our Lord Jesus Christ as His mother, whose co-operation was necessary that He might fulfil His intention to redeem mankind. She was marked out for this office when Almighty God, in the first instance, promised to mankind a Redeemer, and to her these words of God are applied by the universal interpretation of the Christian Fathers: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head and thou shalt lie in wait for her heel." (Gen. iii., 15) This text is called by the ancients the Protevangelion, or first gospel, because it promises the future advent of a Redeemer; and it equally announces the share which the Blessed Virgin was to have in the work of Redemption, in union with our Lord Jesus Christ. Hence there is an enmity between the Blessed Virgin and the devil, identical with the enmity between Christ and the devil. This enmity is perpetual, which admits of no preceding friendship on the part of either Christ or Mary, and it proves besides the position Mary always had in the mind of Christ, as His mother, destined to co operate with Him in working out the salvation of mankind. The same is clear from the prophecy made by Isaias to Achaz, when this king, threatening evil, the prophet warned him of the consequences of his wrong-doing and said: "The Lord Himself shall give you a sign. Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel," *i. e.*, God with us. Here Christ is meant under the name of Emmanuel, and His birth of a virgin is foretold. That virgin must therefore have always been regarded by Him as a mother, and He always loved her as such. Could we reconcile it with His love, if we suppose that He permitted her to remain, even for a moment, in the power of His enemy, the enemy of all mankind? The love of Christ for Mary demands, therefore, that she should, from the moment of her conception, be protected from the wiles of Satan. Her dignity requires it also. To fulfil her duty as Mother of God, and as a partner in the work of Redemption, which Mary really was, she required more than ordinary grace. It was requisite that she should be entirely free from sin, that she should, with her divine Son, crush the serpent's head, as the Protevangelion foretells that she shall do.

The sanctity of Christ Himself also demands this grace for His mother. His horror of sin is so great that sin is the only infirmity of humanity which He did not take upon Himself. "And you know that He appeared to take away our sins: and in Him there is no sin." (I John, iii., 5) And "He hath borne all our infirmities, sin only excepted." The Blessed Virgin is one of those whom He has redeemed, but she is of all the most perfect among His creatures. To suppose that she has not been exempted from the power of Satan entirely, is to suppose that the power of Christ in the Redemption of man has fallen short of its object. It is to suppose that the Redeemer could not counteract the mischief which the devil brought into the world; for, surely if there is one who should, through Redemption, be exempted from that infirmity of man which Christ so detests that one is His mother, the Blessed Virgin Mary.

The salutation addressed to Mary by the Angel Gabriel, "Hail, full of grace," is couched in terms which deserve special attention. It is translated "full of grace," but the word used by the evangelist has a peculiar force which is not at first sight perceived in the English translation. It presents the signification of "formed in grace," and undoubtedly refers to her immaculate origin and conception. The language in which it is recorded by St. Luke, (i. 28), is Greek, and the perfect participle of the verb *charitoo, to make gracious* implies *formed in grace*. Thus Origen understood the word, for he makes known that it signifies a degree of grace not given to any other. He says: "I do not remember to have found this expression elsewhere in Holy Scripture: this salutation has not been addressed to any other human being: it was reserved for Mary alone." Other ancient Fathers of the Church have in every age expressed themselves clearly to be of the belief that Mary was always without the least stain of sin. The liturgy called St. John's Chrysostom's, which is more ancient than the date of St. John, says that Mary is "in every respect without stain." St. Amphilochus, Bishop of Iconium, in the fourth century, said that "God formed the Blessed Virgin without stain or sin," and St. Ambrose in his commentary on the 118th Psalm, says: "She was exempt from every stain of sin." St. Andrew of Crete, whose language, like Origen's, was the language in which St. Luke wrote, interprets the Angelical Salutation in a manner similar to Origen. He says: "Fear not, thou hast found grace with God, namely, that grace which was lost by Eve. . . thou hast found grace which no one from all time has found like unto thee." St. Ambrose also says. "She is properly called full of grace who alone attained that grace which none other merited, to be filled therewith by the Author of grace." Other patristic testimonies to the same effect are numerous.

It is owing to this constant faith of the Church, founded upon Scripture and ecclesiastical tradition, that the Council of Trent expressly excepted the Blessed Virgin when defining the universality of original sin. The doctrine of the Immaculate Conception means, therefore, that "the Blessed Virgin Mary, in the first instant of her conception, was, by a special grace and privilege of Almighty God, and by virtue of the merits of Jesus Christ, the Saviour of the human race, preserved free of all stain of original sin." These are the words in which our Holy Father Pope Pius IX. proclaimed the dogma.

It has been frequently stated by Protestants, who cannot, or at all events do not distinguish the essential purity of God from the purity of a creature, who is pure by the grace and gift of God, that the doctrine of the Immaculate Conception makes the Blessed Virgin equal to God her Son. The distinction is, however, perfectly clear to any one who will give the matter serious thought. Christ as God incarnate is immaculate by His nature, the Blessed Virgin is immaculate by the grace and favor of Christ. Christ is immaculate as our Redeemer and Saviour, the Blessed Virgin as the first and noblest among the redeemed and saved. Our first parents were created free from sin, and if they had not fallen by their own fault they would have preserved sinlessness all their lives, yet no one imagines that they would thereby have been equal to God, or that before their fall they were equal to God. The angels who remained faithful when Lucifer and those who followed him rebelled against God, are to this day sinless and pure; yet by no means are they equal to God. This argument of the opponents of the Immaculate Conception is therefore most fallacious and frivolous; and when we bear in mind the fact that most Protestants deny the existence of original sin altogether, and say that all are born in the state of grace, or at least that the children of Christians are so born, their inconsistency in thus misrepresenting the Catholic doctrine will be evident. They maintain that all Christians are conceived and born sinless, yet they exclude the Blessed Virgin from this category and make it appear that she alone was conceived and born in sin. Such a contention must arise from a most intense hatred towards the Mother of God, and they who maintain such an absurdity surely shut themselves out from the catalogue of those of whom the Blessed Virgin, inspired by the Holy Ghost, said: "Behold from henceforth all generations shall call me blessed."

All Catholics should therefore honor and invoke with confidence the spotless Mother whose graces are so plenteous, and whose power with God must in consequence be so great when interceding for her faithful children: for "the prayer of the just availeth much" before God. No enemy is to be feared while she is our protectress and patroness. No more powerful protectress is in the presence of God than she who is the Queen of Heaven and of all the Saints and Angels.

DEACONESSES.

After all the abuse which has been heaped upon the religious orders of the Catholic Church, and especially upon the orders of religious women or nuns, it is a remarkable fact that the sects which have been most abusive in this respect are they which have authoritatively decided to introduce similar orders into the organization of their churches. The Church of England in England and Canada, and the Protestant Episcopal Church of the United States have long had these Sisterhoods, but they have never been regularly recognized as part of the Anglican system, and they have been encouraged, for the most part, by the High Church party amongst Anglicans. But among the sects, in the English-speaking countries at all events, it is chiefly from Presbyterians or Methodists that most of the calumnious stories have originated which have shocked the ears of the public respecting monastic institutions and nunneries. Justin D Fulton, the latest calumniator of these excellent institutions, met with most encouragement from Methodists during his tour through the United States and Canada. The filthy Widdows, also, who is, even now, enduring one of his many terms of imprisonment for lecherous conduct, received from the Methodists his most cordial receptions: so much so that while he was in this city one of the principal Methodist churches was for many months placed entirely under his control. Of course the object was "to raise the wind," but such, at all events, were the facts of the case. It is, therefore, a curious spectacle to behold these most anti-monastic sectaries most earnest now for the establishment of semi-monastic communities. We say semi monastic, because though these new-fangled nuns are confessedly an imitation of the Catholic female religious orders, they differ from their prototypes in several most important particulars.

At the Pan-Presbyterian Council the establishment of such orders was warmly advocated by many of the most ultra-Evangelical clergy present, and little if any opposition to the measure was expressed, though we believe no positive action was authoritatively taken. Not so at the General Methodist Episcopal Conference which met in New York. Here it was decided to take immediate steps towards the establishment of such orders under the name of "Deaconesses." Their duties will be to "minister to the poor, to visit the sick, to pray with the dying, to care for the orphan, to seek the wandering, to comfort the sorrowing, to save the sinning, and *relinquishing wholly all* other pursuits, to devote themselves in a general way to such forms of Christian labor as may be suited to their abilities."

In all these respects, with perhaps a single exception, their duties will be precisely like those which are performed by Catholic nuns. The exception is that the last clause seems to mean that the deaconesses will be empowered to do ministerial work, such as preaching, baptizing, administering the "Lord's supper," etc., and in fact females have before now been admitted among the regular clergy of several Protestant denominations. The duties of the lady superintendent, it is stated, will be almost exactly like those of the lady superior of a convent. The vocation of the deaconesses will not be so rigorously tested as that of Catholic nuns, inasmuch as they must be on probation for three months, or *more*, or *less*—a vague enough period—"according to the option of the Board of Directors." Catholic nuns are required to pass a noviceship, in every case, of at least twelve months before their profession. It certainly does not seem that this provision will tend to make these Methodist nuns either more efficient, or more practically virtuous than the members of Catholic religious orders. The deaconesses, moreover, are to wear a special uniform of such a character as shall hereafter be decided on.

It is stated that if the new organization prove as efficient as is expected, its operations will be extended to meet all the requirements of hospital, asylum and other benevolent works.

The sisterhood of deaconesses will be allowed to relinquish, at any time, their membership in the order. This being so, it is scarcely to be expected that the members will altogether forego the pious occupation of flirtation, notwithstanding that they are required by the rules to "relinquish wholly all other pursuits," except the benevolent occupations to which they are expected to devote themselves. It does not require much prophetic skill to foretell that these provisions in the constitution of the new order will produce some strange if not very edifying results, but it is not necessary to speculate on this subject, as the practical working of the scheme will soon be visible, inasmuch as immediate steps are to be taken towards its establishment. We may, however, be permitted to remark that the parsons under whose auspices the order of deaconesses is to be started will certainly maintain that the ascetic life of the deconesses will be a more perfect state than that of ordinary Christian women, otherwise there would be no motive for any to become members of the order. This betokens a great change in the essential principles of Protestantism; for it was stoutly maintained by Martin Luther in his book on monastic vows that "one state of life is no better before God than another," but that "all are equal." In fact, no practice of the Catholic Church has been more violently attacked by the leaders of Protestantism than the monastic state, which to-day's Evangelical sectaries are discovering to be in many of its features a most laudable condition of life. Philip Melancthon expressly declares in his "Commonplaces" that it is a "deplorable blindness" to speak more highly of the observance of practices which are not of precept, than of the fulfilment of the Divine law. In this way of stating the case he has precisely in view to depreciate the merit of living in a religious community of any kind. This language of the great Reformer bears rather hard upon those who will join the deaconesses with the hope of leading a more perfect religious life. John Calvin says in the thirteenth book of his Institutions that "God has never by a single syllable expressed any approval of the monastic state."

If Calvin here tells the truth, the condemnation which he intends thereby against monasticism strikes equally against the new Methodist order of deaconesses. Of course we do not adopt Calvin's doctrine on this subject, for St. Augustine expressly states that the greater perfection of the life in which the Evangelical counsels are observed, that is, the monastic life, is proved by the words of Jesus: "If thou wilt enter into life, keep the commandments. . . . if thou wilt be perfect go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." St. Matt. xix. 17–20: St. Mark, x. 19–21. But when large bodies of Protestants, such as the Anglicans, Presbyterians and Methodists adopt this view, it is evidence of the uncertainty of the whole Protestant system which makes of its followers "children tossed to and fro, and carried about by every wind of doctrine." Eph. iv. 14: the very thing which the Christian hierarchy was established to prevent.

This new departure of Protestantism is the strongest possible vindication of the wisdom of the Catholic Church and Catholic institutions.

RELIGION vs DOGMA.

"Let us have more religion and less dogma" is a favourite expression in use among the liberal-minded of the Protestant sectarians. But the difficulty lies in the impossibility of separating one from the other. Religion must teach, must spread the light, must detect error, must show the true way, but the lesson taught is called dogma. The true way, pointed out as leading directly to happiness here and hereafter, is nothing more or less than a dogmatic teaching. The man, therefore, who calls for a religion that has no dogma, wants the help of a guide who is blind, or of a teacher who has nothing to teach. But religion was set up as a teaching institution, and was given to the world as an unerring guide, as an infallible teacher, "go and teach all nations, teaching them all things." Everything taught is an article of faith, an object of human belief, and, therefore, a dogma. But the popular notion among Protestants is, that all churches unite on a basis of non dogmatic religion, or on that holy scripture without any special definitions of the faith. The Toronto Week, referring to this Utopian idea of the Protestant world, says: "the meaning of all such talk is that the members of the Church should declare their adhesion to the teaching of Scripture and form their own conclusions as to its contents." But the writer, Goldwin Smith continues: "Anything more hopeless we can hardly imagine. We do not possess the first elements of agreement in a common belief of the nature of Scripture authority." What then is Protestantism? We were always led to believe that its rule of Faith was the Bible as understood by private interpretation. In other words, a real consistent Protestant is a man who declares his adhesion to the teaching of holy scripture, but *forms his own conclusions as to its contents.* And of this species of Christianity the writer says that anything more hopeless can scarcely be imagined.

With regard to the other proposal to unite upon the basis of a non dogmatic religion, Mr. Smith says: "We imagine the proposers have scarce thought out their scheme to the end. They can hardly mean a religion without any doctrines at all, because the very foundation of religion is a doctrine. We mean the existence of God, of a God who claims our worship, our obedience, our trust, who can be known as God. Here we have already quite a bundle of doctrines. And we can hardly stop here. For to all questions of a theological bearing, whether we answer in the sense of the great Counsels, or in any other sense, we are practically formulating doctrines." Of course Mr. Goldwin Smith admits that it is useless to multiply the number of doctrines, that certain things need not be inculcated, such, for instance, as would interfere with man's darling passions, or impose such obsolete practices as fasting, confession, and the like. But a protest against such Popish doctrines is, in the mind of Mr. Smith, a different thing altogether from abolishing all doctrine. "And it is high time," he concludes, "that people should understand this clearly and give up speaking nonsense on the subject."

MR GLADSTONE AT BIRMINGHAM.

Mr. Gladstone, at the great Liberal demonstration at Birmingham, expressed himself most confidently of the successful issue of the result of the Liberal policy in reference to Ireland. Not only did the Liberals win nearly every seat at the bye elections, but the municipal elections throughout England showed a most decided re-action in public sentiment favorable to the Liberals, which is a precursor of the coming Liberal success.

The municipal elections are not always contested on political issues, but it was loudly proclaimed that on this occasion there was a complete amalgamation between the Conservatives and Liberal-Unionists, and that Mr. Balfour regarded this as the case is evident from the fact that he boasted of Conservative success. But his boasts were premature. Mr. Gladstone points out that in eighty-two places the Liberals have displaced the Tories, whereas in only fifty-five places have Tories and Dissentient Liberals together displaced Liberals. A great stress has been laid upon the Unionist victory in Birmingham, but Birmingham is but a contracted field. The Liberal success throughout England is the true criterion of the drift of popular opinion towards the cause of Liberalism and Home Rule for Ireland. Dealing with the oft-repeated assertion which is made by supporters of the Government that on Mr. Gladstone's death, the cause of Home Rule will die also, he said:

"I most emphatically dissent from those who regard my continuance in public life as essential to the attainment of Irish Home Rule. It is not at all an essential element. From circumstances of age and position, my continued life may be of special utility to the cause, but that is the utmost which can be said. Depend upon it, this great question has taken such root throughout the whole country, it has such a hold upon the people of England, that it is quite independent of the support or of the opposition of this man or that man or the other man. It is a vast tide which, with movement slow and sure, and strength gigantic, is sweeping over the whole kingdom."

Mr. Gladstone's death is the only hope left to the Tories that Home Rule may be deferred, and they even confess that unless this should happen, the cause of Ireland must become more and more dear to the people of England. Mr. Gladstone's words may have the effect of opening their eyes to the fact that the principle shall live, even though he be withdrawn from the political scene.

The meeting at Bingley Hall was an assemblage of about 20,000 persons. During the course of his speech there Mr. Gladstone pointed out most forcibly and clearly several of the inequalities which exist between law in England and law in Ireland. It has been the constant declaration of Mr. Balfour and the Conservatives that the laws in both countries are alike, but that a more summary method of putting the law in force is requisite in Ireland, and it is on this ground that they maintain the necessity of the Crimes Act. Dealing with this subject, Mr. Gladstone said:

"By combination the poorer classes use the weapon with which nature has supplied them to do justice to themselves in respect of their social and economical necessities. In England the working people may combine without exposing themselves to a charge of conspiracy but in Ireland, if a man practice the same expedients, he is exposed to a charge of conspiracy and to the penalties following upon that charge. Then in regard to the law of public meeting. In England they have an opportunity of challenging the public authority in a court of justice. But if a parallel case occurred in Ireland, the Lord Lieutenant could forbid the meeting on the most general and vague pretences, and there is no power of calling him before a

court of justice. In England if a p
were put in prison for the offen
sedition he is entitled to the priv
of a first class misdemeanant, but i
land members of Parliament are
prison for political offences of fa
gravity than sedition, and they ar
jected to the greatest indignities."

He contrasted the treatment of
tenants with that of the Scotch Cr
of the Highlands. In Ireland the t
is burdened by not only excessive
but also by arrears, and when the
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the remission which had been giv
England, the practice has been to
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been granted relief. Judges wer
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Lord Hartington had said that th
sponsibility for the painful evi
which had taken place in Ireland
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evictions were attended with ci
stances of horror that would not
moment be endured in England.
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instances, as in the case of James D
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who refused to give the Irish
the relief given to the Highland ten

To illustrate the brutality with
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mentioned the case of Kinsella wh
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which fact seems to establish th
life of a Nationalist in Ireland
regarded as a thing on the same f
with the life of a Loyalist. He re
also to the tragedy of Mitchell
where the police illegally attac
meeting assembled for a legal pu
firing from the barracks on the
and killing three Irish citizens.
Government refused to take any
against the guilty parties, and qu
the verdict of the coroner's jury
attached the guilt to them. The
the Government was that Lonergan
not have been killed by a shot fro
barracks, because there was a b
between the spot where Lonergan
and the window from which the
were fired. The absurdity of this p
shown by Mr. Gladstone, by the
tion of two photographs, one repre
the spot where Lonergan fell. Th
taken from the window whence th
were fired. The other was a photo
of the barracks, on which the w
was seen from which the shots were
this was taken from the spot when
ergan was killed. Thus it was d
strated that the spot where Loner
was visible from the window, in
as the photograph could not be
from around a corner.

Mr. Gladstone's vigor and ene
this and other occasions, give good
for the hope that his health will
until victory crown his efforts.

The whole demonstration was, i
respect, unparalleled in the hist
Birmingham, notwithstanding th
Liberal Unionists made great eff
make it a failure.

CATHOLIC AND PROTESTANT PAYERS.

A St. Catharines correspondent
Mail complains bitterly that having
some of his houses to Catholic
whom he made the agreement
and not they would pay the taxes,
nevertheless, been obliged to pay a
lic Separate School tax of $63 94
support of the Catholic Separate
of the city, which are taught "by
and nuns." The Separate School
Catharines are not taught by
though the girls are taught by nu
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there would surely be no
injustice in that circumstance tha
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taxed. This has frequently bee
under the Ontario school laws.
of the high schools are taught
testant ministers, and Protestant
ters are also frequently placed
position of school inspectors. Th
don high school has been for year
by a Church of England cle
though this year, owing to his resi
the principal is a layman. El
also, Protestant clergymen have b
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proper qualification, and if truste
proper to employ them. We
aware that priests are anywh
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or separate or high schools.
satisfied that there is not a singl
the kind.

As to the employment of nuns
Catholic children, the Mail's cor
ent has no right to complain if
believe that they are suitable in
to give both secular and religio
ing to their children. The nu
society of devoted ladies assoc
the purpose of educating the
Certainly the fact of their bein