

The True Witness

AND
CATHOLIC CHRONICLE.

VOL. XXXVIII.—NO. 39.

MONTREAL, WEDNESDAY, MAY 2, 1888.

PRICE . . FIVE CENTS

ENCYCLOPICAL LETTER

Of Our Most Holy Lord Leo XIII., by Divine Providence Pope.

To Our Venerable Brethren the Patriarchs, Princes, Archbishops, and Bishops of the whole world in favor and communion with the Apostolic See.

Venerable Brethren, Health and Apostolic Benediction: We return thanks as is meet, to the sovereign goodness of God, Whose will and providential wish governs the whole of men's lives, that the fiftieth anniversary of Our death has shown upon the Church. Moreover, the wonderful unanimity of hearts displayed in tokens of respect, the liberal gifts, the public manifestations of readiness, such as His Holiness could have inspired, on Whom entirely depends the spirit, the will, and the honor of men, and Who rules and directs events for the glory of the Christian religion.

It is indeed a wonderful and memorable event, whereby the societies of the Church, in spite of themselves, whether they desire it or not, see with their own eyes that the Church maintains her divine life, and the virtues with which she is endowed from heaven; and indeed makes them feel that the impious strive in vain when they rage and plan forth attacks against the Lord and against His Church.

In order that the memory of this heavenly benefit may be continued, and that its utility may be spread as far and wide as possible, We have laid open the treasures of heavenly graces to all the flock committed to Our care. We have not been wanting in imploring the succors of divine mercy in favor of those who are outside the ark of salvation, whereby We hope to obtain that all nations and all peoples, united in the faith by the bond of charity, may soon form one flock under one shepherd. This is what We have asked of Our Lord Jesus Christ in Our supplications on the occasion of the late solemn canonization.

For lifting up Our eyes towards the Church triumphant We have solemnly decreed and accorded on the one hand the supreme honor of the saints; on the other the title of Blessed to those Christian heroes, the examination of whose sublime virtues and miracles have been happily concluded according to due rights of law, so that the heavenly Jerusalem may be joined in a communion for the same joy with those who still pursue on earth the pilgrimage which is to lead them to God.

But by the help of God, in order that We may crown this joy, We desire to fulfil, as far as lays in Our power, Our apostolic duty of charity by extending the plenitude of Our infinite spiritual treasures to those beloved children of the Church who, having died the death of the just, have quitted this world of strife with the sign of faith, and are branches of the mystical vine, though they cannot enter into everlasting rest until they owe to the avenging justice of God.

We are moved to this both by the pious desires of Catholics to whom We know that Our resolution will be especially grateful, and by the fearful tortures which the souls of the departed suffer, but we are also animated by the custom of the Church, which, amidst the most joyous solemnities of the year, falls not to make a holy and salutary commemoration of the dead that they may be delivered from their sins.

Therefore, since it is certain by the doctrine of the Catholic Church, that the souls detained in purgatory are benefited by the prayers of the faithful, and especially by the august sacrifice of the altar, We think We can give them no more useful and desirable pledge of Our love than by everywhere increasing the offering of the pure oblation of the Most Holy Sacrifice of Our Divine Mediator, for the extinction of their pain. We, therefore, decree, with all the necessary dispensations and indulgences, the last Sunday of next September as a day of ample expiation on which will be celebrated by Ourself, and equally by each of our brethren the Patriarchs, Archbishops and Bishops, and also by the Prelates exercising jurisdiction in a diocese, each in his own church, whether patriarchal, metropolitan, or cathedral, a special Mass for the Dead with the greatest solemnity possible, and according to the rite ordered in the Missal for the Commemoration of all Souls.

We desire also that this should take place in the same manner in all parish and collegiate churches, both of the secular and regular clergy, and by all priests generally, provided that they do not omit the proper office of the Mass for the day where it is obligatory. As to the faithful, We strenuously exhort them after Sacramental confession devoutly to partake of the Bread of Angels for the benefit of the souls in purgatory. We grant by Our Apostolic authority a plenary indulgence to be gained by each of the faithful, applicable to the dead, and the favor of a privileged altar to all those who, as has been said before, say Mass.

Thus those pious souls who expiate the remainder of their sins amidst such tortures will receive a special and opportune consolation, thanks to the life-giving Victim of the Universal Church, united to her visible head, and animated with a like spirit of charity, will offer to God that He may admit them to the dwelling of His consolation, to light and eternal peace.

In the meanwhile, Venerable Brethren, we affectionately grant you in the Lord as a pledge of celestial gifts the Apostolic benediction, to you and to all the clergy and people committed to your charge.

Given at St. Peter's, at Rome, at the solemnity of Easter, in the year 1888, the eleventh of Our Pontificate.

LEO XIII., POPE.

TIME AND ETERNITY.

BY PHILIP O'NEILL.

Time is but a season of probation for man. It is given us in mercy to prepare for eternity, that we may there enjoy God forever. It is

given us only for this. Don't look surprised, my friend. I know the people act as though created without souls and as if there will be no hereafter, or as if life was to continue, but they are deluded. The world has bewitched them.

A wise man looking down from a high place upon the people would see many perishing, composed of fools seeking only the things that are vain. Time possesses no value for man unless employed in securing eternal happiness—that is, the possession of God forever. What madness possesses the people that they seek only the things that perish? St. Paul said: "The figures of this world passeth away." The loss of time is one of the greatest misfortunes. A moment lost is lost forever! All created power could not replace one wasted moment. Why waste these precious moments in securing fine houses and rich apparel to leave behind and then go naked into eternity? What mocking folly to barter these priceless moments in idle pleasure, thinking naught of the immortal soul! We are responsible for every wasted second, and must render an account at the bar of judgment. Thus while you stand talking about your neighbor you sin by idle words and sin by the waste of time.

Ah me! If the lost millions had the time we carelessly squander, think you they would seek idle enjoyment or vain pleasure? Think you that your dead friends who are suffering temporal punishment would strive to kill time if they were permitted to return? If you knew you were to die in one year, hence, how dearly you would value time! You could not part with a day for millions. Fine properties, magnificent mansions, or elegant suits would have no value in your eyes. People would not make a remarkable change in your life. The places that knew you before had passed you no more. After the first day had passed your allotted year, you would be startled to find that you have only three hundred and sixty-four days left. As a miser hoards his gold, so you would watch the seconds with feverish interest; you would almost clutch them to hold them still in possession. I said one year, but you are not promised ten days. It is an appalling fact that all men are surprised by death. Every dying man has uttered the words, "Too late!" At that hour the mind sees and knows that only the moments employed for salvation have any value now. Poor soul! How many of your friends died suddenly? How many died unprepared? Scarcely one was ready.

The Apostle James has said, "The glory of this world passeth away;" and of life he said, "It is a vapor which appeareth for a little while and then shall vanish." Time as compared to eternity is as one millionth part of a second to a thousand million of years repeated forever. How long to enjoy God or to suffer an eternal doom! Ah, me! Every moment that you have could by prayer procure a grace to crown you for eternity. Each moment is worth far more than an Indian mine. All the wealth of this world could not purchase one grace. The prayer of the publican was a mightier act than all the victories of conquerors and all the triumphs of science. These were in the order of natural things; the other, the effects of grace, which is supernatural. The simple prayer of a beggar at the gate for God to bless you is worth more than the homage of a whole nation. The tear of an orphan over your death is worth more in eternity than even the saving of an empire. But who can describe eternity? Only God. With this thought I lay down the pen.

TOOK THE PLEDGE.

HOW TWO MEMBERS OF CONGRESS SWORE OFF DRINKING.

The little band who compose the Congressional Temperance Society feel greatly encouraged by two notable accessions. The recruits are Congressman Allen, of Mississippi, and Congressman O'Neill, of Missouri. They have taken the pledge under somewhat peculiar circumstances. Mr. O'Neill met Mr. Allen by chance in the lobby of the Willard, and said to him:

"Bishop Keane and Bishop Ireland, two of the most eloquent speakers in the Catholic Church, are going to lecture down town to-night. What do you say to going?"

"No," replied Mr. Allen; "I must spend the evening at home."

"Better go," urged Mr. O'Neill. "They're rattling good talkers. Let me see if I've got a dollar. Fifty, seventy-five, eighty-five."

Mr. Allen had also begun to feel in his pockets, and he supplemented Mr. O'Neill's efforts by saying: "If you've got eighty-five cents, we can make the dollar."

The two members started off to hear the bishops without any intention of being entertained. The subject of the double lecture, as the Congressman found out after taking their seats, was "Temperance." The gifted prelates handled it with rare ability. By the time Bishop Ireland was through, the audience, largely made up of church people, was on fire.

Then Bishop Keane came forward, and his utterances further excited the listeners. As he concluded his impassioned appeal he called on all to take the pledge of total abstinence for one year. Two-thirds of the great crowd arose without a moment's delay. Then the more thoughtful began to gaze in one after another. Bishop Keane kept on talking, striking sparks from his rhetorical anvil with every sentence. "Presently there were scarcely half a dozen people left sitting. Two of the sisters were the two Congressmen. Under the lively exhortations of the Bishop the situation began to grow embarrassing to those who were holding out. Mr. Allen looked at Mr. O'Neill, who was sitting a dozen seats away. Mr. O'Neill looked back anxiously and shifted uneasily in his seat. Allen straightened up, as if about to get on his feet, and Mr. O'Neill got half way up, and then dropped back, as he saw Mr. Allen hadn't risen. After two or three false starts, which Mr. O'Neill duplicated, Mr. Allen, with a look of determination, took his place among the pledged.

The good bishop uttered some congratulatory remarks and cautioned his hearers to be firm in the good resolve they had taken.

The two Congressmen, after they got to the stand, took another pledge, and that was to observe strict secrecy as to the fix they were caught in.—St. Louis Globe-Democrat.

The greatest trust between man and man is the trust of giving oneself.

ST. MARY'S PARISH.

Patron Feast—Our Lady of Good Counsel—Visit of His Lordship Mgr. Clut—Grand Religious Demonstration—Eloquent Sermons by Revs. Fathers McGarry and Clarke, C.S.S.C.

Yesterday was the patron feast of St. Mary's and was celebrated with all due observance by the good people of the parish. The church was beautifully decorated for the occasion, and presented a very pleasing and attractive appearance. From the dome streamers in red, green and white stretched to either side from a central crown and surrounded by garlands of wreath, decked with shields and banners and over the high altar were the Latin legends, *Laudamus Te, Benedicimus Te*, and the stately *Domus Aurea Stella Matutina* and *Janus Celsus* in honor of the day, the Feast of Our Lady of Good Counsel. Tassels of gold were also suspended from the gossamers, and in front of the gallery railing was an elaborate display of bunting, having in its foreground the Papal coat of arms, and Erin's national emblems, the harp and shamrock.

The religious ceremonies of the occasion commenced at half-past seven o'clock, when Mass was celebrated by His Lordship Monseigneur Clut, Bishop of Avonlea, N.W.T., who was on visit to the parish, being the guest of Rev. Father Salmon. Several low Masses followed, and at ten o'clock Grand Mass was celebrated with Very Rev. Vicar-General Marechal as celebrant, assisted by Rev. Father McGarry, C.S.S.C., as deacon, Rev. Father Luzzon, O.M.I., as sub-deacon, and Rev. Fathers O'Donnell and Hennessy, as masters of ceremonies. His Lordship Bishop Clut occupied a seat in the sanctuary, with Rev. Fathers Devlin, S.J., and Beaudoin as assistants, Rev. James Lonergan, of St. Bridget's, occupying a place of honor on His Lordship's right. The Mass was that of St. Theresa, Prof. Sancier presiding at the organ. The singing was under the direction of Mr. C. Brady, and the Kyrie, Gloria and other chants were rendered in the most artistic manner, inspiring all present with a devotion in keeping with the solemnity of the occasion, and with a just pride that in its church services the esteemed pastor of St. Mary's, Father Salmon, is bringing his parish to the first rank in musical culture, by the encouragement and energy with which he devotes himself to cultivate a taste for the beautiful and good, and everything connected with the offices of the church.

After the first Gospel, Rev. Father Salmon ascended the pulpit to make the announcements. He spoke in his usual eloquent manner of the feast they were celebrating, also referred to the honor conferred on the parish by the visit of His Lordship Bishop Clut, and introduced Rev. Father Clarke, C.S.S.C., of St. Laurent College, who delivered the sermon of the day.

THE SERMON.

The Rev. Father, taking his text from the words of St. Paul to the Romans: *Render, therefore, honor whom honor is due*, said: "The heart is the human heart, and the dictates of reason, require that we should render to everyone due respect and honor. For this reason children respect their parents, and subjects respect their sovereigns. This duty is still more binding on the part of the faithful towards the priesthood, towards the bishops, and by the way, the Christian world towards the Holy Father the Pope, the honor we pay to the saints, and the extreme or high honor which she wishes us to pay to the Blessed Virgin she calls *hyperdulia*. This worship and honor is founded on the very best sentiments of the human heart, and is intended to carry out the words of St. Paul in my text. The degree of glory enjoyed by the saints in heaven corresponds to the grace they received in this world, and the honor they are paid in this world, is the grace of Jeremiah the Prophet, and of St. John the Baptist, but greater still was the grace of Mary who was born without original sin. God intended Mary from all eternity to be the Mother of His Son, and from His throne in Heaven looked down on her and exclaimed: 'Though art all fair as my beloved and there is no spot in thee.' And after baptism is one of the sublimest things to contemplate. It is the temple of the Holy Ghost, the angels and saints delight to look down and gaze upon it complacently. What must be the beauty of the soul of the Mother of God, who was never stained with original sin. The other saints have sinned and repented, but the Council of Trent teaches that Mary never sinned. Christ so inundated her with His grace that sin was for her impossible. She could merit and did merit more than all the saints in Heaven, but she enjoyed absolute freedom from sin from the beginning; so that, in speaking of her, St. Augustine says sin should not be mentioned. Her heart, like a golden furnace, was always aglow with the flame of charity, and her tongue was only used to chant the praises of her Lord. It is a great thing for us to pray and receive grace for our friends. Mary received grace sufficient to save the whole world, which the Church expresses in one of her beautiful hymns, declaring that Mary restored what Eve lost. No being ever approached so near to Almighty God as Mary was in this world. And so in honor we pay to the humanity of her Divine Son, in the masterpieces of creation. What wonder, therefore, that St. Elizabeth should say 'Whence is this to me that the Mother of my Lord should come to visit me,' or that the angels should exclaim 'Who is she that cometh, fair as the morning, bright as the sun, the daughter of the royal line of David, the Mother of Christ?' Let us listen to the words of a Protestant writer, Wordsworth, a poet laureate of England:—

"Mother! whose virgin bosom was uncrossed With the least shade of thought to sin allied. Woman! above all women glorified. Our solitary Mother, who didst give Birth to our Lord on Central Ocean's coast; Before her vanes begins in heaven's blue coast. With radiant robes that the unblinded moon. Before her vanes begins in heaven's blue coast."

Such are the words of an eminent man, who, I am sure, would not object to have a statue erected to the Mother of God. It is the opinion of some theologians that Mary is the dispenser of divine grace; not that she creates, for God alone can do that, but she is the channel through which God wishes to flow, hence the Church calls her the Mother of Divine Grace. We should, therefore, increase our devotion to the Mother of God. We should cultivate the virtues of purity and chastity, and imitate the humility of Mary, who obediently and humbly

exclaimed: "Behold the handmaid of the Lord." Let us imitate her conformity to the will of God. Her whole life, from the birth of her Divine Son till His death, was a martyrdom; according to the prophetic words of holy Simeon, "And thy own soul a sword shall pierce," and on this account the church calls her the Queen of Martyrs. Let us therefore unite our sufferings with hers, and let us not day pass without some devotion in her honor, in order that through her we may have the grace of final perseverance in this life and a glorious crown of immortality with her forever in heaven.

The Rev. Father's discourse was a very eloquent exposition of the dogmatical teachings of the Church on devotion of the Blessed Virgin, and was a graceful tribute of respect to the Patroness of the parish—Our Lady of Good Counsel.

All available sitting room was occupied, the centre aisle of the church being also filled with chairs. Amongst those present were noticed D. Barry, Esq., B.C.L., and lady, Owen McGarvey, Esq., and lady, and R. Devins, Esq.

VESPERS.

The evening service took place at 7 o'clock, Vespers being sung by the Rev. Secretary of His Lordship Bishop. A sermon was also preached by the Rev. Father McGarry, C.S.S.C., of St. Laurent College. We regret that want of space prevents us from publishing in full the most excellent and eloquent discourse, which proved with logical force and elegance of diction the reasonableness and sublimity of devotion of the Mother of God. Immediately after the sermon a procession of the Rosary Society and that of the Holy Name of Jesus took place, the laity and clergy walking around the church, the young ladies sodality bearing in triumph the most elegant picture of Our Lady of Good Counsel. Benediction of the Blessed Sacrament was then given by His Lordship Mgr. Clut, assisted by deacon and sub-deacon. His Lordship also received several ladies into the Society of the Holy Rosary.

A MISSIONARY CONTRAST.

George Francis Train used to tell a good story with a view to practical ideas on the difference between Catholic and Protestant missionaries that it may be given here: "When I was a little boy attending school in Massachusetts," said Train, "I heard a great deal about foreign missions. Regularly at Sunday School the teacher interested the pupils by recounting the hardships and sufferings which the poor missionaries were forced to endure in spreading the faith in the heathen. My sympathies were thoroughly aroused, and when, on Saturdays, I went with the other boys to the woods to gather blackberries I worked most industriously and picked more than my share, which I generally sold for about twenty-five cents. I felt very proud each Sunday as I walked up to the teacher and handed in my twenty-five cents, in aid of the foreign missions."

Circumstances brought Train to China when he grew to manhood. He paid a visit to the house of one of the Protestant missionaries. I was not the kind of a building he expected to see and he gazed in wonderment at the massive front door, which was ornamented by a large silver knob. "Well," said he, "I looked closely at that door knob, and what do you think I saw? I imagined, at least, that I saw in this big lump of silver a great many of the twenty-five cent pieces that I contributed while a boy." The interior was in keeping with the exterior. The duties of the missionary," concluded Train, "was chiefly the distribution of tracts that the natives could no more read than a kurgan."

Some miles from this palatial residence Train met a Catholic priest who was "trying to drag a donkey and cart through the sand." The wagon was loaded with herbs, and in answer to Train the missionary said: "I am a physician, and have some skill in applying roots and herbs, and cooling potions to the cure of human infirmities, but my principal, my own cure, is the souls of men. I am here in obedience to my Divine Master, to teach and instruct these poor benighted creatures in the faith of Christ. I am a Catholic missionary priest, endeavoring to do my duty as best I may. He looked the girdle around his waist, and produced a crucifix from his breast, which he devoutly kissed.

Train concludes: "He informed me that he had acquired a complete mastery of the Chinese language, and had been fifteen years on this mission. In order to do all the good possible, he has studied the medical qualities of plants, and by his knowledge was enabled to cure many diseases, and he had a type, and by such acts he had gained the gratitude and esteem of the natives, and he made many converts to the Christian religion. Four or five miles back he had built a little church and school, and a hospital where he treated the sick. 'If I were once more a little boy in Massachusetts and had 25c to spare every week, I would know now what missionary society to give to.'

AN EXTRAORDINARY SICK-CALL.

At a recent meeting of the St. Vincent de Paul Conference, attached to the Church of St. Charles Borromeo, Brooklyn, an incident of strange interest was related by Mr. Charles A. Hoyt, a gentleman well known in the City of Churches by his deeds of charity and many kindly ways. It appears that Rev. Jacob A. Walter, pastor of St. Patrick's Church, Washington, D.C., was seated in his study one evening, when a gentle knock at the door roused him from the duties in which he had been engaged. "Come in," said Father Walter; but no response was made. Fancying that he had made a mistake, he resumed his work only to be again distracted by the timorous knock. "Come in," he said again; but the door did not open, nor was he answered. He never lifted his head from his work, expecting that whoever it was would make his or her presence felt when close to the table where he was seated. But again the knock came, the third time, and the good priest started for the door. Father Walter is a practical man, not in the least imaginative, and he knew that there must be some one at the door. He opened it and was surprised to see two little girls standing right before him. "What is it you want, children?" asked the priest, quite forgetting to inquire how they came into the house without their progress being barred by the party whose duty it was to attend to the door. They answered that their father was dying, that he needed the last Sacraments and that the presence of Father Walter was required. They told him the building wherein the sick man lay, and in his haste to reach

him, Father Walter forgot to ask the name. He made his way to the building and found the dying man on a mattress on the floor, with no friends near to smooth by their presence his passage to the grave. After attending to the spiritual wants of the man the good priest began to make inquiries about his temporal affairs. "Why did you not send around to me earlier?" asked Father Walter. "Because I am alone and had no one to send. I am glad you came this way." "But," said Father Walter, "two children, saying you were their father, came to me." "My two children are in heaven," was the reply; Father Walter described the children and the dying man recognized the description as that of his girls in life. He then understood the remarkable favor shown him, and exclaimed: "They were my angel children, thanks be to the Lord." The dying man ascribed the grace with which his last moments were blessed by God to his regular practice of praying for the dead and applying to the souls in Purgatory many of the indulgences he was privileged to earn. He believed that his prayers had been returned by the souls he had benefitted, and he departed this life calmly, trusting faithfully in the mercy of God.

A NEW CONVENT.

Six nuns from the Ursuline Convent at Three Rivers have left for Waterville, Maine, to open a new convent in that locality. The founder of the new convent will be Sister Mary of the Sacred Heart. The other sisters are Sister St. Josephine, Mary of the Annunciation, Sister of the Bonaconsora, Sister St. Francis de Sales and Sister Mary of the Crucifix. The Misses M. Pisan, L. Dostaler, and J. McGarvey, three young ladies of Three Rivers, have also joined the deputation, and all left last Friday night for their new quarters in charge of Rev. Mr. Charland, parish priest of Waterville.

DIPHTHERIA CAN BE CURED.

A priest who has had sad opportunities of witnessing the ravages of diphtheria requests us to publish, and to give as much prominence as we can to the fact that this dread disease can easily be cured. He enclosed the following slip from a Victoria paper, in which a correspondent says: "Should you or any of your family be attacked with diphtheria, do not be alarmed, as it is easily and speedily cured without a doctor. When it was raging in England a few years ago, I accompanied Dr. Fields on his rounds to witness the so-called 'wonderful cures' he performed, while the parents of others were dropping on all sides. The remedy to be so rapid must be simple. All he took with him was powder of sulphur and a quill, and with these he cured every patient without exception. He puts a tablespoonful of flour of brimstone into a wine glass of water, and stirred it with his finger, instead of a spoon as the sulphur does not amalgamate with water. When the sulphur was well mixed he gave it as a gargle, and in ten minutes the patient was out of danger. Brimstone kills every species of fungus in man, beast and plant in a few minutes. Instead of spitting out the gargle, he recommends the swallowing of it. In extreme cases, in which he had been called just in the nick of time, when the lungs were too nearly closing to allow the gargling, he blew the sulphur through a quill into the throat, and after the fungus had sunk to allow of it, the gargling. He has never lost a patient from diphtheria. If a patient cannot gargle, take a live coal, put it on a shovel and sprinkle a spoonful or two of flour of brimstone at a time upon it, let the sufferer inhale it, holding the head over it, and the fungi will die. If plentifully used, the whole room may be filled almost to suffocation, the patient can walk about the room inhaling the fumes, with doors and windows shut. This mode of fumigating a room with sulphur has often cured most violent attacks of cold in the head, chest, etc., at any time, and is recommended in cases of consumption and asthma."

DEATH.

The death of those we love—is not only bitter to endure, but also hard to realize. But yesterday they were here by our side, looking into our eyes, and now they are so far away that not even imagination can pierce the indefinite regions to which they have gone. We cry to them, and they do not answer; we stretch out our hands, and do not hear. Of all that love which life gave us, death only leaves us the power to pray. When the heart is aloft with longing, it is not only Faith but Nature which cries: Eternal rest give unto them, O Lord! and let perpetual light shine upon them."

DEPRESSING.

In some households the wind is always "in the east," and no one quite knows the reason. The causes, patiently traced, usually centre in some one member. He may not have what is usually meant by "a bad temper," and may go on, day after day, giving others little cause for active complaint against him. And yet his personal atmosphere is so depressing that the conditionally sober are made melancholy by his presence, and the light-hearted find themselves deep in the blues. "I don't see why everybody complains of my manner," once said a most estimable gentleman; "I'm sure I don't see any reason, and I never say disagreeable things." "Ah, but you always look as if you were thinking them, and that's worse," answered a candid friend. Repressed criticism is, indeed, sometimes harder to bear than a frankly-uttered complaint.

Sisters Marie St. Eugene (Miss Brissette), Marie St. Marc (Miss Connelly) and Marie St. Xavier (Miss Taggart), all of the Good Shepherd institution, Sherbrooke street, in this city, left last week for New York, whence they proceeded to Lima, where they will help to continue the mission already established in that locality.

PASTEUR'S PATIENT CURED. PARIS, April 25.—Mr. Chamberlain, of Texas, was inoculated for the last time by M. Pasteur yesterday, and will sail for home on Saturday. He considers that he has been saved from death by hydrophobia.

THE PAPAL DECREE.

Rome's Interference With the Plan of Campaign Severely Criticized and Tory Intrigue Denounced.

New York, April 30.—A Dublin cable says:—Archbishop Walsh has published the advance sheets of his "History of the Plan of Campaign," a work which he is instructed to prepare by Pope Leo XIII. The conclusions arrived at by the Archbishop are widely at variance with the report transmitted to the Pope by Mgr. Perico, the special Papal envoy sent to Ireland to inquire into the condition of the country. Whereas the Italian prelate states that only Catholics refuse to pay rents, the Archbishop shows that the best land is held by Protestants, and that the farms occupied by the Catholic population, until improved by their labor, have been unproductive, and when made productive have been taken away from them and let to Protestant tenants. These facts, the Archbishop suggests, sufficiently explain the willingness of the Protestant tenant farmers to pay their rents, while he alleges that many private compromises are effected between Protestant occupants of the soil and their landlords which Catholic tenants are for many reasons denied.

DUBLIN, April 30.—Cardinal Simeoni has written a letter to the Irish bishops from the "Promag," enclosing the Papal decree relative to the Plan of Campaign and boycotting. The *Promag's Journal* says: "The decree will always command the tenants' respect, but the people understand their own affairs too well to allow hostile machinations to prevail. They have vigilant and able advocates like Archbishop Walsh in Rome and archbishops and bishops at home, whose support will never fail them. The Mitchells town branch of the National League has discussed the decree, and has decided that it will not take its poll from Rome. Notices have been published in Kilmuch threatening with the doom of James Croy, the Phoenix park informer, anyone dealing with the landowner who harbored a constable who assaulted the priest while the authorities were trying to suppress the meeting of the National League in that place.

LONDON PRESS OPINIONS.

LONDON, April 30.—The *Pall Mall Gazette*, commenting on the Papal decree, says: "The Pope's blunder amazes us. It will make no difference in the condition of affairs in Ireland, while the alliance with the Pope will displease England."

The *St. James' Gazette* asks what Mr. Gladstone thinks of his position. "What the Vatican declares to be a damning sin, Mr. Gladstone, it says, considers exclusive dealing." The *Globe*—Archbishop Walsh doubtless did his utmost to refute Mgr. Perico's statements relative to the condition of affairs in Ireland. It is possible, as the *Daily News* intimates, that the Pope has been threatened with something like a schism. The decree means that law and order, which were menaced by the junction of a strong British party with the Fenianists, have now, in the Vatican's opinion, overcome the disturbing forces assailing them.

The Star denounces the decree as cruel, perilous, and wanton. It says that Ireland, fighting with her back to the wall, will never perhaps discover the methods by which the attack was negotiated. If Ireland submits to sacrifice her liberties to a base Tory intrigue, she will be unworthy of the freedom which, in a few years, Englishmen will grant her if she maintains her demands. The paper summons Englishmen to denounce their ministers' intrigue. Ireland, it declares, will accept political advice and counsel from no power but her chosen political leaders.

The Irish parliamentary party will take no steps in conjunction with the decree, but will leave the question on its merits to the appreciation of the people. The promoters and supporters of the Plan of Campaign do not expect that the decree will act as a serious check to their enterprise. A meeting, composed of Irishmen and Englishmen, was held at Aldershot, and condemned the Pope's decree and resolved to found a branch of the Home Rule organization and to cease contributing to Peter's pence.

LONDON, April 30.—The text of the Papal edict, concerning the Plan of Campaign in Ireland, was not known here until a late hour last night, so that it is yet too early to learn any expression of opinion from either the Irish press or members of the House of Commons.

Mr. O'Brien, when questioned yesterday as to what he thought of the matter, gave the same stereotyped answer as all the Fenianites have given, namely, that he was waiting to see the text of the document before committing himself. Now that that the decree itself is in type all over the United Kingdom, some very positive opinions are looked for. Whatever reserve the calmest politician may observe, I think this thing is going to hurt the Romish Church and the Conservative party.

THE PAPAL DECREE.

To the Editor of THE TRUE WITNESS:

Sir,—My opinion on the Papal condemnation of "The Plan of Campaign" in Ireland is, that this mandate of Leo XIII. should be publicly burned by the Irish leaders, as Luther did that of Leo X., and as the Irish Chieftains should have done to that of Adrian IV., which handed over the Irish nation to the English King, Henry II. If Irishmen submit to this political slur, issued as the suggestion of English Tories, they are unfit for liberty, unworthy the sympathy of freemen—let them remain slaves.

P. CLANCY.

Hemmingford, April 28, 1888.

AN UNNATURAL FATHER.

CHICAGO, Ill., April 30.—While defending the honor of her thirteen-year-old step-daughter against the fendishness of an unnatural father, Mrs. Nestle Muhlbarg was struck down by her husband Matthew last night, and is now lying in hospital.