

The Catholic Record

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

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Catholic Record

London, Sat., Oct. 11th, 1890.

EDITORIAL NOTES.

The manuals of philosophy, edited by the Jesuit Fathers, are doing much to sweep away the larvae of infidel principles and to display Catholic philosophy in its true light—as the handmaid of the true faith. The manuals are shorn of useless technicalities, and, dealing with the problems of the day, cannot but be of great interest to intelligent readers. They are purged of the cold fatalistic philosophy which makes man but a mere eating and sleeping machine, and shows him no prospect beyond the tomb. Man is indeed a rational creature, but he is also a child of grace. Created things form but the mystic ladder by which we ascend to catch a glimpse, as through a glass, darkly, of the Most High. This is the keynote of true philosophy, not a product of scholasticism, but from all time. "We are plants," says Plato, "not of earth but of heaven; and from the same source whence the soul first arose a Divine nature, raising aloft its head and root, directs our whole bodily frame." The gentle-souled Wordsworth gives expression to the same thought in the oft-quoted words:

"Not in entire forgetfulness,
Not in entire insensibility,
Not in trailing clouds of glory do we come
From God who is our home."

The German Emperor has earned the gratitude of his countrymen by the legal enforcement of the cessation of labor. Within German confines no workman can be obliged to do any needless work on Sunday. Austria and Hungary have followed the good example. France is now the only country of Western Europe which does not make adequate legal provision for the protection of the workman's Sunday.

DIRTY Falton is about to ensconce himself in Montreal as the pastor of a Baptist church. We trust that, finding himself for none in decent company, he will don the habiliments of courtesy. We desire, however, to know why the postal authorities, who prohibit the *Sunday Mercury* and other papers of dubious morality, from passing through the mails, do not keep Falton's compendium of filthy literature on the other side of the border?

SOME weeks ago we lauded the Boston *Arena* for its fearless tone in the discussion of vital questions. Without having endorsed all the opinions of the writers who gem its columns with literary brilliancy, we could not refrain from admiring its endeavors to solve the problems which lie at every man's door. That we were not justified in so doing never entered into our mind. Some of our critics, however, have taken umbrage at our countenance of such a magazine. But why? Is it devoted to the dissemination of error? Are not its pages thrown open to combatants of all creeds, and is not the contest decided by their respective arguments? Is not ample opportunity afforded to see the two sides of the question? Has not Bishop Spalding, one of the glories of the American hierarchy, appeared in its columns as an exponent of Catholic doctrine? The *Arena* is ever freighted with some healthy brain nourishment. It makes the heedless think, and when once thought begins to permeate a man's mind he will more readily contemplate the beauty of rational Christianity—of the Catholic Church. With regard to the action of the RECORD, we may say that the timid go in bands, the brave go in single file.

DURING the month of October the Church confidently implores Mary, the Queen of Heaven, to liberate the Church from her present peril. Confidently, we say, for she knows full well that the same mighty hand which oftentimes has driven back her enemies will one day restore to our Holy Father the independence of which tyrant hands have despoiled him. Lovingly does she call upon her members to remember what a potent influence Mary has exercised upon the destinies of mankind. "Minister and mansinger, troubadour and troubadour, man and bard, have all sanctified their lyres by dedicating a lay to the Mother of God." The philosophic historian Lecky has described her influence upon modern civilization in the following words:

"For the first time woman was elevated to her rightful position, and the sanctity of weakness was recognized as well as the sanctity of sorrow. No longer the slave or toy of man, no longer associated only with ideas of degradation and of sensuality, woman rose in the person of the Virgin into a new sphere, and became the object of a reverential homage of which antiquity had had no conception. Love was idealized. The moral charm and beauty of female excellence was for the first time felt. All that was best in Europe clustered around it, and it is the origin of

many of the parent elements of our civilization." The Boston *Pilot*, which is still what it has always been, one of the most valued Catholic journals in America, calls attention to the difference of treatment accorded to the colored race by the educated Catholics and educated Protestants. It will be seen that the Catholic students of St. Mary's Seminary, Baltimore, acted in the truly Christian spirit which is inculcated by the great Apostle of the Gentiles, who wrote to the Romans more than eighteen centuries ago: "For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call upon Him."

The *Pilot* says: "The Maryland Law School, a few years ago, opened its doors to students without distinction of color. Two young colored men, Messrs. Cummins and Johnson, made the course brilliantly, and graduated a year ago with high honors. Subsequently two other promising colored students, W. A. Hawkins and John L. Dozier, were admitted. If all these young men had not added to the crime of their black skins the further enormity of real talent, perhaps they would have fared better at the hands of their companions of the 'superior' race. As it is, however, the white students of the law, medical and dental departments of the university sent a petition to the faculty protesting against the admission of any colored students to the Law School. The regents have been coerced into expelling Messrs. Hawkins and Dozier, and closing the doors of the institution to all future colored applicants. In honorable contrast to this is the spirit manifested by the students of a Catholic institution in Maryland, St. Mary's Seminary, Baltimore. When the question admitting colored students to its advantages came up, two years ago, every one of the one hundred and fifty white students voted for their admission."

The advantage which Italy derives from having taken the management of charitable trusts out of the hands of the religious orders and having placed it in those of Government officials is well shown by an extract from the bill of expenses sent in by the Royal Commissary who took charge of a charitable institution in one of the Provinces. An anti-Catholic paper, the *Jewish Tribune*, gives the items, which include the following:

Coffee and personal matters.....	Lire 10 00
Services.....	2 00
Meals.....	30 00
Traveling expenses.....	12 00
Loans.....	12 00
Lot amusements.....	25 80
Hat.....	10 00
Total.....	Lire 116 80

The *Tribuna* states that the Commissary lost his hat in a gust of wind. Probably the same gust took away his shoes. He was likely not over well after enjoying his licit amusements, which may have included too much champagne. But imagine such a bill from religious, who are under vows of poverty and obedience.

A new vagary on the matter to be used in the sacrament of the Eucharist has just been promulgated by Dr. Parker, the Congregationalist minister of Brooklyn Temple. He has begun a course of sixty sermons, and on last Sunday the sermon contained one hundred and sixty words when time was called. In these few words he declared that it is high time that intoxicating wine were banished from the sacramental service. He very properly declared himself opposed to the use of the vile concoctions which some have substituted for wine. It is stated indeed that one minister uses *zvedone*, but Dr. Parker says that plain water should be employed. This would be all very well if the sacrament were merely a human fancy; but in this case might it not be abolished altogether? We would not be surprised to hear of some clergymen taking this course, whereas all may follow their own fancies. However, as our Blessed Lord instituted the sacrament with bread and wine for its essential matter, the Catholic Church will always follow the original institution. It matters little what may be the fancy of those who have not the sacerdotal succession from the Apostles, for even if they used the proper matter, it would still be merely bread and wine, and not the true sacrament of Christ's body and blood.

It is stated in Italian papers that part of the legacy recently left to the Pope by the Marquis du Plessis Belliere, will be devoted by the Holy Father to the founding of a college for Maronite students. The Maronite Patriarchate dates from the year 625, when it was instituted by Pope Honorius I, and it includes a large territory in Syria with twelve Archbishopric and Episcopal Sees. There are about 150,000 Maronite Catholics, having a liturgy in Syriac, but which nevertheless approaches the Latin rite more nearly than any other of the Oriental rites. The Syriac, or later Hebrew language, is that

which was the vernacular of our Lord while He dwelt on earth. The Patriarch's See is Antioch, where St. Peter was first Bishop, before he transferred his See to Rome. St. Peter's occupancy of the See lasted nine years. The Patriarch is elected by the Archbishops, and their choice is submitted to the Holy Father for his approbation and confirmation.

NOTWITHSTANDING the affinity between the New York *Herald* and the Irish *Herald*, the *Herald* measures the Chief Secretary for Ireland pretty correctly once in a while. A recent issue of the *Herald* thus describes him:

"He is crazy for government, and governs too much. The true statesman realizes that governments hold the maximum and minimum power—the power to do nothing, and to do a great deal. The wise ruler does nothing, unless the minimum power, allows the people to do as they please until they trespass society or invade the law. The crude, experimental statesman, ever nagging, shifting around and about, poking here and delving there, sees crime in a whisper and sedition in a look—what else but unrest, the unrest which troubles Ireland to day, and has been her bane for centuries?"

The picture is perfect, for it is every day occurrence that Irishmen are condemned to prison now, under Secretary Balfour's regime, for a nod at a pig, a wink, or a cheer for Gladstone or William O'Brien.

MORMON proselytes, chiefly young women, are pouring into New York in a steady stream, and this has been the case for years. A few days ago 150 girls arrived by the steamer Wyoming. They were for the most part Norwegians, Swedes, and Danes, but there were also a number of English and Scotch girls. It is a noticeable fact that the Irish cannot be induced to become Mormon proselytes. As it was suspected that these girls were induced to become Mormons under false pretences, an effort was made in New York to persuade them to change their destination, and a number of ladies entered on the project, but it was found that the girls had fully made up their minds to proceed to Utah, knowing full well the position they are to occupy there. It is a remarkable fact that only in the Protestant countries of the old world can recruits be found for Mormon harems.

AMONG those who attended the Passion Play this year there were a large number of Anglican clergymen, including the Anglican bishops of Southwell and Colchester and Canon Barker of Marlborough. Many English lords were also present. Great admiration was expressed at the simple faith and piety of the people of Oberammergau who take part in the wonderful drama, but it is believed that the play will never be repeated. It was with great difficulty that the Prince Regent was induced to allow its performance this year, as the influx of thousands of strangers has given it latterly somewhat the character of an ordinary show, and it has been taken advantage of by money-making fakirs for the disposal of their wares to such an extent that though the piety of the people in the celebration remains undiminished, the surroundings are now becoming altogether worldly. This has been especially the case this year, and the conviction has become strong that the time has come to cease from the celebration.

WITH characteristic impudence the *London Times*, of the 2nd inst., declares that the Nationalist papers of Ireland are raising a false alarm when speaking of the famine with which Ireland is threatened. It devotes over a column to the subject, and says of the American Committee which has appealed for relief subscriptions from the people of America:

"We can assure this committee of American politicians and journalists that the famine, with which they hope to angle for the Irish vote, has not yet been heard of here outside the columns of Mr. Parnell's papers, and those are not the sources usually resorted to for facts by persons familiar with their methods." Such language coming from the forger of the *Figott* documents will be appreciated at its proper value by the people of America, as it is already by the Liberal press of England. The Liberal press are unanimous in condemning this heartlessness of the *Times*, which can be accounted for only on the hypothesis that it would gloat over Irish distress as it did at the time of the famine in 1848. Irishmen will not readily forget that at that time the *Times* triumphantly declared that "the Irish are going with a vengeance."

An official return which has just been published shows that twenty years ago there were 1000 in the British Army or Navy every 1000 men, 614 English or Welsh 97 Scotch, and 284 Irish. Now the rela-

tive numbers are 650 English or Welsh, 83 Scotch and 145 Irish. Though the percentage of Irish is still greater than their percentage of population, the increasing unpopularity of the service is evident from the great diminution in Irish recruits. This is not to be wondered at while the Government persists in sustaining landlord oppression of the people.

THE Jesuit estates in Canada are not the only property which the Church hold for educational purposes but which was unjustly diverted from its purpose by the British Government. Bishop Moran related recently in his Cathedral at Dunedin, New Zealand, in a discourse on education, a historical fact which discloses another act of spoliation on an extensive scale. When the Bourbons were restored to the French throne after the downfall of Napoleon I, England claimed compensation for the property of British subjects which had been destroyed during the French Revolution, and received from France £500,000. The largest part of this sum, namely £270,000, was for Irish colleges built by the people of Ireland for the education of their children. The rest of the money was paid over to those to whom it belonged, but the money of the Irish Catholics was confiscated and was entirely spent in the building of Buckingham Palace. The Bishop added: "The spirit that enacted this dishonesty still lives, not so much in England of the present day as in the colonies. Here in New Zealand the money we pay for education is entirely spent on Godless schools; no share whatever being devoted to our own schools." It was the same dishonest spirit and hatred of Catholic education which prompted the crusade against the province of Quebec for settling the Jesuits' claims honorably.

THE USE OF TOBACCO.

To the Editor of the *Catholic Record*: SIR—I see that a correspondent has taken you to task for the very mild commendation of the use of tobacco, under certain circumstances, to which you gave expression in a recent issue of the RECORD. Ever since King James issued his "Counterblast Against Tobacco," in which he compared the snuff of the weed to "the fumes of the bottomless pit," there have not been lacking writers who, from time to time, have imitated his example; and it usually happens that one-sided, and sometimes exaggerated statements are put forward in commendation of the use of tobacco. No doubt, certain high authorities can be quoted in support of your correspondent's criticisms; but there is not lacking some very high authority on the other side. The late Dr. Francis Anstie, editor of the *London Practitioner*, in his excellent work on "Stimulants and Narcotics," has a good word to say for tobacco. He classifies it with tea and coffee as "nothing, care-breaking luxuries," and after some paragraphs devoted to the sustaining qualities of cocoa, "the great Peruvian narcotic stimulant," he adds: "Next, perhaps to cocoa, in its power of replacing ordinary food, we must reckon tobacco," (p. 137). He details the case of an old soldier, who used neither tea nor coffee, and whose only food "for a great number of years, consisted in some gin and water, a daily fragment of bread and a few pipes of tobacco," and he adds, "it will be understood that in my opinion the tobacco materially assisted to support life." (p. 37).

The fact is certainly a remarkable one, that, considering the nauseous, disgusting character of this weed, "all the known nations of the world are addicted to its use." Surely it must have in it some element of good, and cannot be wholly evil, or, under the circumstances, its use could not be so general. The eminent medical writer quoted above, says: "The effect of tobacco smoking in moderation, on the majority of persons who are skilled in the use of the pipe, is a marked instance of stimulation, the pulse being slightly increased in frequency and notably in force, and the sense of fatigue of body or mind being greatly relieved. This stimulation most assuredly is not succeeded by depression. On the contrary, the smoker feels lighter and more cheerful, and the pulse maintains its firmness in many cases for an hour or two and even then yields to no morbid depression. Where depression is produced it occurs early and is a sure sign that the small dose is too much for the smoker's constitution and that he had better not smoke at all." (pp. 143-149)

Here, then, we have high medical authority that the moderate use of tobacco tends, in the majority of cases, to greatly relieve fatigue of body or mind, and I think this is all you asserted for it, and that, as a consequence, your remarks were quite correct and perfectly justifiable.

I know among my acquaintances some who claim that smoking a pipe or cigar after their meals favors digestion. It is said to cause increased secretion of the gastric as well as of the salivary glands, and hence the digestive power is increased. Of course, as your correspondent says, tobacco in excess, or its active principle, is a poison. What does that prove? Common salt in great excess is an active instant poison, but that does not prevent its universal use. And what good thing is there, which, being abused, may not become an evil or noxious thing!

Your correspondent deplores the spending of so much money on tobacco or on will call for almost superhuman qualities of resolution and cohesion, if the bias of the Nationalist is not to be broken and scattered. The moment the tenant of any big estate in distressed districts begins paying rents with this American money there will ensue a general stampede, and the cause of Ireland will go back ten years. Now you can see why the Irish leaders view this approaching benefaction with nervous anxiety. They have good cause for apprehension.

Thus I come to think—what is of the greatest importance for the American Relief Committee to realize—that there will be a dead set made by the landlords and the landlord class to get hold of the distribution of this fund. All the social and other tricks at their command wherever English blue blood comes into contact with American credit will be employed to secure this end. If that fails, the whole machinery of the Dublin Cessive Government will be set in motion to bear upon the districts where the relief is distributed, and by evictions, arrests and other harrying processes scare the peasants into giving this money to their landlords. If the American committee stand firm in resisting this effort to control the funds in its distribution it will vastly stiffen the backs of the peasantry in holding up their end of the stick. I have dwelt at length upon the subject, because, by a failure to comprehend these facts, Americans might, out of pure goodness of heart, come precious near to wrecking the whole Parnellite movement. They should remember that the oppressors of Ireland are an incurably vicious and bowless gang of lawyers, agents, barons and minor officials, who stand between the aristocracy and the tenantry, flustering the one and swindling the other, and that they have at their back all the power of the wholly despotic Government to use as they please. They are full of cunning and schooled in schemes for handling what passes for law in Ireland to the benefit of themselves and the plunder of their enemies. They will move heaven and earth to turn this relief into an engine against the popular political organization of Ireland. Americans do not hesitate to resolve that a famine shall be warded off the Irish people, but they are themselves the last to wish that their relief should be the price of a premium upon a relapse of the Irish people into serfdom. To prevent this they must see that distribution is placed in the hands of true and honest men, whose sympathies are entirely with the poor people, and who will know how to resist and prevent any and all efforts to divert the money to the landlords' pockets, or use it as a bribe against the Nationalists.

TOBACCO.
I close by appending the following lines, to which I plead guilty. They were written about ten years ago, and appeared at the time in the *Canadian Monthly*, and may, perhaps, tend to illustrate the fact that in this, as in most things in life, something may be said, without blame, on both sides of the question:

What charm is in thy blackened bowl,
What bliss in thee there is a spell,
Why dost thou rise and stand so tall,
Which bids me turn to thee once more
When I should hurt thee from the door.

Where hast thou been,
Fool weed!
I would that I could give thee o'er:
Thy rans perfume
Pollutes my room;
And yet in thee there is a spell,
Why dost thou rise and stand so tall,
Which bids me turn to thee once more
When I should hurt thee from the door.

No food such arts as thus enslave?
To learn such arts as thus enslave?
What charm is in thy blackened bowl,
What bliss in thee there is a spell,
Why dost thou rise and stand so tall,
Which bids me turn to thee once more
When I should hurt thee from the door.

By Cable to the Globe.
LONDON, Oct. 4.—All other topics of public interest in the British Islands have been dwarfed by the news of how America, with characteristic energy, has set to work to raise money to fight famine in Ireland. Every one you meet talks about it and is moved by it in some way—to wish if he is an admirer of Mr. Balfour's and to joy if he likes humanity better. But Americans are not concerned with the cause of the one or the approbation of the other. They need both be assured upon two points, and upon both of these I have been put in a position to speak with exceptional authority.

First, there is a certainty of an absolute famine in sections populated by fully 80,000 people, and of great distress and scarcity of food throughout a belt of country having 200,000 souls. In some few places the potatoes are already entirely consumed. In most districts included in the former category the supply of potatoes will be exhausted by November 1, and those they are now eating are so bad that dysentery and typhoid, or famine fever, are becoming grievously prevalent. No Irishman's tendency to overstate things can exaggerate the misery and danger of the outlook. In fact, to most Americans the situation cannot be painted in gloomy enough tints to realize the truth, because they cannot know how wretchedly this people live in ordinary years. By a cruel irony of fate, the presents in Denegal have suffered a double blow. Not only are the potatoes and other crops destroyed, but McKimley's Bill has wiped out the major part of the cottage industry which has been planted there during the past decade. In the single parish of Kilarc, where only three weeks of potatoes remain, over four hundred families have been kept from eating during the summer by the labor of their women in spinning linen for the Belfast makers. The passage of McKimley's Bill has put an abrupt stop to this industry, plunging the country into acute despair.

But no more need be said as to the actuality of the distress and the urgent need of alleviation. There is a second point which presses for earnest consideration. This relief fund which generous America is gathering together may prove a great and permanent blessing to Ireland. On the other hand, it may be the worst thing that has happened to her since the Parnell Park murders. In speaking thus strongly I reflect a conviction that among the best men in Ireland, after anxious pondering of the whole question, have arrived and which they will put into words on Monday's meeting of the Irish Parliamentary party in Dublin. You would do these leaders cruel injustice by assuming that they are not deeply moved at the prospective distress and devoutly solicitous that they understand something about Ireland which not all Americans comprehend. They know the history of previous relief funds. There were two of these in 1880, and both simply went into the pockets of smart and greedy Irish landlords. The distribution of the *Herald's* fund was entrusted to Col. King Harman, then a sort of pretended Home Ruler, and later a Tory official. He saw to it that only such tenants as paid their rents obtained relief. The same was true of the Duchess of Marlborough's fund. It all passed swiftly through the peasant's fingers into the coffers of the land agents. Both funds were openly used to break down the agitation against rack rents. Many in America thought Mr. Parnell showed a cold heart because he spoke slightly of these funds, but even these have completely justified his hostility not to the funds but to the manner in which they were distributed. The appearance of the first batch of American relief money this autumn will be the signal for a huge concerted ravenous swoop of the landlords upon the giant wretches to whom the help has been given. This rush will sorely shake and try the strength of the Nationalist organization. There is a marvelous amount of capacity for self-sacrifice in the west of Ireland. I

know no other place in the world where there is so much, but the next two months or so will call for almost superhuman qualities of resolution and cohesion, if the bias of the Nationalist is not to be broken and scattered. The moment the tenant of any big estate in distressed districts begins paying rents with this American money there will ensue a general stampede, and the cause of Ireland will go back ten years. Now you can see why the Irish leaders view this approaching benefaction with nervous anxiety. They have good cause for apprehension.

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Lindsay, October 3, 1890. T. W. P.

THE TOPIC OF THE DAY.

IRISH FAMINE AND THE HOME RULE PARTY.

By Cable to the Globe.
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THE ROOT DOCTRINE OF ROMANISM.

From the Liverpool Catholic Times.

This is what the correspondent of an Anglican journal calls the doctrine of Papal supremacy, and he advises his fellow-Anglicans that in controversy with Roman Catholics they should demand proof of it from Scripture, for, says he, "It is the testimony of ones of devout reason, of the Fathers and of our own articles, that all necessary doctrine must have a Scriptural basis." As this point is often, indeed, continually urged by Protestants of all types, it is worth replying to. The point at issue—the necessity of an explicit declaration of Scripture on every necessary doctrine—is here said to be proved by three witnesses. First, devout reason. But reason would surely say that a living teacher, who could answer questions and resolve doubts, was at least as likely to be selected by God to be the medium of His revelation as a book which could do neither: "Devout reason" means simply Anglican tradition. Next, the Fathers. But when we appeal to these very Fathers for proof that the "root doctrine" of the supremacy of the Bishop of Rome was held in the early ages of the Church, we are met by a cry that tradition is no guide! Besides, do the Fathers say that explicit Scripture statement is to be found for every doctrine we must believe? Which of them? As to the Articles, of course they have no authority outside the Anglican communion. But what do the Scriptures themselves say? They never say, never hint that prophecy, gospel and epistle would or did contain a statement of all truths necessary for salvation. Yet, the whole Protestant case rests on the false assumption that the Bible is the whole rule of faith.

It has been supposed for some time that the oldest priest in America is the Rev. Peter Haverman, of Troy, but it is now ascertained that Father Pierre Point, who is stationed at St. Mary's College, Montreal, is older than Father Haverman by several years. Father Pierre Point was born in France, 7th April, 1802, and was ordained priest 20th May, 1826. He is therefore in his sixtieth year of age, and in the sixty-fifth year of his priesthood. Father Haverman, in eighty-four years old, and he has been over sixty years a priest.

John McCann, father of Very Rev. Dean McCann, of St. Helen's church, died at 286 Dundas street, Toronto, Tuesday 30th Sept., at the age of eighty-six years. He was born in Dublin and came to America in 1834. After remaining a few years in the United States he returned to the Atlantic and spent five years in England. Coming back to America he settled in Brock Township at Vromantory, and lived there until three years ago, when he came to Toronto to die. He was a saddler, and carried on a business for many years in Vromantory. He leaves a widow, one daughter and three sons, besides Dean McCann. The funeral took place on Friday, the 3rd inst.

There are 178 Catholic schools in Scotland with 37,376 children in attendance.