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Dances, operas, and theatrical performances are included among the amusements which are frequently indulged in. On this subject it will be sufficient for us to indicate here the general principles on which the lawfulness or unlawfulness of such amusements is to be judged of. Dances and theatrical representations are not prohibited if they are conducted in thorough accordance with the principles of Christian propriety; that is, if they do not in some way endanger or disregard Christian faith or morals. There are certain dances which do violence to Christian propriety, and which, therefore, should not be indulged in. These are known as round dances, waltzes, polkas, galops, etc. There are also frequently dangers in other dances, which might not of themselves be dangerous, but which become dangerous because of indiscriminate or over-free intercourse which gives occasion to the corruption of morals. In cases of doubt recourse should be had to confessors to know what is lawful and what is forbidden or dangerous.

In regard to theatres nearly the same principles are to be applied. Indecent dramas, whether spectacular or operatic, are unlawful, both in respect to the players themselves and to the spectators. The same is to be said of plays in which religion is caricatured or ridiculed. Parents are, therefore, bound in conscience to take care that their children observe these rules of conduct, and both young and old are obliged to conform themselves to the same rules in their own case.

THE DYNAMITE SCARE.

As we anticipated would be the case, the dynamite conspiracy, the detection of which created so much alarm throughout England, and which gave occasion to the expression of so much indignation against Irish Home Rulers, has so many farcical features about it that there is much reason to suspect that there was no serious or real plot whatsoever in the case.

Edward J. Ivory, who was arrested in Glasgow charged with being one of the conspirators, was arraigned at Bow St. Police Court on Sept. 24, and the prosecuting counsel, Mr. Gill, claimed that Ivory, Tynan, Kearney and Haines left New York in August supplied with money provided by a Fenian organization in New York for the purpose of causing dynamite explosions in the United Kingdom.

Some letters in cipher were produced which showed that there was intercommunication between the supposed conspirators, and that September 15 had been fixed upon for the consummation of the dark design they had in contemplation, but on September 11 Kearney and Haines telegraphed to Ivory to come to Antwerp as they were being shadowed by the police, and the whole business was stopped.

In a letter from Ivory to Tynan the writer accused Tynan of hugging the shores of France too much, and it has been further ascertained that Tynan was simply engaged in boasting in the saloons that he had a great and fearful design on hand whereby he would revenge himself on the Queen and the Czar, and would blow up Balmoral Castle. By such talk he had made himself ridiculous in the Paris restaurants.

Tynan is evidently merely a drunken braggart who would not have been employed as the principal in any real plot, and there is good reason to believe that he was a spy in the employ of the British police, the whole scare having been concocted for the purpose of arousing British sentiment against Home Rule, just as the Pigott forgeries were invented for a similar purpose. This is the more probable, as the Government has declared that it will not demand the extradition of the three men arrested on the continent. They will not ask for the extradition of Tynan, because they "suppose" France will refuse it. Nor will they ask for the extradition of Haines and Kearney, because the extradition treaty with Belgium does not cover the crimes with which the accused are charged. If there had been a real plot the Government might easily have waited until the three accused men had reached England or Scotland, and have arrested them when they would have reached British territory. Their motions were well watched, and were in fact not even kept secret, as the letters interchanged were all addressed to the alleged conspirators by their names, and were thus readily intercepted in the post office by the Government.

It is remarked by the Dublin Freeman's Journal that "There is a curious synchronism between alleged Fenian plots and the necessities of the Union-

ist party, and this timeliness is not their only suspicious feature."

About Tynan's career, too, there are many strange circumstances. It now appears probable that he was not the notorious No. 1 who had an important part in the Phoenix Park murder, but that even then he was a police spy, and his complicity in the murder, boasted of in the book he issued, was merely braggadocio to suit the part he has been all along playing. At the time of the murder he was a well-known volunteer in the 22nd Middlesex Rifles, otherwise known as the Queen's Westminster Volunteers. Even on his recent trip from New York to France, the steamer touched at Gibraltar, and Tynan obtained special leave to visit the fortress. Putting together all the circumstances of the case there is every appearance that the plot is a bogus one, and this is the view taken of it by the Paris papers, which declare that the Czar has been named as one of the parties aimed at by the conspirators, so that the British Government may make it appear that it is the guardian of the peace and safety of all Europe. Whatever may be the result of the investigation now going on, it is certain that the public are of the opinion that the dynamite revelations have much of the character of a great hoax, and very little attention is now paid to them.

EDITORIAL NOTES.

The United States papers contain an account of the return of Miss Cusack, the Nun of Kenmare, to the Church. The Cincinnati Catholic Telegraph states that she is truly penitent for the scandal she has caused. It is to be hoped that such is the case.

The Orangemen of Ridgetown and vicinity met at their lodgeroom on last Sunday and enjoyed what the local paper terms an "Orange Walk" to the Methodist church. We are told that "a most stirring prayer" was offered by Rev. Mr. Haylock, who besought earnestly for a continuance of the divine blessing on the "liberties" secured at Derry and the Boyne. We are further informed that Mr. Philp preached the sermon on the occasion, and that "it was a masterpiece as a presentation of the issues between Protestants and Catholics, delivered in the spirit of sweetest Christian charity."

Mr. Philp deemed the occasion an opportune one to cover the whole ground of controversy between Catholics and Protestants as to matters of religion. His arguments contained nothing new and nothing striking. It was a very common-place presentation of the old, old story, the nursery rhymes of the "Reformation," which have not a leg upon which to stand. We will not weary our readers with an attempt to deal with the arguments advanced by Mr. Philp. We will merely say to that gentleman that were he to procure and read a Catholic Catechism he would be astonished at the breadth and depth of his ignorance of Catholic doctrine. Furthermore, we would suggest to Mr. Philp that were he to discourage these "Orange Walks," and were he to impress upon the brethren the necessity of leading good lives by attending to their own business and allowing their Catholic neighbors to do the same, he would be more in line with the spirit of "sweetest Christian charity."

It is a remarkable fact that Orangemen are in constant fear of losing their liberties, and of having the bibles which they never read taken away from them, in places where Catholics are only about one in fifty of the population. It is a sorrowful spectacle to see educated men endeavoring to spread this pernicious organization, which has about as much reason for existence in the Dominion as the Canada thistle.

A cable despatch from London, dated Sept. 26, states that during the two weeks that have elapsed since Tynan's arrest the burden of proof has increasingly tended towards the conviction that the whole affair is a police rather than a political conspiracy. The result of inquiries is that neither the authorities nor independent research can connect the prisoners with the new Fenian societies in Ireland, nor in the remotest way with any Nihilist or Anarchist group in Europe. The despatch also states that a well-grounded suspicion exists that the money which the alleged conspirators displayed in such abundance came from the English secret service department.

"EX-PIRIENT" Leyden has descended upon Halifax. Mr. Leyden has made one mistake in his advertising business, or, rather, his agent has made the mistake. It is the printing of his

picture. No Bishop in the world would ordain to the priesthood a man possessing such a countenance. To go to the other extreme, we feel assured the managers of a side-show to a circus would never permit a person carrying such a face to announce the attractions to be found inside the canvas. Strange it is that our Protestant friends will give their pennies to such "entertainments" as those furnished by Mr. Leyden; and, stranger still, when they become convinced that such an "ex-priest" or "ex-nun" has been proved to be a preposterous humbug they will patronize the very next entertainment of the kind that comes along. We are astonished that Mr. Leyden has visited Halifax at the present time. It is, as it were, the close season for "ex-priests" and "ex-nuns." Chiniquy and Mrs. Margaret Shepherd usually travel in the winter season, and there ought to be an agreement amongst these people as to the date upon which they may rent churches sadly in need of penny collections. We do not know which is more to be pitied—the graceless scamp who sets out upon a mission of telling lies at so much per hour, or the credulous multitude amongst our Protestant neighbors who will gladly march to such "entertainments" for the purpose of gratifying the baser instincts of human nature.

Mr. LEYDEN claims to have been a priest. Well, we will let another bird of like feather tell us who he really is. The following is an extract from Mrs. Margaret Shepherd's evidence taken in court in Brockville, in 1892, in her libel suit against the Brockville Recorder:

Q. Do you know a man named Leyden, at Q. I know there is such a man.
A. Is he a clergyman?
Q. Not by any means.
Q. Was he connected with your work in any way?
A. No. I believe he is an independent worker, a man who was a Catholic and used to work at the Pilot office as a compositor.
Q. A newspaper?
A. Yes.
Q. Was he a member of what was called the Reformed Catholic Church?
A. There was such an organization made up of Mr. Leyden and the pastor of the church. He was the self-styled pastor of it.

RIGHT REV. JOHN DOWDEN, Episcopal Bishop of Edinburgh, Scotland, arrived at the Windsor hotel, Montreal, a few days ago. The irrepressible interviewer of the daily press was, of course, on hand, and the opinion of the Bishop was asked on all manner of subjects. On the question of education the Right Rev. gentleman expressed sentiments which will prove to be gall and wormwood to that individual who happens to be premier of Manitoba and who has nothing to recommend him to the position save a gigantic stubbornness and an unreasoning bigotry acquired during his residence in the province of Ontario. Touching education the Bishop said:

"But after all, I do not mind confessing that the claim set forward by the Roman Catholics is reasonable. They say: 'We contribute to the taxes; we pay our rates, let what we pay be devoted to the maintenance of our own schools, and we will see that a standard of secular education which will meet all the requirements of the Government is preserved.' I think this is not too much, because, after all, the secular part of the child's education is the part which the State has to concern itself with."

AMONG the things said by Li Hung Chang, his disparaging remarks on the Irish laborers as compared with the Chinese are not calculated to give us a high opinion of the Chinese Viceroy's sagaciousness or truthfulness; but we suppose that being himself a Chinaman he naturally looks at things through Chinese spectacles. He said to a newspaper reporter in New York before leaving that city:

"I say to you that to shut out cheap labor is unfair and against the best interests of your country. By excluding the Chinese and taking the Irish you get inferior labor and pay superior prices for it. A Chinaman lives a more simple life than an Irishman, and the Irish hate the Chinese because they are possessors of high virtues."

The Baltimore Sun takes the correct view of the matter in the following commentary on Li Hung Chang's words:

"It would possibly be difficult to make Li Hung Chang understand that we believe in this country that it is only honest and just to pay living prices for labor—wages that will enable working people to live like civilized human beings, not like beasts of burden. We don't want a tidal wave of Chinese cheap labor, because if it were permitted our laborers might in time be reduced to the pitiable plight of the average Chinaman. The condition of China does not present much temptation to other countries to follow its political or economic practices. In spite of the natural ingenuity and industry of its people, it has made comparatively little progress for many centuries, and pretty much everything in the way of modern development that has been accomplished within its limits

has been due to external pressure or foreign capital. Chinese theories of government have resulted in a nation of cheap men, who are unable to hold their own with even the smaller nations around them."

It is not the Irish who to any especial extent are opposed to Chinese cheap labor but all nationalities alike, and the high virtues of which Li Hung Chang speaks as being the peculiar possession of the Chinese have not been discovered yet, even with the aid of the strongest microscopes.

The definition of civilization given by Lord Russell of Killowen in his address to the American Bar Association is the most accurate, comprehensive, and graphic we have met with. It is as follows:

"It is not dominion, wealth, material luxury; nay, not even a great literature and education widespread—good though those things be. Its true signs are: thought for the poor and suffering, chivalrous regard and respect for women, the frank recognition of human brotherhood, irrespective of race, or color, or nation, or religion; the narrowing of the domain of mere force as a governing force in the world, the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice."

CURRENT events plainly teach us what Catholics may expect if they send their children to the Public schools of Manitoba. A few days ago the cornerstone of a Public school at Selkirk was laid by the Grand Master and officers of the Grand Lodge of Manitoba with Masonic ceremonies. On the same occasion the Anglican clergyman delivered an address in which he said it was most appropriate for the Masonic body to have been asked to lay the cornerstone of a building intended for purposes of education. The "Public" schools of Manitoba are now, and will be for all time to come, just as Protestant as it is possible to make them. Imagine His Grace of St. Boniface being asked to lay the cornerstone of such an institution! or one of his priests being invited to deliver an address on the occasion! Why, if such a thing were to happen, the denunciations of the Orange lodges would be very like unto a blizzard; and, indeed, the Orangemen would not be alone in the raising of the storm.

The ultra-Protestant press of England and Ireland have taken alarm at the fact that a Catholic college is to be established at Oxford to prepare Catholic students to take their degrees in the University. The Duke of Norfolk has given \$65,000 for the founding of the college, and the Belfast Witness remarks that the air of Oxford at best is not congenial to Protestant Evangelicalism. In proof of this it refers to the Oxford movement in and after Dr. Newman's time, the result of which was innumerable conversions to the Catholic Church, Dr. Newman being himself one of the converts. The Witness expresses the fear that "The Roman College and the Roman Chaplain at Oxford may possibly hasten the ripening process for some budding Anglicans and take them over to Rome sooner than otherwise." The Pope has given permission for the erection of the Catholic College, but under the condition that there shall be an experienced and able chaplain who will look after the spiritual interests of the students. One of the Fathers of the Brompton Oratory is to take the position of chaplain.

The case of Turkey in regard to the Armenians remains much the same as it has been at any time during the last two years. The representatives of the six European powers at Constantinople continue from time to time to inform the Porte that they will take important steps to protect the Armenians themselves unless the Turkish Government change its policy of massacre. The Sultan informs the Ambassadors that he has taken measures to have order restored and that henceforth the Armenians will be treated paternally, but the massacres go on without intermission. Then the matter is dropped for a while, as the powers cannot agree to take any steps to prevent the continuance of the atrocities, nor will they permit each other to act alone. There was recently for a while an appearance on the part of Great Britain that she would act alone without reference to the wish of other powers, but it has been judged that such action would precipitate a general European war, and it seems at present likely that the Sultan will be allowed to deal with his Christian subjects according to his own ideas of paternal treatment.

If the fault-finder should spend the time he usually consumes in criticizing others in faithful study of himself, he would doubtless find himself too busy to raise his old occupation.—Aton.

CATHOLIC PRESS.

The *Kalendar* tells this tale: "The wit of our Irish neighbors has always been proverbial, and perhaps the following story is not unworthy of being added to the long list of clever things which most of us on this side of the Channel so often hear quoted as coming from that ready race. An Irish inviolable priest lately followed out the 'cure' at Harrogate, and on leaving his hotel at the termination of the dubious experiment of 'cure,' wrote in the visitors' book the subjoined words: 'I came here for change and rest. The waiter took the change, the land-lord had the rest.'—Catholic Review.

Socialism says to the laborer: "Envy the rich; be discontented; wealth is the best thing in the world; get ahead, justly or unjustly; seek the gratifications of life and be happy here." Religion says to the laborer: "Envy no man; fill the position allotted to you by Divine Providence and be resigned to its will, trying properly to better your condition but not murmuring against God; faith, virtue, and the state of grace are the best things in the world; suffer injustice for Christ's sake, but do no man wrong; practice self-denial and carry the cross and you shall have a crown of eternal life, and 'neither eye has seen, nor ear heard, nor hath it entered into the heart of man to conceive the blessings which God hath prepared for those who love Him.'—Catholic Telegraph.

"The kingdom of God is not meat and drink, but justice and peace and joy in the Holy Ghost." These words were addressed by St. Paul to the Holy Roman Church, which he was subsequently to water with his blood as he had already done with his doctrine. Heretics in all ages have violated this principle, from the Gnostics, to whom the Apostle of the Gentiles referred on another occasion, who "forbade to marry and commanded to abstain from meats," down to the typical American Protestants who think that the chief marks of a "Christian" are abstinence from tobacco, alcoholic beverages, cards, dancing, the theatre, and other things which are entirely devoid of any ethical character whatever.—Catholic Progress.

It seems Li Hung had a grievance against the Irish which he spitefully tried to gratify in one of his subsequent interviews. When visiting the Union League Club in Brooklyn fifty of the finest policemen on the force were detailed to guard the entrance. When the distinguished foreigner was ready to alight, his sedan chair was brought up to the door of the carriage and four splendid officers were called on to carry it. One of them was Officer Michael O'Brien. He refused peremptorily "to carry the Chinaman." His sergeant suspended him, but his captain, who was present, returned him to the ranks immediately, as he admitted that the service the officer was ordered to perform was unusual and degrading. The example set by the Brooklyn policeman was followed in Washington, where they were obliged to hire Chinamen to carry the big heathen.—Western Watchman.

A recent number of the *Methodist Review*, of London, contains an article on "The Bulwark of Protestantism," which must be discouraging for all who like to think of Germany in that capacity. The writer of the article declares that the German Lutheran Church is out of touch with the masses, and that the breach is growing alarmingly wider every day. Catholicism, on the other hand, is making giant strides, mainly as a result of the increase of Catholic associations, congresses and newspapers. In 1890 there were in all Germany 124 Catholics periodicals and newspapers; in 1890 the number went up to 263, and to-day it has reached 305. This is a striking illustration of the fact, otherwise abundantly visible, that the spread of education and consequent growth of intelligence are favorable to the true Church.—N. Y. Freeman's Journal.

If every parish had a circulating library of even one hundred books and the members of the congregation were trained to use it, what would happen? 1. Every Catholic would in the course of two or three years have read one hundred useful books, whereas now the eight millions above the years of discretion will not average one useful Catholic volume in the same period.

2. Catholics would know more about their faith than they will ever know as the majority of them who go to early Mass so as not to hear a sermon are among those who rarely visit the tribunal of penance, and who have no use for a Catholic newspaper.

3. By a contribution of 5 cents a week from every family in the parish, the one hundred books would soon grow to be one thousand. And what a feast of nourishing stories, what a storehouse of truths, what a granary of good thoughts, what an arsenal of arguments, what a collection of histories and biographies could be gathered together in one thousand volumes!

A beginning, 5 cents a week, and good will on everybody's part are the only requisites. The hardest to get is the good will. Yet it costs nothing. And it can be gotten by those who will to have it!—Catholic Columbian.

The Catholics of any nation are and must be its chief reliance in times of trouble and disaster. Here in the United States they are the very heart of the people, coming, as they do, from all the races out of which it is compounded, and being more closely

bound up with the traditions of the land than any class of sectarians. Because they put God first and foremost their loyalty must necessarily be more intense and solid than that of any class in which self-interest reigns supreme. Catholics are to-day the standard bearers of the cause of religious liberty, the most ardent champions of racial equality and of a free and impartial educational system, and stand as the representatives of reasonable and moderate opinions on the amusement, liquor, tobacco and Sunday questions, as against the fanatics on the one hand and the lawless and vicious on the other. Every enemy of the Church is just so far an enemy of his country, and a foe to human happiness and popular liberty.—Church Progress.

Those who know the paper might be led to suspect that an article on "Patchwork Character" appearing in the columns of the *Independent* would be a chapter of autobiography. But such is not the case with Rev. Dr. Theodore L. Cuyler's essay under that caption in this week's issue. It is a production that breathes a true Christian spirit and contains several thoughtful suggestions. After dwelling at considerable length on the character of Christ's work and mission, he thus concludes in reference to what should be the true Christian character:

"With such a complete and comely robe offered to us, why should so many professors of religion be content with a life that is only a bit of shreds and patches? Certainly no scroffer and no worldling is ever so charmed with them as to come and say to them: 'Where did you find that? I want something like it.' Inconsistent Christians only disgust the people of world, and lead them to say: 'It is that Christianity, I don't want it; my coat of character is as good as that, or better.' A bad fabric is made none the better by the patchwork of public prayers or pious professions. A new heart work, an entire renovation of the warp and the woof of character, is what God requires. A deep *reconversion* is what many a Church member needs. And what a new power and beauty and irresistible influence would go forth from all our Churches if we were all freshly clad in Christ Jesus!—Philadelphia Catholic Standard and Times.

A strong historical testimony for prayers for the dead is furnished by the practice of the Hebrews, religiously kept up unto the present day among them. Last week in Boston the service for the dead was an impressive event of the celebration of the Day of Atonement at the Temple Adath Israel. Before this day cards are sent to every member of the congregation, bearing these words in Hebrew:—

"God forgive the sins of the deceased. Remember the dead," and in English this request: "Dear Sir—Please have the customary prayers offered at the next memorial service in memory of the departed members of my family."

The recipient writes on the card the names of departed relatives, the cards are duly returned to the Temple, and at the proper service the Rabbi reads the names aloud, and then offers prayers for the repose of the departed souls, the congregation rising meanwhile and praying in silence. This is not unlike what is done in all Catholic churches for All Souls' Day. One of the strong Scriptural arguments brought forward by the Catholic Church in favor of prayers for the dead, is found in Chapter xii, Second Book of Machabees, where Judas, the valiant commander, sends to Jerusalem twelve thousand drachmas of silver for sacrifices to be offered for the repose of the dead, slain in battle; thinking well and religiously, as the Chronicler says, concerning the Resurrection. It is true that Protestants count the Book of Machabees as apocryphal; but they cannot treat lightly the historical value of its testimony in favor of a faith and a custom well grounded in Israel for ages before the advent of Him who came not to destroy the law, but to fulfill it.—Boston Pilot.

Knights of Pythias.

The Supreme Chancellor of the Knights of Pythias in his annual report at Cleveland recently said: "The Catholic question has in some localities materially affected us; and he very sensibly adds:

"For a month or two after the propaganda to the effect that the sacrament should be refused by the Catholic Church to all who retained membership in this and certain other orders, there was much agitation—it is a question that does not need discussion upon our part. Our position is well defined, and it is a matter to be disposed of entirely by the individual members who belong to the Catholic Church. The result of this, no doubt, has been a considerable loss of membership. I have found in a number of the States where the Catholic membership was large that we have been visibly affected by reason of it. Of this I do not complain. Number of the order should be censured for following the dictates of his own conscience, but he should stand upon one foot or the other. Under this edict it is impossible in good faith for him to stand upon both."

This is very good advice to those so-called "liberal" Catholics who claimed that allegiance to both Church and this society was possible at one and the same time. Some of them in the very city where this report was read made much ado about the decision of the Church; but they should now not try to stand upon both—"for 'it is impossible."