

ism to lower that standard, finds itself in a perilous position. Its defenders can see defeat. This is very frank to the future the same as that the Protestant will gradually become and that the final decision will be carried on by the Catholic Church and the Jesus Christ of Latter Day two extreme wings of the Messing Christianity. It is likely, however, that Moral go the way of the other outside of naturalism," says le, who has just come from religion now, and they are of their young folks. There one victor in that final dis-

HOPE GLENNON, at the national of the Knights of Columbus, assembled in Mobile, Ala. a splendid address which deeply into the hearts of that excellent order. tutation of the United States, a guarantee of religious liberty, time had come when no set would array themselves against citizens because of their religion. Grace urged the Knights to every cause that is noble, peaceful above party and extending irrespective of race or creed, mandated justice that they them-mand. A grand expression and just what might be expected of that Church which in out of season, preaches truth and charity to all mankind, advice will be followed by the we have no manner of doubt, but spoken the words that de- their procedure. Would we could name of all societies outside the In Canada as well as in the States, we have some whose is to keep Catholics in the and wherever possible. We have war where a Protestant as such a denied a public position in here Catholics form a majority people.

HOUSE OF LORDS is getting into humor again and the time is coming when they will either be overruled or mended. Lord Lans- is fearful lest this may be the if the budget of Mr. Lloyd is rejected. This noble person- id dearly love to kill it, but he is the consequences. About one peers attend the sessions of the of Lords more or less regularly, re are four hundred more who are ornamental and detrimental. They in full force, however, when a measure is up for consideration ously march in line with the "The noble and wealthy gentle- very wroth because the new calls for an additional tax from who are best able to bear it, name- class to which the noble lords "To show their patriotism and love for the Empire, they wish to denounce built by the dozen and any raised to a German standard, intend that the pennies of the poor pay the bills. Verily the House as, as at present constituted, is a of socialism. The claim of of the members to distinction has the royal favor only.

GENERATION since the ex-priests and as, or at least those who call them- such, and many of whom are sail- der false colors, could easily find to the pulpits of non-Catholic inuations. The public halls knew too, and invariably one or more chers might be seen on the stage, giving the performance their enance and approval. A few weeks in Motherwell, Scotland, much bad ing was engendered by the appear- of some of those no-popey orators, es of disorder resulted and now the minded citizens are beginning to up the situation. The Glasgow id truly says that "what is required, addition to the firm enforcement of law, is that the heads of Protestant ches in Motherwell should take not merely to dissociate themselves the kind of Protestantism that is in- guishable from rude intolerance, to visit it with public censure." ily we now rarely have occurrences is kind in the Dominion of Canada. estant ministers as a rule have be- disgusted with the "brand snatched the burning." They recognize him fraud who is playing upon their ility.

THE REV. JOSEPH HOCKING, whose nature, we regret to say, finds place some of our Canadian Protestant icles, appears to be getting into ible in England. In one of his lec- es he stated that crime, cruelty and rage obtained in monastic institu- s. He is very careful not to specify particular monastery. The editor the Catholic News challenges the gentleman to make a specific charge

so that investigation might be held. It is not likely, however, that particulars will be given, because Mr. Hocking is known to be a slanderer of the blackest type. While he wears the livery of Christianity he is engaged in the work of the enemy of mankind. If he does not make good his assertions the editor of the Catholic News states that he will have him branded as a poltroon. The wonder is that such men are recognized by our separated brethren. The no-popey lecturer is in the business just for the same reason as the man who makes the announcements at a circus side show. He wants to make money.

AT THE CONVENTION of the American Federation of Catholic societies held recently at Pittsburg, Prof. J. C. Monaghan attacked the Socialists, and we are told that his remarks created not a little enthusiasm. He said that Socialism is a mark of disloyalty to the republic. "We want no revolution," he continued, "but we want evolution under the law, men who have achieved success did not waste their time with lamentations, like some of our Socialists to-day. If the Socialists would look more for opportunity than they do for a chance to stir up discontent, they would be more worth while." In the dominion of Canada we have a small contingent of those misguided men who are made to believe that they can get something for nothing. Around us the door to prosperity is open to all. This is a country of workers. And those who no not work, either with their brains or their hands, cannot expect to reach the goal of prosperity. Were the Socialists to obtain all they want it would not be long before the last stage would be worse than the first.

EVEN IN the faraway Philippine Islands there is a disposition on the part of some newspapers to be unfair to Catholics. There are newspapers, says the Philippine Catholic, appealing to Catholic patronage who, with unblinking effrontery, make no scruple at intervals of attacking what the true and sincere Catholic holds as dear as life itself. This cap fits some of the Toronto dailies. That city, we are well aware, contains a vast number of people to whom ridicule of Catholics is most agreeable and there are a couple of dailies who pander to this vile spirit. It is cowardly in the extreme. The curious feature, however, is that some Catholics are found supporting them, either by way of subscriptions or advertising. They do not show a bold front and resent the insult. Hence the editors treat them with contempt and continue the practise of reviling their faith. There is nothing that will so quickly bring an anti-Catholic writer to his knees as cutting off the supplies.

THE ANTIGONISH CASKET draws attention to the fact that the Americans are in the habit of dreaming about the decadence of England while their own decadence has been going on at a rapid rate through race suicide. "The average of children in New York city," says our contemporary, "is one child for every ten persons." The editor also calls attention to other deplorable conditions prevailing in some of the large American cities, and claims they are as bad as in any over-crowded city of the old world. The democracies of the old world no longer look to the United States, but to New Zealand, Australia and Canada, says the Casket. We should not, however, shut our eyes to conditions at our own doors. We have no reason to be proud of some parts of our Dominion so far as morality is concerned. Statistics tell us that the boastful Province of Ontario has a lower birth rate than any other country in the world save one.

WE HAVE been informed by a clerical friend that many a time he has been pained to notice the absence of prayer-books in the hands of some of the young men and young women in his congregation. His parish church however, is not alone in this matter. A few may be found in almost every church in the country. They are for the most part the young people who have received very indifferent Catholic training in their homes. In the church their thoughts still belong to the world and they feel relieved when the priest leaves the altar. The world has their affections and they fly to it again with joy at the first opportunity. Every head of a family should see that the children are provided with prayer books and beads. Indifference in this regard unusually generates the bad Catholic.

THEY HAVE a Catholic Truth Society in Ireland which promises to have a career of usefulness. Over half a million penny Catholic booklets have been circulated. It is to be regretted, however, that they have not yet obtained that degree of earnestness, perseverance and sacrifice in this undertaking which is observable amongst the Catholics of England. Of course conditions are not the same. In Ireland the Cath-

olics form the majority of the people; in England they are but a small minority, and are compelled to fight in self defence all along the line.

IT WAS a beautiful tribute which that great American, Dr. Oliver Wendell Holmes, paid to the Catholic Church when writing his experiences in the Eternal City. Of his visit to St. Peter's he says:

"I listened to the music as it died away. Standing, as I was, behind a massive pillar, which obscured my view, I caught the words of a sermon pronounced in faultless English, and moving forward to catch a view of the speaker, to my astonishment I beheld in a pulpit of St. Peter's a full-blooded negro preaching the Gospel of Christ, and I said: 'Nowhere else could I have witnessed such a scene but in the Catholic Church.'"

WE GLADLY welcome to our exchange list The Western Catholic, published at Vancouver, B. C., the first number of which appeared on the 11th of August. Rev. W. F. McCullough, O. M. I., is editor and Mr. A. G. Bagley business manager. The paper is printed neatly on good paper; the selections are made in good taste and the editorial articles of a high order. We trust our British Columbia contemporary will have a successful career.

Hon. Frank Oliver says a good class of immigrants are coming from England and Scotland, but Ireland continues to send the bulk of her sons to the States. Why not have Hon. Charles Murphy look into this?—London Free Press.

The Hon. Charles Murphy is powerless in the matter. The dominant partner in the United Kingdom should look into the cause.

IRELAND AND ITS PEOPLE.

Sir Hugh Graham ought to re-organize his Irish office. The letters which come to the Montreal Star from Ireland betoken the anti-Irish West Briton, loaded with a very pronounced antagonism toward the people amongst whom he is living. We commend the following article taken from our excellent contemporary, the Casket, to the attention of Sir Hugh:

The Montreal Daily Star is in the habit of publishing letters from correspondents in the British Isles, its "London Letter," and the one "Frauld Scotia," are usually lightened and quite interesting; but its "Irish Letter" often contains cheap stuff, some of which is calculated to put the people of Ireland in a bad light as compared with the people of England and of Scotland. We have not been following those letters closely, but we believe, judging from specimens of them that have been brought to our notice, that what is said of them is in the main correct. Irishmen very naturally would prefer seeing The Star omit its "Irish Letter" entirely to publishing news items which are liable to give a false impression of their country. Any attempt to create such an impression even though it be unwittingly made, is doubly irritating in view of the fact that Ireland, instead of getting credit for her high morality, has been foully maligned, in the past, by b. gots, who are always ready to play the Pharisee where Catholics are concerned, and thus see the mote in their neighbor's eye though blind to the beam in their own.

We hold no brief for Irishmen; but a few facts and reflections, from Protestant sources, may prove interesting to our readers, especially to those of them who feel indignant at the gossip dished out for their instruction and entertainment by The Star's correspondent in Ireland.

The Encyclopedia Britannica, ninth edition, in its article "Ireland" (table No. 14), shows the number of "more serious offences" in Ireland as compared with equivalent numbers of the population for Great Britain in the year 1878; Ireland, 3,842; England, 4,797; Scotland, 6,487.

The Cheltenham (English) Examiner, May 16, 1886, says:

"Death sentences are eight times greater in England than in Ireland to equal numbers of population. London, equal in population to that of all Ireland, has double the number of indictable offences. Rural crime is also shown to be greater in England than in Ireland for the same population—England 597; Ireland, 357."

"The proportion of crime," says the same writer (a Presbyterian) "is not only greater in Britain than in Ireland but it is also of a more brutal character," and he adds, what Mulhall also observes: "Agrarian crime, for which there is a pretext that is wanting this (English) side of the Channel, is included in the list given for crimes in Ireland."

Mr. French, agent to Lord Lansdowne, bears this testimony:

"There are ten times as many murders in England as there are in Ireland. The Irishman murders for money; the Englishman murders for principle. The Irish convict is not necessarily corrupt—he may be reclaimed. The English convict is irreclaimable" (Journals, etc., 1868, vol. II, pp. 130, 221, 222).

James Anthony Froude was no lover of Ireland or Irishmen. He wrote a good deal to discredit and malign both. Father Tom Burke, the great Dominican orator, went to New York to reply to him. And he did reply to him in a manner that caused the famous historian to hide his head. Yet this same Froude in his fifth lecture delivered in New York, in 1872, said:

"He did not question the enormous power for good which had been exercised in Ireland by the modern Catholic priests. Ireland was one of the poorest

countries in Europe, yet there was less theft, less cheating, less house-breaking, less robbery of all kinds than in any other country of the same size in the civilized world. In the wild district where he lived, they slept with unlocked doors and open windows, with as much security as if they had been . . . In the last hundred years, at least, impurity has been almost unknown in Ireland. This absence of vulgar crime and this exceptional delicacy and modesty of character were due, to their everlasting honor, to the influence of the Catholic clergy."

THE BARCELONA RIOTS.

ACCOUNT BY A NUN.

We give below in translation two letters received from the Reverend Mother of one of the two houses of the Little Sisters of the Assumption at Barcelona at the Mother House in Paris:

While we were at our reading these maddened people came and summoned us to open to them. We at once flew into the chapel and surrounded our Lord. They tried to force the door, climbed up to the windows, firing on us and wrenching off the bars. On this, dear Mother, in spite of my unworthiness, I opened the little door of the tabernacle and brought away our adored Jesus. All our little Sisters followed me on through the back door of our safety. Sister Mary of the Assumption carried the sacred vessels; Sister Dolores took hold of the bell. Arrived in the garden we saw a lot of men striding on the wall; we gave ourselves up for lost, but they were friends, who in a couple of minutes helped us all to escape. I never once let my precious words out of my grasp. I don't know how they pulled us over the wall, but not one of us was hurt. Four of us were hauled over at one end, four at the other, and there was besides an invalid Benedictine Sister who was under our arm. Our neighbors were, without a single exception, truly admirable. We were taken to a house across the road before we were brought together. Arrived there, I placed my precious burden on a chest of drawers, and we all gathered round it. Before it was put off our habits so as not to compromise our friends. The several families supplied us with dresses worn by the working-classes. All this time our sweet little convent was a prey to fire and pillage. But so much the worse for those maddened people! We thus resemble the more closely our Saviour, and, if it were not for the outrages offered to religion, we should be thankful to religion, we should be thankful for this special grace! In our safety our thoughts went at once out to our dear Sisters in Monaca, and a man belonging to the Red Cross Society went, at the risk of his life, to tell them that Jesus and His little servants were safe. On his return he informed us that nothing had yet happened to them. I hope they will soon attempt to come out here to us. There are barricades everywhere. Our next thought was to send word to the presbytery that the reserved Sacred Species was with us. The answer brought back was that Santa Madona, the parish church, had been burnt down. The smell of burning reaches us here from our little town.

5:30 p. m.—We have been obliged to separate: each one has gone off with the family where she is to lodge. Our former patients came in search of their eremitas (eremites), happy (as I find an opportunity, unique of its kind, of praying their gratitude. None but gladly exposes himself to send me news of their respective changes, if they cannot bring it themselves.

How heartbreaking it all is! We had not time to bring away our office books and our rosary is our sole means of prayer.

To-morrow morning, if it becomes necessary to do so, we will consume the Sacred Species.

But, dear Mother, when indeed will you come to know all this? The postal and telegraphic services have ceased to exist. If it reaches you, kindly inform our families of our salutary condition, and postages to them, all my Sisters have been truly valiant; not once has their courage failed. One and all were ready to lay down their lives before the tabernacle. Only when He left the premises did they leave to follow Him.

I am now left only with Sister Marie-Dolores. The ciborium is on the chest of drawers with a small lamp burning before it. We are watching before Him and He is watching over us.

Good-bye, dear Mother! We have at this moment nothing to envy our Sisters in France. They expect a terrible time for a bombardment; but as the good God wills. This morning the game in haste to us to give us absolution. Our confidence is in God. At the present moment they are cutting one another's throats in the streets. My God, what sins can men commit!

12:30 a. m. We are anxiously looking out for the morning to every risk to go in 4:30 we propose to Monaca. It is believed that at that hour everything will be quiet. Yesterday evening all these poor people shared their bread with us. When we came to think of all that has happened, we cannot help seeing something miraculous in it; one moment of delay, and we should all have been massacred.

Oh! my dear Mother, I leave this letter in the hands of our good Angel. Bless us in the manner that the Carmelites of Compiegne were blessed before they were martyred. Oh! I can assure you that God in His goodness gives us the necessary strength at such an hour. May His name be blessed for ever!

I cannot bear to think of it all! To-morrow we will carry Our Master to Monaca, at least, I hope so.

Dearest Mother, in parties of three we got here to Monaca at 4 this morning after passing over the barricades

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and witnessing the smoking ruins of churches. Oh! what a terrible carnage, has there been! Yesterday five thousand persons were killed. We are still disguised as workmen. You can picture to yourself the joy of our meeting! Our dear Sisters here have not yet been molested, but all night long they had to be on the watch. At 11 last night Mother Marie C. administered Holy Communion to her Sisters, and this morning I did the same with my Sisters. It will be, perhaps, their last Communion. . . . The portresses were everywhere on the quai. At about 9 o'clock people came to tell us that we were passed on to four or five different families, as the first we went to were afraid of being compromised. . . . At present we are all dispersed. I am, together with Sister Mary St. John of the Assumption, with a very poor family. We are like Our Lord, who had no place to lay His head. Of our little convent nothing remains. Everything has been destroyed by fire. Even the trees have been rooted up and hacked to pieces. Our lovely altar, our white virgin, the monstrance, the chalice, the relic of the true Cross have been vilely desecrated! The whole crowd came to loot; it was horrible! At 8 in the evening they returned to complete their work of destruction. What was still standing was pulled to the ground. And that odor of burning that reached us as the gleams from the flaming ruins lighted up our sad countenances! Our own preservation is a miracle to us. But, dear Mother, you perhaps have heard nothing of all these never-to-be-forgotten events of the afternoon of the following day. I have written you two letters; wonder if you have received them? And will you receive this one? They say that railway communication has been interrupted and the telegraph wires cut. There is even no gas. We are all feeling worn out, but we are full of courage, and if it were not for the handful of Gas which animates them, we should have reason to be contented with our fate. Up to the present nothing unusual is happening at the Monaca convent, and as for ourselves, we are like prisoners in the respective houses assigned to us, with nothing at all to do. All the eighteen in our household of God which animates them, we should have reason to be contented with our fate. Up to the present nothing unusual is happening at the Monaca convent, and as for ourselves, we are like prisoners in the respective houses assigned to us, with nothing at all to do. All the eighteen in our household of God which animates them, we should have reason to be contented with our fate. Up to the present nothing unusual is happening at the Monaca convent, and as for ourselves, we are like prisoners in the respective houses assigned to us, with nothing at all to do. 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