THE GUNPOWDER PLOT.

Interesting Lecture. London Catholic Times.

The usual monthly meeting of the Guild of Our Lady of Ransom was held on Sunday night in St. Joseph's schools, West Hartlepool. There was

schools, West Hartlepool. There was a large attendance.

Mr. J. Caden, who presided, said a paper, entitled "The Truth about Gunpowder Plot," by Mr. G. B. Butler, D. R., would be submitted to them. He regretted that it was quite impossible for the essayest to attend owing to illness, which had been long They were glad his conand severe. They were glad his condition had improved, and they earn estly hoped his progress towards re-covery would be speedy. He had pleas-ure in calling upon their esteemed curate, Father Savory, to read Mr. Butler's paper. The writer said during the forty-five years that Queen Elizabeth occupied the throne her Catholic subjects were the victims of terrible persecution. Hundreds of priests and lay men were subjected to every conceivable torture, and even put to death. Upon the decease of the Queen, considerable doubt existed as to who would ascend the throne. The Privy Council gave their adhesion to James, and his accession seems to have given general satisfaction. The Catholics especially were gratified at the choice made, and looked forward with hopeful anticipation to an early change their condition. They certainly deserved some consideration at the hands of the new monarch, for they had suf-fered a great deal by their espousal of the cause of his mother, the unfortunate Mary Queen of Scots. At an early date the Catholics approached His Majesty with a humble petition, asking for the toleration of their faith. "We request," they said,
"no more favor at Your Grace's
hands, than that we may securely profess our religion; the free use of this religion we request, if not in public churches, at least in private houses if not with approbation, yet with tol eration, withort molestation." more notable members of the Catholic body were summoned by the Royal command to Hampton Court, when they were apprised of the King's decis-'to exonerate them from the fine of £20 a month imposed by the statute of £20 a month imposed by the statute of Elizabeth as the penalty of recusancy, and that they were to enjoy this grace and relaxation as long as they kept themselves upright in all civil and true carriage towards His Majesty and the State without contempt." Though these concessions did not come up to the expectations of Catholics, they were nevertheless regarded as fairly satisfactory. The writer said there were indications of a desire on the King's part to keep the promises which he had made, but he was a weak-minded and selfish man, and became too much engrossed with the wealth and honors that surrounded him to think of the amelioration of his subjects. His ministers and advisers were men who cared little for religion, and never did they miss an opportunity of showing their intense hatred of the Church and its members. At about this time a mysterious conspiracy came to light. It had for its object, it is surmised, the dethroning of James and the setting up of Arabella Staurt in his stead. At best, this is mere conjecture. Sir James Mackistosh a Protestant historian, does disposed persons, and even went so far the disposed persons are disposed persons. not hesitate to affirm that it was more they pointed out, could be done withfor the "establishment of a general out suggesting anything that would be likely to arouse the slightest susspirators had time to carry out their evil designs one of their number, it is supposed, divulged the secret, with the result that all were arrested tried. self-interval and time to carry out their evil designs one of their number, and the color is believed by the color of their number, and found gailly of high treatment produced in the advice of Garnet, the approximate the color of the colo

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credit be it said, the great majority of Catholics bore their sufferings with trustworthy fortitude, and it is but just to say that the forbearing spirit thus shown was in no small degree due to their obedience to the good councils of their ecclesiastical superiors. Over six thousand were dealt with for this socalled crime alone. A person of good family and ample means, named Robert Catesby, suffered much during these times. In his younger days he conformed to the Established Church. He was then notorious for his dissipation and extravagance. He ultimately returned to the faith of his forefathers, and he seems to have been filled with the one desire of rendering some service in the way of relief to his co-religionists. We are told that "he mixed himself up in one or two political intrigues, with this end, during the reign of Elizabeth, for which he was fined the sum of £3,000." The harsh rule of King James filled him with the determination to renew these attempts. He conceived the bold idea of blowing up the Parliament house with gunpowder "at a moment when the King, Lords and Commons should be all assembled there." He communicated his scheme to one, Thomas Winter, an intimate friend, who was shocked at so base a proposal. But Catesby was not to be deterred in carrying out his designs, and when his friend advised him to abandon the step which he had set his mind on taking, regardless of the consequences, he retorted that it would be a perfectly justifiable act as "compared with all the cruelties that had been exercised during so many years upon themselves and their friends." By exhorting him to reflect

for a moment upon the sufferings borne by their forefathers, he not only succeeded in dispelling the objections of his friend, but managed to win his sympathies, and afterwards found in him a ready and willing confederate. Before two months had elapsed, three others were confided with the secret, viz., "Percy, a distant relative of the Earl of Northumberland; Wright, his brother-in-law; and Guy Fawkes, a soldier of fortune and of great personal courage." All five took a solemn oath not to divulge the plot. They secured lodgings close to the Parliament House, and no time was lost in developing their plans. By February, 1605, five other persons were admitted to a knowledge of the plot under similar pledges of secrecy, viz., Catesby's servant, a Catholic gentleman named Keyes, Winter and Wright—brothers of those already concerned in the conspiracy, and another of the name of Grant. A few amongst name of Grant. A few amongst them had some misgivings "as to the lawfulness of the enterprise in which they had embarked." They were agreed so far as the King and the destruction of his ministers were concerned, but they could see that there would also fall victims to the plct "many others against whom they had no cause of complaint, who had done them no injury, but, on the contrary, had used their best endeavors to mitigate the severity of the penal laws, and, perhaps were bound to them by ties of friendship or of blood." They showed some reluctance to taking part in any act that would involve the destruction of those welldisposed persons, and even went so far

all participation in the crime," the enacting of laws of increased severity against them was early proceeded with. He claimed that the paper contained a fair and impartial account of Gunpowder Plot. The particulars given, he thought, proved conclusively the utter absurdity of the charge so frequently dinned into their ears that their holy Church is mainly rethat their holy Church is mainly responsible for the attempt to blow up the Parliament House, which a few silly men sought to accomplish on the 5th of November, 1605. Knowing with what promptitude the head of the English Catholics denounced the plot as something detestible and odious in the sight of God, and also the celerity with which of God, and also the celerity with which the King made it publicly known that "absolved the great mass of his

some, while being just to the many whose spiritual interests you safeguard, and are compelled, by virtue of your office, to safeguard, should the performance of imperative duty involve you, at any time, in what is painful, your pain is shared by those to whom you have a right to look for sympathy and condolence, and to whom you do not look in vain.

In your watchfulness over the spiritual interests of those entrusted to your care you have brought hitherto many orders of men and women who devote themselves to works of charity, religion and education.

The financial difficulties—excuse the allusion to them—which existed at the beginning of your episcopate, and which demanded such rigid ecoromy in your household as to preclude hospitalities, even, which are usual, have happily in great measure passed away; yet while these self-denials were being exercised there advanced steadily lowards completion the magnificent edifice in which we are this evening assembled, which is an important and imposing additting to this city's beauty, and bears evidence of the piety of her citizens.

At the time of your consecration the prayed and Multos Annos was invoked in your regards; and now, after twenty years, Ad Multos Annos is still the fervent supplication of Your Grace's devoted and attached diocesceners.

Both addresses were received with repeated applause.

Both addresses were received with re peated applause.

of God, and also the celerity with which the King made it publicly known that the "absolved the great mass of his Catholic subjects from all participation in the crime, "can it be at all wondered at that we should feel indignant when we will be the subjects from all participation in the crime, "can it be at all wondered at that we should feel indignant when we will be trachery and Pojish tyranny," "The secret contrivance and helith malice of Pojish conpirators." Enomies that delight it would be subjected to the contribution of the contribution of Pojish conpirators. "Enomies that delight it would be subjected to the contribution of the contribution of the contribution of the point is the contribution of the point of the contribution of the contribution of the contribution of the prisonal consecration. Catholic and of the contribution o

wished to say how deeply they all sympathized with His Grace—how sincerely they congratulated him on the twentieth anniversary of his consecration and how ardently they prayed that it might please a benign Providence to enable him to celebrate his golden wedding on the fiftieth anniversary of his Episcopal consecration. (Great Applause.)

AFRENCH MINISTER SPEARS.
Hon. Mr. Nantel said that Mgr. Fabre had placed the hope of his administration in kindness, and it was certainly not without great sorrow that this kind father had been compelled to strike a few rebellions children. How such a pastor could ever have become the object of civil prosecution was the secret of persons who needed temporal assistance as badly as spiritual help. The Archbishop had acted within the limits of his authority, and so much the worse for those who had hoped to raise a storm, if they found themselves in danger of perishing on the breakers. The clergy had always followed the course of pacification. They had devoted themselves to building institutions which had perpetuated the French race on the continent. They had been the apostles of colonization, of agriculture and of railways. The respect of authority was the foundation of the Catholic Church, and it was their imperious duty to defend the hierarchy when it was attacked. The Bishop should be free to direct his flock. They knew where the clergy had led them, and they might presume where the sophists, who wished to run the Church, would lead them from the results which their doctrines had produced in Europe—anarchy and social ruin.

Hon. Horace Archambault, Mr. Philippe Demers and Mr. Decarie spoke in the same strain.

Mgr. Fabre then again returned his thanks, and the proceedings appeared to be at an end, when the audience insisted upon a speech from Hon. Mr. Taillon.

The Premier raid that he would have to express his sentiments in the court when defending the Archbishop. He would say, however, that those good people who felt measy because the Catholic Swere oppressed by the Church w

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