



FROM THE EMERALD ISLE.

Rev. Bernard O'Reilly, D.D., in the New York "Sun."

The Work of the Nationalists—The Irish Hierarchy's Confidence in Parnell—A. M. Sullivan's Tomb in Glasnevin—Successful Irish Schoolers.

DUBLIN, Nov. 1.—The Nationalists take no direct or active interest in the present struggle between the English Liberals and the House of Lords; the peers are all landlords, the hereditary oppressors and lawmakers of Ireland. Everything which can throw credit on this body, diminish their prestige and influence, take away from their prerogative and power, or tend to their final destruction, cannot but be welcome to the Irish heart.

What impresses me most as I move about among the people, as I talk with the clergy, the landed proprietors, and the educated classes, is the intense earnestness which animates all those who are seeking for Ireland the great boon of self-government. No half-hearted man is wanted or will be tolerated in the ranks of those who look to making Irishmen the proprietors of their own soil and the rulers of their own country.

Yesterday the Parliamentary party held a preliminary meeting in London. After passing a resolution expressing their regret at the loss of Mr. A. M. Sullivan—a trusted and beloved comrade, a devoted son of Ireland, a staunch and life-long worker in the National cause, and a distinguished orator—they took official cognizance of a letter from the Bishops of Ardgagh and Raphoe, Secretaries to the recent meeting of the Irish Hierarchy.

As I have said, when I wrote to you about this most important move of the Hierarchy giving over to Mr. Parnell personally and to the party of which he is the leader the guardianship of the dearest interests of the Irish Church, the effect on all classes of Irishmen has been extraordinary.

There have been in Ireland few gatherings like that of Oct. 20, 1884, in Glasnevin Cemetery, and at none, not even at the monster meeting of Mullaghmast, did so many earnest Irishmen promise God and themselves to work faithfully for the cause for which all these illustrious dead—from Curran to O'Connell—had battled in the Senate, the pulpit, the professor's chair, and the press.

In company with two friends I visited the cemetery and grave of Mr. Sullivan that same evening a little before sunset. Groups of persons were piously occupied at various points in decorating the tombs of dear friends or relatives.

Two brothers named McWeeny, the sons of the head reporter of the Freeman's Journal, and pupils of the Catholic University College, Stephen's Green, achieved a triumphant success, and were received by their fellow graduates with thunders of applause.

The elder won the first honors in English literature, entitling him to £100 a year for five years. The younger won a scholarship in Trinity College of £20 a year for six years, besides another prize of £40. There were three young ladies graduates, one of them, Miss Charlotte Taylor, obtaining the degree of Doctor in Music, besides that of Bachelor of Arts.

On Wednesday, the 21st of October, was held the commencement of the Royal University of Ireland. It was a memorable event. For the first time since its establishment the university was able to confer degrees upon the students it had formed. For the first time also were the students trained in Catholic colleges and sent up for matriculation and examination in the Royal University, able to compete for and get the highest academic honors without in any way compromising their religious principles.

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The other circumstance regards the spot chosen in Glasnevin Cemetery for Mr. Sullivan's burial. It is the praiseworthy and graceful offering of the Cemetery Commissioners to

Mrs. Sullivan and her family. But what enhances the generous delicacy of this gift is the fact that this burial lot is the most favorably situated in Glasnevin. From the green and sunny slope which opened to receive the lifeless remains of the patriotic publicist you look down into the vault containing the tomb of O'Connell. Your readers, such of them, at least, as have never visited this now classic spot, will not be sorry that I should briefly describe the O'Connell monument and its surroundings. This is a beautiful Celtic round tower, some 120 feet high, of shining whitish-gray limestone, with a conical capping surmounted by the cross. It is placed on the loftiest spot in the cemetery, thus dominating the whole country, and the most conspicuous object in the landscape for miles around.

From the foot of the tower the ground slopes gently down in a circle of some fifty feet radius, terminated by a deep gap twelve feet wide. The opposing faces of this deep circular pathway round what may be considered the base of the monument are built up in dressed stone and divided into family burial vaults. Of course it is an object of patriotic ambition to have a resting place near "The Liberator," all the more so that about 100 feet to the north of the monument is the handsome mortuary chapel. Thus near O'Connell and his sons repose in death many distinguished men who had been in life his zealous fellow-laborers in the cause of Irish liberty.

The grave of Mr. Sullivan is in a direct line between the round tower, the O'Connell vault, and the chapel. On one side of the grave is the monument of Sir John Gray, and on the other that of Tom Steele, O'Connell's "Head Pacifier." Other associates of their fame and life work are grouped around on the same green bank, several illustrious Dublin priests among them, well known for their patriotism, their piety, and charitable labor. At the opposite extremity, southward of the round tower, are buried the three "Manchester Martyrs," whose innocence is still firmly believed in by the people, and whose resting place is never allowed to be without some floral offering. Let me add that the present Glasnevin cemetery was the creation of O'Connell. It was the first burial ground in modern Ireland where Catholics and Dissenters were allowed to be buried freely with their own religious rites, and without being insulted in death by the compulsory reading of the service of the Established Church.

The whole place, therefore, with the O'Connell monument rising majestically in its midst, seems a memorial of the new Ireland for which lived and died both the Liberator and the generous spirits who, like Alexander M. Sullivan, gave their whole strength to the advocacy of her cause.

When they brought out the casket enclosing the body of the latter and placed it in the opened grave it was a touching and a thrilling scene. All Ireland had seen her best and truest man to testify her love, gratitude and respect for the departed. Archbishops, Bishops, priests, professional men of every rank and of every creed, together with a sorrowing multitude of all ages and sexes, stood or knelt reverently and tearfully around. Through the iron screen on the opposite bank could be seen the marble slab of O'Connell's tomb and the coffin of Irish oak in which he reposes. Beyond the great Celtic tower bearing aloft the cross seemed the fitting emblem of the much suffering race and devoted nationality, which are entering upon a new lease of life and glorious era of prosperity.

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highest university education in Ireland. The people have the intellectual stuff in them; and step by step their religious guides are securing for them the means of the most advanced culture, together with the safest and most enlightened religious instruction. BERNARD O'REILLY.

THE PLENARY COUNCIL.

A REQUISIT MASS FOR THE DECEASED PRELATES SOLEMNIZED IN THE CATHEDRAL.—THE COMMITTEES—A BRILLIANT RECEPTION.

BALTIMORE, Nov. 14.—There was no legislative session of the Plenary Council to-day, services being held at the cathedral, where a requiem mass for deceased prelates was solemnized. The altar was divested of ornament and covered with black, the throne of the Apostolic Delegate was hung in purple, and immediately in front of the altar, outside the sanctuary rail, rested a bier, covered with a black velvet pall bordered with silver, and having a cross embroidered with silver in the center. Upon the pall rested a white mitre and a crozier, emblem of the episcopacy. Six lighted candles were ranged along the sides of the bier.

At 10 a.m. the prelates of the Council, preceded by the theologians and seminarians, filed in and took seats at the foot of the altar. The Apostolic Delegate, attended by Fathers Alfred Curtis and G. W. Devine, ascended the throne. Archbishop Alemany then advanced to the foot of the altar and began the requiem, the choir of male voices intoning the Kyrie. As the mass proceeded, the solemn music of the strictly Gregorian chant accompanied the services. At the Gradual and Communion the prelates and clergy held lighted tapers, symbolical of faith.

At the end of the mass, Archbishop Corrigan pronounced the eulogium of the deceased Bishops and Archbishops. He enumerated the list of deceased Bishops for two in number, and spoke of the duty of the faithful in praying for them, out of a spirit of fraternal charity and as a tribute of love and gratitude for those who had gone to their rest. In conclusion, he paid a glowing tribute to the late Archbishop Bayley, giving a brief sketch of his conversion to the Catholic faith and incidents of his last illness.

After the sermon, Archbishops Kenrick, Alemany, Lamy and Williams, the senior prelates, with the Apostolic Delegate, Archbishop Gibbons, pronounced the final absolution. The venerable Archbishop Kenrick was hardly able to officiate at this late ceremony, his feeble condition compelling him to pause several times while reciting the prayers.

COMMITTEES APPOINTED.

At the business meeting which followed twelve committees were appointed, to each of which the subjects to be discussed will be first submitted. The chairmen of these committees are the following archbishops:—Lamy, Williams, Seizers, Corrigan, Ryan, Gibbons, Alemany, Elizer, Kenrick, Heiss and Romano. One committee are three archbishops and seven theologians. A secret meeting of theological committees was held this afternoon, which lasted three hours.

A BRILLIANT RECEPTION.

To-night the members of the Council were tendered a grand reception by Miss Emily Harper, a leader in society, which was one of the events of the season. Nearly all the prelates attended, and there were also present a large number of prominent citizens and leading State and city officials. The guests were separately introduced to the prelates, and after this formal ceremony had been concluded a sumptuous supper was served. The affair was a complete success and very much enjoyed by all. Next Thursday the visiting prelates will be tendered a public reception by the citizens of Baltimore at the Concorvia Opera House, for which great preparations are being made. President Arthur and his Cabinet, foreign Ministers and justices of the Supreme Court have been invited and will probably accept.

BALTIMORE, Nov. 14.—The work of the plenary council to-day consisted of receiving the reports of the several committees. It is expected some of the subjects will be voted upon on Sunday next at a public session. All the proceedings in public sessions are in Latin, while discussions in secret session are in English. There was a conference this afternoon of archbishops and bishops at which the work of the week was reviewed, but none of the conclusions reached were permitted to be given to the public. To-night Right Rev. C. C. Soghera, archbishop of Oregon, preached on "Indian missions." The lecture and publication bureau of the Catholic total abstinence-union of America met to-day. It was resolved to send total abstinence speakers to all parts of America during the coming winter to enlist Catholics in the total abstinence movement.

JUSTIN MCCARTHY, JR., ON HOME RULE.

BIRMINGHAM, Nov. 16.—Justin McCarthy, Jr., and Justin McCarthy, Jr., addressed the National Irish Club to-day. Justin McCarthy, Jr., delivered his inaugural address as president of the club. He said Irish members of the House of Commons would not rest until they had a parliament in College Green, Dublin, which he prophesied they would have within five years. Justin McCarthy, Sr., said three of the most influential members of the cabinet had declined in favor of the principle of home rule in Ireland, and he believed the English parliament would affirm that principle before five years passed.

THE REV. FATHER JETTEAU, OF THE DOMINICAN HOUSE AT ST. HYACINTHE, HAS BEEN APPOINTED TO THE CHURCH OF ST. JEAN ST. JEAN'S PRIEST, AT OTTAWA.

The Rev. Father Jetteau, of the Dominican House at St. Hyacinthe, has been appointed to the church of St. Jean St. Jean's priest, at Ottawa. The eloquent son of St. Dominic is now many admirers among the faithful of the town, all of whom will regret his departure. His successor will arrive shortly from France.

EUROPEAN EVENTS.

The Belgian King and His Ministers—A Change of Capital for Italy—The Terror of Famine—Religious Festivals in Paris—Royal Ceremonies.

PARIS, Nov. 3.—The correspondent of the Liverpool Catholic Times writes:—

As might have been easily conjectured, the new Belgian Ministry is only a compromise. The King has had a difficult task, and he has been able to be faithful to the Constitution, while warding off a revolution which, however petty, would at least be able to unsettle a peaceful and industrious nation. To say that King Leopold will never be in danger of losing his throne would in these days be a daring utterance. It is true that he has been one of the best specimens of a modern sovereign. But he shares the possibility of evil fortune with King Umberto and King Alfonso. On one day last week the Queen of the Belgians was on the point of starting for her native Austria, and even now the journey is not quite abandoned. The Socialist mob will never be content while the education law remains in its present condition. Belgium will probably have to pass through another crisis in the form of dissolution. If the eventual victory be upon the Catholic side—and there is no reason for looking upon such a result as impossible—the Liberals will revive their former outcry against the Church. Meanwhile M. Beaumont will have the unqualified support of the Belgian Catholics. The Prince de Caraman Chinsky will make an excellent Minister of Foreign Affairs. M. de Moreau, who in the first instance was designated for the Foreign Office, takes the portfolio of Agriculture and Public Works in the place of M. de Bruyns, who was certainly unfitted for the special mission of the present Ministry. The arrival of the Papal Nuncio is still postponed. The Holy Father has no doubt about the warm welcome which Monsignor Rotelli will receive. But with that diplomatic foresight and the rough knowledge of Belgium which Leo XIII. possesses, he is desirous not to embarrass the Ministers. Thus Pope and King have been prudent and conciliatory; and it now remains to be seen how far the Belgian anti-religious party will imitate their moderation.

THE TOWER OF FAME.

The famous tower, *torre della Fame*, or Famine Tower, in which Ugolino della Gherardesca was imprisoned and perished by hunger, so vividly described by Dante in the 33rd canto of the *Inferno*, stood close to the Piazza del Cavalieri, in Pisa, now stands. It was destroyed in 1655. The site was used for the building of a palace now belonging to the Senator Finocchietti. At the present time, when fear of epidemics prevails, the Municipality of Pisa imposed on the proprietors the task of renewing the facade of this palace, which was not specially clean. In the removal of the plaster from a part of the entrance of this palace, there was discovered an antique rectangular doorway, buried in the ground about a third of its height and closed by a wall. The closing wall being removed from the doorway, there was discovered another doorway of Gothic form, which is considered to have been the entrance into the famous tower. The discovery promises to be most interesting in a historical point of view; since the hinges have been finally found which made such an impression on Ugolino, when he Dante says:—

"Then I heard knocking up the under door Of some horrible tower."

The excavations and searchings are continuing and many students of Italian history and literature have gone to the spot in order to study the remains exposed to view.

ROME AND FLORENCE.

A report that appeared in the *Gazette of the Cross*, of Berlin, to the effect that the Italian Government had deemed it fitting to transport the capital from Rome to Florence, on account of the difficulties felt with regard to the Pope's presence in Rome, has stirred up the animosity of the Italian Radical journals. The correspondent, who sent the information "under reserve," is characterized as a reactionist, a Papal standard-bearer, and in other similar terms. The idea of a transfer of the capital to a more suitable site has been mooted again and again. The King dislikes Rome, and the sentiment of the Queen towards it is close upon hatred. The Florentines are exceedingly anxious that the capital should be restored to their city, and the report in the Berlin journal has embodied these desires. Hence the outburst of feeling in the Radical journals.

ALL SAINTS' DAY IN PARIS.

His Eminence Cardinal Guibert has already issued the list of preachers for the churches of Paris, on the Feast of All Saints and the following day. These include nearly all the expelled religious, including Father Forbes, S.J., who will occupy the pulpit of the Madeleine. The annual commemoration of the faithful departed is a strong proof that the frivolous capital of France has not lost the Faith; for on every All Souls' Day, the cemeteries are crowded from morning till night with relations and friends, who reverently pray at the graves of their beloved ones. The same devotion to the Holy Souls is shown in the provinces, and not even the tyrannous impetuosity of M. Paul Bert has been able to extirpate the holy and wholesome practice. Last year, the father of Gambetta visited the grave of his unfortunate son, and prayed with his fellow-Catholics of Nice for the repose of his soul. The son of Blanqui never fails to sprinkle the grave of that arch-conspirator with holy water every All Souls' Day, and surviving kindred often forget that their deceased relative was buried "civilly." This custom for the dead is touching; and it is beneficial for the France of to-morrow as it is beneficial to the departed soul. While materialism of the most brutalizing kind appears to have the upper hand, this Christian love, strong after death, tells quite another tale, and reminds those who are strongly tempted to forget it that Paris is the city of martyrs, missionaries and saints.

TWO ROYAL CEREMONIES.

The solemn function of supplying the omitted Rites of the Sacrament of Baptism in the case of the infant Prince Ferdinand, son of the Comte and Comtesse de Paris, was celebrated by the Rev. Dean of Eu in the chapel of the Castle of Eu, on Sunday morning last. A late train on Saturday took down the few guests invited to the ceremony, including Dr. Guéneau de Mussy, the Comtesse de Ferronays, M. Estancelin and other well-known Orleanists. The members of this family were of course present, including the Duc and Duchesse de Montpensier, the Duc de Chartres, the Prince and Princesses de Joinville, and the Duc de Penthièvre. The ex-King of Naples who was represented by the Duc d'Alençon; the Comtesse de Gignetti, the godmother, having as proxy the Princess Amélie. After the ceremony Benediction of the Blessed Sacrament was given, and the clergy and royal party then partook of a splendid *déjeuner* in honor of the occasion. The marriage of Robert, Duke of Parma, to the Infanta Maria Antonia de Braganza was solemnized at the Chateau de Fischorn, in the Austrian Province of Pruzgitz, near Salzburg. The bride is the sister of the Portuguese Pretender Don Miguel II., who is now an officer in the Windischgrotz Regiment of Austrian Dragoons. The alliance is therefore one of august exiles, for the bridegroom himself, who was educated by the Austrian Jesuits, is banished from the territory of his former dukedom. The nuptial blessing was given by Monsignor Eder, Prince-Archbishop of Salzburg.

THE IMPERIAL PARLIAMENT.

THE FRANCHISE BILL—MR. GLADSTONE'S ANNOUNCEMENT—RAISING THE TAXES.

LONDON, Nov. 17.—In the House of Commons this evening Mr. Gladstone said that the Government desired to pass the franchise bill without delay, and that they cannot enter into any understanding with the Opposition unless they receive an adequate assurance that the bill will be passed this fall. In that case the Government are ready to make the main provisions of their redistribution bill subject of friendly communication or they stand ready to introduce the bill in the House forthwith and prosecute it with all possible speed. They will make it a vital question with the Government to see that the bill will be carried early next week.

In reply to Gordon's recent letter to Wolsey, Lord Hartington said that all that was important in the letter had been published, and he hoped that the newspapers would exercise discretion in printing news from the South, so as not to make public information useful to the Mahdi.

NO COMPACT WITH ENGLAND.

MR. PARNELL'S DENIAL—THE TORIES' HOPES BLIGHTED.

LONDON, Nov. 12.—The Franchise Bill passed its crucial stage in the House of Commons to-night. The House was in Committee of the Whole, and the question was upon the passage of the bill through Committee. On this question a division was ordered. It was known that the Government would, in any event, have a sufficient majority to carry the bill, but great interest attached to the vote of the Parnellites. They had voted with the Liberals on the second reading of the bill, and thereby given the Government a respectable majority; but the Conservatives had supported the Parnellites in the debates in which they sought to overthrow Lord Spencer and the Dublin Castle Government, and there was a feeling that the Irishmen would now revenge themselves by voting against Mr. Gladstone. They, however, did nothing of the kind. When the division occurred every man of them walked into the Liberal lobby, and the Government repeated its triumph of last week. The Conservatives believe that the Parnellite support has been obtained by a secret compact between Mr. Gladstone and Mr. Parnell. Just after the vote was announced your correspondent encountered Mr. Parnell in the lobby of the House and asked him as to the truth of the persistent rumors of a bargain. Mr. Parnell replied "there is absolutely no truth in any statement to the effect that I or my colleagues have entered into a compact with Mr. Gladstone. Moreover, you can state that the Irish members of the House never will enter into any secret agreement with the present government of England. What we have to say to the treasury benches will be said on the floor of the House. We will vote for whatever, in our belief, is best calculated to benefit Ireland. Whether it benefits or injures England is a secondary and insignificant consideration. The Franchise bill as now passed by the House will undoubtedly increase the power of the Irish people. Therefore, it was our plain duty to support the government until the bill was passed and we have done so."

INSPECTOR FRENCH.

DUBLIN, Nov. 17.—Statements have been circulated by Maurice Healy, brother of Mr. T. M. Healy, member of Parliament for Monaghan, and also by Mr. Noonan himself in the *Freeman's Journal*, to the effect that Police Inspector French gave Noonan various sums of money, and urged him to supply French with clothing in Cork by the Nationalists. Inspector French often upbraided him for the meagre character of his disclosures. Noonan also alleges that he was urged to arrange an attack on Justice Barry while he was attending the Cork Assizes in order to lead to the arrest of prominent Nationalists.

RELIGIOUS LIBERTY IN THE UNITED STATES.

The Position of the Catholic Church.

Not long since an acquaintance, not of this country, called our attention to the error to which Catholics of the United States occasionally fall in believing and proclaiming that they enjoy in this country greater liberty as Catholics than is enjoyed by the Church anywhere else. We have written on this subject before, but finding two recent instances of this boastfulness in persons who are regarded as able and well-informed we have thought it best to recur to the matter.

In the first place, we in this country are not in the condition best suited to the interests of the Church. The best condition is that in which the laws of the Church are explicitly recognized and respected in civil legislation. That this is the most desirable condition of society, that it is also a condition to be sought where practicable, no person can deny without ignorance of or contempt for the Syllabus, Papal documents without number, the uniform teaching of canonists, and the practice of the Church. This consideration alone is sufficient to dispel the error above mentioned and subside our boastfulness. And the truth is that wherever you go, this error you will also find on close examination. A thorough dissent from the plain teaching of the doctrinal sources mentioned.

But this fact is not the only one. Any person who has knowledge of Catholic life as manifested in the pilgrimages, processions, honor of sanctuaries, devotion at the wayside shrines, emblems of religious state met everywhere who can understand that there is in Catholic lands a measure of Catholic freedom, a means of Catholic development to which we are strangers. And these very important factors of Catholic life are found remaining in great part even when, as in France and Italy, the governments have gone far in anti-Catholic legislation. We are free to practice our religion within the walls of our churches. Such freedom might not inaptly be compared to the freedom of the prisoner behind the bars. He has no annoyance from outsiders, but he would be far more comfortable and develop a good deal more activity if not kept inside quite so much.

A third consideration may be devoted to our grievances somewhat in detail. In the matter of education we are treated with a disregard of justice that is in marked contrast with the respect shown in Protestant Upper Canada for Catholic rights in this matter. There is more justice on this point in some of the English colonies than in the United States, though conditions are as favorable here for Catholic liberty as in those countries. Does anybody imagine that if there were eight or nine millions of Catholics in this country as surely contending as Catholics for separate schools the same disregard would be shown as in Catholic? In this matter of education there is then a glaring injustice to us and consequent oppression from which no Catholics elsewhere suffer in the same degree.

Nor is the educational difficulty our only grievance. There is an ostracism which Catholics suffer in political life, in social and business relations. Those who have a knowledge of practical every day life appreciate this. An Episcopalian or Methodist may run for office and nobody will know his religious profession. With a Catholic the case is different. Some persons think the political ostracism due to the fact that most Catholics belong to one political party. This is a mistake.

Would the case be the same if Episcopalians were proportionately of one mind in politics? Would their religious professions be equally mentioned? Besides, how could there possibly be expected greater tolerance from a party indorsed by Methodists in conferences, adhered to by almost all the Protestant ministers, and controlled so much by the children of Puritan aggression and tyranny? Finally, when we reflect that the ostracism extends to social and business relations, we perceive that to attribute political ostracism to our quasi-harmony in politics is making the cause too narrow for the effect. The reasons alleged in public prints and in private discussion against Catholic candidates show the true origin of the ostracism to be finally confounded with the usual general opposition (for-void) of the world to Christ and his followers.

We may as a final consideration look to the number of those who have fallen away from the Church in this country. The number has been stated as amounting to millions, and that the number is very large cannot at any rate be doubted. Human respect, social ostracism and inferiority have great powers of perversion as well as the thumb-screw of the rack. Many have fallen away from the Church in our times in Catholic countries, but the number and the extent of these perversions are not so great proportionately as of those which take place in our midst. Most of the perversions in Catholic lands retain the Faith at least; ours do not. This very fact of the disproportion in defections of which we have no doubt shows how much ground there is for the boastfulness of which we have spoken, and also that there is here a species of persecution not so demonstrative as the persecutions in France or Italy but none the less effective, and there is this difference adverse to us that our oppression is constant while theirs is at intervals.

It may be noted also that the vain boast we combat is in many ways mischievous. It lulls Catholics into a sense of security and satisfaction, and makes them unwilling to co-operate to the removal of the very grievances we suffer. It makes Catholics believe that the Pope is constantly interceding and seeking to establish concordats are ignorantly running to their own destruction, that the practice of the Church for centuries has been erroneous and injurious. Those who think so well of our condition must and do hold this view. It is an ineffable conceit, not to speak of its inconsistency with a Catholic principle.

T. F. MARAR, D.D.,—Cleveland Universe.