

It is probable, however, that some of the very intelligent fanatics who are lovers of the marvellous will swallow the whole story.

BLUSTER IN ULSTER.

The latest despatches inform us that the talk among Ulster Orangemen is as loud and as menacing as ever concerning the dire consequences which will ensue if the Home Rule Bill be passed.

The Easter vacation is being spent in organization, we are told, and certainly there is no lack of meetings to protest against Mr. Gladstone's measure, and if the threats of armed resistance to it were anything more than mere braggadocio, the outlook would be serious, as it would indicate a coming period of turmoil and trouble as the immediate result of the establishment of an Irish parliament.

There is the report that as soon as the news was circulated that Mr. Gladstone had introduced his Home Rule Bill into the House of Commons, Irish Railway stock and other Irish securities declined. Sir Daniel Dixon, Mayor of Belfast, said at a public meeting in that city that within thirteen days from the introduction of the Bill, the decline in securities reached £1,845,750. We believe that the amount is greatly exaggerated; however, even if it be perfectly true, it is no reason why the Bill should not be passed. The dealers in stocks are not the persons whom the Bill aims at benefiting in the first place, but the people at large—the poor and oppressed people of the land—and if wealthy stockholders and landlords find the value of their titles to the whole soil depreciated by its passage, the public at large will be benefited to much more than an equal amount. If the landlords lose two millions of pounds or more by the recognition of the rights of the people, the people will be gainers, to a still greater amount.

Threats of armed resistance are heard on every side; but though there are mutterings to this effect from every Orange Lodge in the country, they are loudest in Ulster, where, of course, Orangemen are most numerous. But the British public set the correct value upon all these threats, and Harold Frederic, in a recent cable despatch to the New York Times, no doubt states the truth when he says,

"Although Belfast is covered from head to foot with huge Orange placards summoning the sons of William to rise, it is a cold historical fact that the Gladstonian majority only sits and grins, that trick having been played once too often."

We are assured that 200,000 Orangemen will trample underfoot the legislation of an Irish Parliament. While it must be admitted that the entire Protestant adult male population of Ireland would muster about that number, not more than half of these are Orangemen, and certainly all of them could not be induced to take up arms in the unrighteous cause in which they would be enlisted; and, on the other hand, there would be three times the same number enlisted on the other side, who could well say with Guiderius:

"What art thou? Have not I
An arm as big as thine? A heart as big?
Thy words, I grant, are bigger, for I wear not
My dagger in my throat. Say what thou art,
Why I should yield to thee?"—Cymbeline.

It is perfectly understood that the threatenings of the Irish Orangemen are merely "a dagger in their mouth." In 1878 the same men made precisely such threats as they are making now, when the disestablishment of the Irish Church, or rather the English Church in Ireland, was brought about; but they took their dose with as much patience as Ancient Pistol exhibited when he ate his leek at Fluellen's command.

Those who know admit that the Orangemen have no intention to take up arms against Home Rule; but, encouraged by Lord Salisbury, they entertained some forlorn hope that they may postpone their supposed evil day by an exhibition of bluster. But when the Bill shall be law they will recognize that the people of Ireland are to be benefited by it independently of their creed, and they will accept the inevitable with as good a grace as possible.

Mr. John Dillon delivered a speech a few days ago before a Glasgow audience, in which he made a humorous reference to the Ulster talk about lining the last ditch with Orangemen to resist Home Rule. He said that "when it comes to lining ditches, Home Rule Irishmen could hold their own with anybody. He scouted the idea that Protestants will be persecuted by Catholics under Home Rule. Special guarantees are not needed for the Ulster Protestants; yet since they profess to have fears lest they may endure

persecution, the Irish are willing to submit to the humiliation of having clauses for the protection of Protestants inserted in the Home Rule Bill."

It is evident, however, that no guarantees will suffice to please the ultra-Orange element. Nothing will satisfy them but the continuance of the present state of affairs, whereby they are made to monopolize all authoritative and other official positions. The Catholics of Ireland must be under the feet of the small quota of Orangemen; but this is the state of affairs which must not continue any longer; and the Orangemen must be satisfied to have a change, however much they may chafe at it.

At a meeting of the synod of the so-called "Church of Ireland," held on the 15th inst., the Bishop of Derry is reported as having made "an unchallenged statement" to the effect that "out of 630,000 members of the Irish Church, thirty are in favor of Home Rule, and that the 550,000 Presbyterians are equally unanimous."

The statement may well be challenged, if it has not been already. The learned Bishop puts the united membership of the two sects named at a much higher figure than all the Protestants of Ireland together number; and the meetings of the Protestant Home Rule Association, held from time to time in Dublin, are always attended by a large and enthusiastic assemblage of representative gentlemen. As Mr. Gladstone wrote to Professor Galbraith, the chairman of the Association, on the occasion of one of its meetings, before the last election, "there are multitudes of earnest and decided Protestants in Ireland, who are true, amidst obloquy and misrepresentation, to the traditions of their fathers."

DISHONORABLE WARFARE.

We take from the *Free Press* of this city the appended letter, which explains itself. It is to be regretted that a man can be found in our community so lost to a spirit of fairness as to have penned the letter to which it alludes. His purpose, it is clearly to be seen, is to injure a most deserving work of charity, and likewise to make a little political capital by a gross misrepresentation of the manner in which the Mowat Government deals with charitable institutions:

"More Light."

To the Editor of the *Free Press*:
DEAR SIR,—There appeared in your paper some time since a communication under the above heading, in which the writer claimed that the Catholic institutions of this city were exceptionally favored in the matter of grants by the Ontario Government. It will be remembered that at the last meeting of the City Council a motion was introduced asking for a small grant of money to aid the charitable work carried on by the Sisters of St. Joseph. This motion was defeated by a majority of two, the Mayor casting his vote with those opposed to the grant. The letter to which I refer appeared in your columns in the evening edition of Monday, 29th inst., a few hours before the meeting of the Council; and therefore no opportunity was afforded to make an explanation. Now, let us see what the real facts of the case are. The writer of the letter signed "More Light," and the total amount of aid received by Protestant institutions as \$1,579.24, and by Catholic institutions as \$3,607.87. In the latter is included the sum of \$1,531.57 given to St. Joseph's Hospital, while the Catholic institutions as a whole receive altogether the sum of \$3,318.31 given to the General Hospital.

The reports upon hospitals and houses of refuge for the year ending September, 1897 (which are the last published), show that there are nine institutions in London receiving Government aid; six of these are under Protestant management and three under Catholic management. Your correspondent makes no reference to the General Hospital, on the ground, I suppose, that this institution is for all classes and denominations. In this respect it is no more entitled to the appellation of "general" than the St. Joseph's Hospital; in fact, not as much, when we consider the figures under the head of "religions." During the year referred to, St. Joseph's Hospital treated a much larger percentage of Protestants than the General Hospital did of Catholics. In the General Hospital the total number under treatment was 498, and of these 62 were Catholics—about one-eighth—and in St. Joseph's during the same period the total number was 137, of whom 43 were Protestants—about one-fourth. With regard to the moneys granted by the Government, the following figures show the allowances made for the year 1892 to each institution, and these allowances are based upon the work done during the previous year:

INSTITUTIONS UNDER PROTESTANT MANAGEMENT.	
General Hospital	\$5,318.31
Home for Aged Men	564.30
Home for Aged Women	478.10
Convalescent Home	177.30
Protestant Orphans' Home	413.18
Women's Refuge and Infants' Home	358.93
Total	\$7,310.16

INSTITUTIONS UNDER CATHOLIC MANAGEMENT.	
St. Joseph's Hospital	\$1,531.57
Roman Catholic Orphans' Home	556.78
Roman Catholic House of Refuge	1,407.42
Total	\$3,506.86

These figures show clearly that your correspondent does not give a fair statement of the case. It should be observed also that these allowances to hospitals and charities are not made through the favor or whim of the Government or any of its officials. They are made in direct proportion to the work done; and they are based on each case upon the number in the institution.

The whole question is regulated by an Act of the Legislature of Ontario (which may be found by any one desirous of knowing the provisions in the Revised Statutes, chap. 248). The Act recites that, "Whereas, it is desirable and expedient that all appropriations from the public funds in aid of charitable institutions should be upon some properly arranged and equitable system, and that municipal and other corporations should be stimulated and encouraged to give a liberal support to such institutions," and then provides for giving a certain sum per day for every person aided in the institution, and a certain further sum per day, on condition that this further sum should not exceed in any year one-fourth of the money received by the institution from all sources other than

the Province towards the ordinary yearly maintenance. In carrying out the Act the Government Inspector makes a personal inspection of all institutions receiving public aid, and procures sworn statements as to the number of persons maintained during the year, and makes his calculations on these figures. The law applies to all, whether Protestant or Catholic alike, and both the inspectors are Protestants, and are not likely to go out of their way to favor a Catholic institution.

EDITORIAL NOTES.

The *Advertiser* says that the Rev. Mr. Rigsby, pastor of King street Methodist church in this city, being asked why he did not attend the lectures of Mr. Leyden, replied: "It is necessary to clean sewers, but it is not pleasant to be around when the operation is going on." No doubt the rev. gentleman will treasure this as a very smart saying, but it is nasty and un-Christianlike, nevertheless. His people, it is fair to assume, will infer from this remark that the Catholic Church is a very unclean institution. We will say, for example (a thing impossible, however) that a Catholic priest were to hire a hall in which he would recout the life-work of the Rev. Mr. Widdows and the Rev. Mr. Chiniquy, and then launch out into a full description of the immoral escapades of a few Methodist clergymen in Toronto and other places, would Mr. Rigsby admit that it were necessary and for the public good to open out these sewers. The utterances of unbalanced, narrow-minded and bigoted preachers brings grist to the mills of humbugs such as he who lately lectured in the Opera House, and for the disquietude and unfriendliness which occasionally exists amongst Catholic and Protestant neighbors they are largely responsible.

In a discussion which took place a few days ago in the Dominion Parliament regarding the utterance of Mr. N. Clarke Wallace at an Orange meeting, Mr. Cleveland, member for Richmond and Wolfe, Que., made the following reference to his Catholic constituents. It would be well were our Protestant friends in Ontario to take to heart this deliverance of Mr. Cleveland. There are those who think that Ontario, being a Protestant Province, is a veritable paradise of civil and religious liberty, and where all classes, irrespective of creed, may expect fair play. This is not the case, so far at least as Catholics are concerned, and we may indeed point to Catholic Quebec for a model in this regard. Mr. Cleveland spoke as follows:

"The House has now spent a large part of the day in discussing the propriety or impropriety of certain words that have fallen from the lips of the Controller of Customs. I represent a constituency in the province of Quebec where the people, composed of Roman Catholics and Protestants, have agreed to disagree on matters pertaining to religion, and to unite on one broad platform in matters pertaining to the good of the Dominion as a whole. I think the example is one that may well be followed by the people of all the other provinces, especially the province of Ontario. Sir, I have the honor to represent a constituency, three-fourths of whom are Roman Catholics, of whom nearly three-fifths are French Canadians, the balance being made up of Irish Catholics, making a total Roman Catholic vote of fully three-fourths. I consider that the very fact that a Catholic majority of such strength has elected me, an English Protestant, over the head of one of their own race and nationality, should show to the Orangemen in Ontario how free we are in the province of Quebec from religious prejudices. If Ontario could point to such an instance of Protestant liberality in that province, it would do more towards cementing and binding together people of different creeds in our Dominion, than months of idle talk in this House."

The popularity of the Earl and Countess of Aberdeen is made manifest in the enthusiasm with which they are received wherever they make their appearance in Ireland on the tour they are now engaged in making for the purpose of preparing a good show of Irish industries at the World's Fair in Chicago this year. They are succeeding in their work most satisfactorily. It is said that in Cork a waggish manufacturer offered to bring over his private still to show how potent is made. The offer, however, was declined by the much amused Countess.

Once more the superiority of the Catholic Parochial schools over the State aided Public schools has been demonstrated in the United States. A Newport, R. I., paper offered prizes for the best essays written on a given subject by Grammar school pupils, and the first three prizes were won by pupils of the Hazard Memorial school, which is the Parochial school attached to St. Joseph's Church of that city. In the face of such facts as this the enemies of Catholic education persist in maintaining that Catholics who demand a recognition of their schools by the

State for the work they are doing are enemies to education. The enemies of education are rather those who persist in refusing the just demands of Catholics for State aid in proportion to the amount of secular work their schools are doing.

The opponents of Home Rule are rejoicing because the second reading of the Home Rule Bill has been delayed till after the Easter vacation, and there will therefore be no debate on it till then. The Irish people, however, have been so long put off in having their aspirations fulfilled that they will not think this short postponement of a few days a very great hardship. Mr. Gladstone has given to the Nationalists satisfactory reasons for the delay; and this ought to satisfy all true friends of Ireland, as it does the Irish Parliamentary party. The minority in Parliament have succeeded, perhaps, in obstructing the measure, but they cannot postpone it indefinitely, even if it were to take all summer to pass it through the House. In the meantime Mr. Gladstone will be becoming more strong on account of the popular measures which will be brought by him before Parliament, and his majority will probably steadily increase as by-elections are held. The by-elections already held have given him an increase of three votes, so that there is no reason for despair on account of the short but inevitable delay.

A CURIOUS case of assault by a minister, the Rev. Dr. Gezinert, of Slavika Posen, is reported by telegraph from Berlin. He was arraigned in the Police Court to answer fifteen charges preferred by women of his congregation. The fifteen women complained that he had beaten them over the shoulders with his cane after having lectured them for small sins which he said they had committed. Dr. Gezinert said in his defence that they held reprehensible views. He acknowledged he might have been too severe, but as he was formerly a regimental chaplain he was naturally a strict disciplinarian. He was fined \$5 for each case of assault, and was then released after promising to modify his methods of church discipline. Protestants usually are loud in condemning the imposition of penances on Catholics who seek for absolution in the tribunal of Penance; but, after all, the Catholic mode of imposing penances of prayer, fasting, alms-deeds, and the like, all which are self-inflicted by penitents, is much more likely to produce beneficial and lasting results of amendment than this Lutheran mode of disciplining offenders.

WE ARE glad to notice that the complaints recently made against the manner in which the schools at Bathurst, New Brunswick, are being conducted, will be discussed in the present session of the Legislature of that Province. Complaints have been made by a couple of Methodist ministers, one of whom is the Rev. J. Seller, that the Catholics being in a majority on the School Board, have conducted the school in so high-handed a manner as to be intolerable to the Protestants of the section. We certainly do not believe that such is the case. It is not usual with Catholics to act in this manner; and though we have known of very many Public schools conducted by Catholic majorities, we have yet to hear that there has been a single case where such a charge has been sustained as has been brought against the Bathurst school authorities. Many such cases have been known where Protestants are in the majority; but if the accusations now brought forward are true, it is right the matter should be investigated, and that justice should be done if the Protestants have a real grievance. It appears that the Catholic ratepayers of the section number 133, and the Protestants 73. We may remark, however, that if the New Brunswick Legislature had not abolished the Separate schools of the Province, the difficulty which is now raised would probably never have occurred.

ADVICES from Rome by cable on the 23rd say that Pope Leo gave a ceremonial audience on that date to the Princesses of Wales, her daughters, the Princesses Victoria and Maud, and her son Prince George, the Duke of York, attended by their suites. The royal visitors were received with all the honors due to sovereigns, and the occasion was made one of unusual splendor. The entire pontifical court was assembled in state array, and all the English prelates at present in Rome were present. In the throne room Pope Leo received them with the cere-

monial known as "private audience." His Holiness had a most courteous interview with the royal visitors. The Princesses of Wales, her daughters and the Duke of York afterwards visited Cardinal Rampolli, the Papal Secretary of State. Here is another reason why Major Sanderson and his braves should line the ditches of Ulster with rifles and kick the Queen's crown into the Boyne. It is a notable fact, too, that the Princess visited the Pope immediately after the adjournment of the annual meeting of the Grand Orange Lodge of Western Ontario.

In an editorial article in its issue of the 23rd the Toronto *Mail* hints very broadly that the Ulster men would show their loyalty to the Crown of Great Britain by engaging in rebellion against the law. In this age of the world the excited Northerners would find it more prudent to accept the inevitable. John Bull, with the British army and navy at his back, is not the man that will go down on his knees to the Rallykilbegs and ask their pardon for having enacted a law giving equal rights to all. We are surprised that our serene Orange friend of the *Mail* would suggest blunderbuses and bloodshed and all that sort of thing. It would indeed be more preferable were the Balfours, Sandersons and others to adopt the scheme employed by a Toronto newspaper man some years ago—namely, endeavor to buy up the members of Parliament with bank bills of a large denomination.

CATHOLIC PRESS.

Baltimore Mirror.

What energetic and untiring laborers the Jesuits are in the missions to which they have devoted their lives! In almost every paper one picks up there is some notice of their work. At the Church of St. Francis Xavier, in New York, during the past year, one hundred and twenty-five persons were converted from Protestantism. The Fathers are never idle—writing, preaching, conducting missions, going to foreign countries, teaching, incessantly occupied in some fashion, they comprise the most zealous and indefatigable order in the world. It is not surprising that the enemies of religion do not wish to see them allowed to return to Germany.

The *Christian Union*, of New York, says in its latest issue: "A correspondent sends us a printed circular headed 'Liberty in Danger,' which purports to be a correct translation of an encyclical letter sent out by Leo XIII., in which, among other absurdities, the Pope is represented as absolving all good Catholics from their oaths of loyalty to the United States. 'And on or about the feast of Ignatius Loyola, in the year of our Lord 1893, it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America.' It is astonishing that the perpetrators of this preposterous forgery should ever hope to find persons credulous enough to be deceived." The *Christian Union*, however, knows very well that there are things even more preposterous believed of Catholics and the Catholic Church. The circular seems to be intended as a joke.

Catholic Citizen.

The Milwaukee *Journal* thus greets "Rev." J. G. White, the anti-Catholic rant, who has inflicted himself on Milwaukee: "The Rev. J. G. White has come to the wrong place with his sensational theories as to the dangers which threaten this country in the religious line. Milwaukee outgrew that old Know-Nothingism many years ago, and all efforts to scare her people with such dismal prophecies of coming evil are thrown away upon her. Mr. White should move on. Gov. Hoard preceded him." Commenting on White's visit, the *Evening Wisconsin* says: "Gross slanders impugning the patriotism of eight millions of citizens who have in time of need been as ready as any to prove by the sacrifice of blood and treasure their loyalty to the Republic will be resented by nine Americans out of every ten, irrespective of personal religious affiliation. In the recent liberal stand of the head of the Catholic Church against the reactionary element of the Catholics on the subject of Calneism, it is particularly unwise for any one to raise at this time the threadbare cry that Catholics are as a class in conspiracy against American institutions."

Buffalo Catholic Union.

James Whitcomb Riley, "the Hoosier poet," as he is familiarly called, has evidently a warm place in the hearts of the people of Buffalo. He comes like the breath of spring. He sings as does the thrush on the fragrant hawthorn, from out the depths of his own heart with untaught melody. Riley is pre-eminently the poet of the American home and farm. His muse loves to wander over the dew-laden fields, to romp with the glad-eyed children, to listen to the quaint old stories of backwoods Squire and village squire, to fish the stream or climb the mountain, to think of his early sweet-heart 'mid the curling smoke of the dreamful pipe, to hush little ones to rest with the fear of goblins that will get them "if they don't watch out," and to picture the happiness of rural life amid the golden haze of autumnal plenty "when the frost is on the pumpkin and the corn is in the shock."

What Beranger was to France, what Burns was to Scotland, and what countless bards were to Ireland, James Whitcomb Riley is to America—the poet of the homely life of the people. In his heart the fountains of laughter and tears are close in perennial tenderness. One has but to look into his beaming blue eye to feel that there is no room for bitterness in his nature. There is more poetry in the soul of James Whitcomb Riley than in all the worthless obscurities of all the Brownings that ever wrote. We know that this is the unpardonable sin in the eyes of a certain tribe of literary cads, whose expoundings of the *Dixie* need some one to explain what they try to say, but it is true nevertheless.

Pittsburgh Catholic.

The old nightmare of the "Roman aggression" disturbed the sleep of the Methodist Conference at Hagerstown. The body could hardly attend to its business for the presence of this spectre, walking before it by day and by night. Yet if the Catholic Church is "decaying," "declining before the light of reason," etc., as the Protestant preachers assure us it is, why should they be in such a fretful and terrified state of mind? Where is the Church declining? Not in Europe certainly. Everybody who reads the newspapers knows that England, with the overwhelming growth of ritualism, is making toward Rome as fast as it can. The Peter's Pence collections show that France, in spite of the Anarchists and Infidels, is as true to the Catholic faith as she ever was. A reaction is setting in in Germany, the Jesuits are pretty certain to be restored before long, and the old order of things is coming back. And as for the United States—where every man is free to worship as he pleases and there is no Government interference—certainly the Church is not losing much ground here. It is Protestantism that is splitting up and disintegrating, year by year: and that's where the real trouble is.

Boston Republic.

It is not often we are called upon to quote with approval the words of Abram S. Hewitt of New York. He is a narrow bigot, a hater of Ireland and her people, and an illiberal man generally. Yet even he was forced in a recent public address to pay this tribute to the patriotism and statesmanship of Pope Leo XIII.: "The venerable Pontiff of the greatest religious organization the world has ever known, in that marvellous encyclical on the labor question, reminding a startled world of the message once delivered to the saints, has marked out a line of action which, when fairly put in practice, will eliminate the causes of many of the evils with which modern society is cursed."

The Methodist has come to the conclusion that "one-half of the Protestant girls who are sent to Catholic convents are sent there as a protest against the lax notions and unwholesome practices of American society girls." The other half are sent there because their parents believe that the good Sisters who are in charge of the convents teach purity of character by precept and example. The Methodist compliments the Catholic schools liberally.

N. Y. Catholic Review.

Just as Christmas conquered its way among the Puritans, so Lent is annually finding itself more and more kept by devout persons outside of the Catholic Church as a time for self-denial and prayer. The St. Louis *Christian Advocate*, while it objects to "the ostentatious observance" of the penitential season "as an ordinance of the Church," yet believes in using it as an occasion for peculiar self-restraint, thoughtfulness, self-examination and worship, and says: "Twenty-five years ago the Catholic and Episcopal Churches were the only ones to observe Easter; to day it is observed in a large majority of the Churches of all denominations, and is made an occasion of great spiritual profit." Finally it will come about that all the regulations of the Catholic Church will be respected by all good men as admirably adapted to promote their growth in holiness.

The Ritualists.

"An old-fashioned Protestant Englishman," says a writer in the New York *World*, "who had been away from his native land for the last thirty or forty years, or even less, would scarcely know where he was if he should return to day and revisit many of the churches with which he was once familiar. He would see almost everywhere high altars, with the crosses, hangings, and decorations, and candles that heretofore have been confined to the use of the Catholic Church. And this, not simply in those churches which have adopted the vestments, the incense and all the ceremonies of the Roman Mass, but in thousands of parishes not yet counted 'advanced' or extremely ritualistic. Nor is this true only of the cities and large towns which are supposed to be more open to change, but also of those refuges of conservatism, the country villages."

An Artist Priest.

The Rev. Father Buckley, priest of the Penrit Catholic church, is engaged upon a novel undertaking. The church funds not permitting of some much needed renovation, the reverend gentleman has undertaken the painting of all the walls of the edifice, and he is now completing the second course of coloring. When that portion of the work is finished Father Buckley, who possesses much artistic talent, is going to paint on the walls large pictures of numerous saints.—*Glasgow Observer.*