

educational purposes were provided for the adherents of these religious bodies. When the Canadian civil government established Public Schools it soon became evident that State schools do not and cannot afford any guarantee to a parent for the religious instruction which he may and ought to deem necessary for his child. Moreover, where the training of the character which a religious education necessarily introduces, the training will necessarily antagonize the belief of the minority. Hence, the Catholics, where they were the minority, demanded provision for separate schools for their children, and the Protestants, where they were the majority, made like demands for their children. These demands were recognized as reasonable and just, and a general school law was formed to meet them. Under the provisions of this law—

1. Any number of persons not less than five, being heads of families, residing within any township, or within any ward of any city or town, and being Roman Catholics may convene a public meeting of persons desiring to establish a separate school for Roman Catholics, in such school section or ward, for the election of trustees for the management of the same.

2. A like provision is made for Protestant heads of families.

3. Every person paying taxes who gives notice in writing that he is a Roman Catholic or a Protestant, and a supporter of a separate school in the district in which he is a taxpayer, shall be exempted from the payment of all rates imposed for the support of Public Schools, etc.

4. A provision is also made by which each separate school shall be entitled to an equitable share of all public investments and allotments for school purposes, according to the number of scholars actually attending and the length of time that the school is kept open during the year.

By these provisions the gross injustice inflicted upon the religious rights of parents by the public school system of the different States of America is in a great degree prevented in Canada.

MUSIC AND DRAMA.

ENTERTAINMENTS BY THE YOUNG MEN OF ST. ANN'S AND THE YOUNG LADIES OF ST. MARY'S PARISH.

A large audience filled the hall of the St. Ann's Young Men's Society on Wednesday evening last on the occasion of a grand entertainment by the Dramatic section of this enterprising society. After a few opening remarks by the president, Mr. Morgan J. Quinn, the four acts of the play "The Prisoner" were produced, and in a manner that would do credit to an older and more experienced organization. Mr. W. J. Ryerson as Blinky Brown, kept the house in a roar while he was on the stage, and he was ably supported in supplying the comedy element by Mr. J. Quinn as Squint Smith. The leading role of Jasper Renshaw was portrayed with great care by Mr. J. J. Gettings, as was also that of Jonathan Renshaw by Mr. J. Morgan. Messrs. Geo. Howard and W. E. Finn as the villains of the piece, succeeded well in winning the hatred of the audience so naturally rascally was their interpretation. In the court scene Messrs. R. Burke and J. Quinn, the respective roles of the two defendants were well rendered. The remainder of the cast, including Messrs. J. Kelly, W. J. O'Connell, W. J. McCaffrey, T. Jones, J. F. Kavanagh and P. Quinn, gave good support. A full orchestra under the direction of Mr. P. Shee rendered some very choice selections between the acts. At the close of the entertainment Mr. J. Quinn, as the president of the society, made a few remarks, and then the St. Ann's Young Men, respectively returned a vote of thanks to Rev. Father Wiswell, St. Andrew's, for the mission which they had just concluded in St. Ann's church. The reverend missionaries made brief replies in which they expressed a hope to be able to return for a renewal of their mission, and the gathering was then thoroughly pleased with the evening's entertainment.

IN ST. MARY'S PARISH.

A grand concert and dramatic entertainment was given under the auspices of the young ladies of St. Mary's parish in the parish hall on Wednesday last, and proved, as do all such events under their direction, a pronounced success. The programme was of a varied nature and was greatly appreciated. After an opening chorus by the school girls, Miss A. Brennan gave a piano solo in a brilliant manner. Miss Katie O'Connell sang a well chosen song, "The A. B. C.," and was sung by two little girls—Misses Annie Murphy and Lizzie Hoolahan—was one of the features of the evening. A duet "Fairies of the Sea," by the Misses Wilkinson, was loudly applauded. The chorus "Moonlight on the Lake," by the young ladies of St. Mary's was charmingly sung, their voices blending harmoniously. Mr. J. Quinn, as the president of the society, made a few remarks, and then the St. Mary's Young Ladies, respectively returned a vote of thanks to Rev. Father Wiswell, St. Andrew's, for the mission which they had just concluded in St. Mary's church. The reverend missionaries made brief replies in which they expressed a hope to be able to return for a renewal of their mission, and the gathering was then thoroughly pleased with the evening's entertainment.

CANADIAN CATHOLICS.

EXPRESS SYMPATHY WITH THE POPE AND DEMAND RESTORATION OF THE TEMPORAL POWER.

OTTAWA, February 24.—A large mass meeting of Roman Catholics was held in Academy hall, University street, this evening, for the purpose of expressing sympathy with the Pope and demanding the restoration of the temporal power of the Pope. The meeting was presided over by Rev. Father Ritchie, administrator of the diocese, who was ably supported by Rev. Father O'Connell, administrator of the diocese, and Rev. Father O'Connell, administrator of the diocese. The meeting was a grand success, and the Pope was hailed as the champion of the oppressed. The meeting was a grand success, and the Pope was hailed as the champion of the oppressed.

Mr. J. J. Quinn in a forcible speech, gave a concise history of the subject, and said that no one who understood the question could hope that the Pope would not be restored to him the full powers he formerly enjoyed. "All would concede the desirability of having the nations of the world in position to converse with the Holy See in the freest manner, which, perhaps, might not always be possible in the event of international difficulties arising between the powers of Europe. When the Pope was deprived of this power it was thought that it would be a death blow to Catholicity, but it was not so. If the Pope could not exercise his power, the Catholicity would go on for as long as the world lasted. He was glad he had been given an opportunity to be present at this, the first meeting of the kind held in Canada, and he trusted God would let him live to see the Pope once more upon his throne at Rome. The resolutions were adopted as follows:

Resolved—That the temporal power and sovereignty of the Pope having been for centuries, by the divine permission, the means of securing to him that independence of action, so essential to the government of the church, we therefore regard its re-establishment as of vital importance to the interests of religion.

Resolved—That the Catholicity of the Pope, as the head of the Catholic Church, be recognized as the only authority in the world, and that the Pope be restored to him the full powers he formerly enjoyed.

Holiness an assurance of our unwavering fidelity to the Holy See.

Resolved—That the title of the Sovereign Pontiff to this temporal power having been more than sufficiently established, than that of any other power, the sovereignty being one of the most ancient in Europe, its foundation being the most legitimate, its conservation having been the most pacific and its influence of mankind, the efforts, therefore, to deprive the Sovereign Pontiff of his territory, wholly or in part, were iniquitous and deserve unceasing reprobation.

Resolved—That the seizure of the Eternal City in September, 1870, by the Sardinian Government in violation of the law of nations, and still inviting the condemnation and excommunication of all Christians; that the so-called law of guarantees has proved to be no protection to the rights, dignity and independence of the Sovereign Pontiff; that the newly framed penal conventions establish the existence of the most deep seated hostility to the Holy Father and his spiritual government of the Church, and that this meeting proclaims its solemn belief and unshakable conviction that nothing short of the restoration of his temporal sovereignty can secure to the Holy Father that independence essentially required for the Church's good government.

Resolved—That this meeting of the Catholics of the capital city of the Dominion of Canada warmly and unanimously join our brethren of Holy Church the world over in asserting and maintaining the rights of the common Father of the faithful.

WILLIAM O'BRIEN.

HIS GREAT SPEECH IN MANCHESTER.

(Continued from first page.)

"Yes, there is no alternative, absolutely no alternative, but the blunderbuss."

The Times report stopped there, as if I had recommended and countenanced the use of the blunderbuss. What is the fact? How did that sentence finish, and on the evidence of the very police reporter on whose evidence I was convicted?

Yes, there is no alternative, absolutely no alternative, but the blunderbuss; and in every shape and form that I hope every man and every woman in Liverpool will take a leaf out of the Primrose dames' book."

That last portion of the sentence was suppressed and was mutilated by the Times newspaper. That is the criminal speech for which I will be dragged away to Ireland to prison. Could I or could I not—if the law be the same in Ireland as in England—could I or could I not with the most absolute immunity repeat every syllable of that speech here in Manchester? (applause) Ah! I could and could safely, defy Lord Salisbury to find a jury of twelve men in all this land that would spell a criminal speech, out of that speech. But our crime is a geographical crime (cheers). It stops upon the shores of the Irish Sea. It is not our speech, but our Irish accent, that constitutes the crime. What is the use of quibbling or shirking it? Our crime, in our own humble way, the crime which you Englishmen gloried in when it was committed by John Hampden (cheers). It is the crime to which you owe the liberties and the greatness of this country. It is the crime to which you owe the liberties and the greatness of this country. It is the crime to which you owe the liberties and the greatness of this country.

Now, I hope I need not tell you what I have not come here to-night to fly from the penalties which are gathering around my head. I rather think that even Mr. Balfour would be extremely hard up for a sneer or for a libel upon me when he would suggest that. As soon as this meeting is over I am the disposal of his policemen. But in the meantime, I stand here in spite of him (loud cheering), the entire audience rising to their feet and cheering again and again). I came here in the first place and principally, because I was anxious before disappearing, as no doubt I shall, for a considerable time, from the public scene—I was anxious to meet Mr. Balfour's own constituents here in Manchester, and to ask them very respectfully but very seriously to-night whether they are proud of his work in Ireland. In the second place, I came here because I believe that it would be instructive just for once to prove to Englishmen that I could keep my appointment here to-night in Manchester. For, what is the condition in which we appear here to-night in Manchester? This conquering hero, this conqueror of the Primrose dames (and even, I regret to say, some serious politicians here), persuaded them that the job of coercion in Ireland is virtually over, and the people in Ireland stand huddled in admiration and in terror of his iron sway. How, then, do I come here to-night? Why, simply by walking away after giving fair public warning that I intended to walk away, and out of the court-house, in and around which there were over two hundred armed policemen with no other business except to guard me. I don't know exactly how it was managed; probably the stupidity, and the utter incompetency, of Mr. Balfour's agents is quite sufficient to account for it without imputing to them any treachery to their masters. Quite probably that is so. But how does Mr. Balfour account or propose to account for the fact that, day after day, I was able to traverse immense districts four counties in Ireland, my movements known and my face familiar to thousands and tens of thousands of people, through a country swarming with police and troops, and yet I was able to pass through the country and pass out of that country, and to pass into the heart of that country, and all his forty thousand bayonets and all his secret service money could not purchase the secret service which is common gossip round thousands of Irish firebrands. I don't think that Mr. Balfour exhibits in what I may call the Corrick chaos, much of a character that the Primrose dames will care to embroider upon his banners. I thought it might be instructive just for this once, and it was only why I did it, to tell Englishmen, and to let them know what a rascal fudge and idiotic nonsense these men talk when they tell you that we are intimidating the people who would shed their heart's blood to save us (loud cheers). I think I have given pretty satisfactory evidence that if we are conspirators the whole population of Ireland—men, women, and children—are our confederates and our co-conspirators (cheers), and Dublin Castle, with all its power, and with all its gold has nobody to love and nobody to serve it except those who take its pay, and probably a great many not even of those (near hear).

Mr. O'Brien gave a graphic description of the scenes of police brutality and violence that had been enacted at Corrick-on-Saig, on the first day of his mock trial there, and then resumed:—

But I want to ask you what is all this about in Ireland? What is the tremendous crime for which you are obliged, in order to govern a few millions of people, to resort to all these brutal and detestable things that make Englishmen sick to read it? In the days of former coercion Acts, there was at all events the excuse that there was some tremendous outbreak of crime to be dealt with; or that there was some vast conspiracy for an arm insurrection against England itself. But now any living man pretend that there is any great outbreak of crime to-day in Ireland, or that there is a rebellion brewing? On the contrary, it is admitted on both sides that lawlessness and violence have disappeared from Ireland, and owing, as we say, not to

Balfour's Coercion Act but to Mr. Gladstone's conciliation (renewed cheers). Crime there is none. Oh, but there is the Plan of Campaign. These men talk to you, who can only know the facts imperfectly, to you Englishmen as if a Plan of Campaign were some gigantic conspiracy of dishonesty and immorality, and was overreaching the entire island like a universal leprosy. Let me tackle this question of the Plan of Campaign once for all, as I may not have another opportunity for some time. What is the fact? Would you be surprised to hear that during the whole course of this struggle the Plan of Campaign has only been in force upon 115 estates out of 10,000 in Ireland—not more than about ten in a thousand, and that at this moment it is not in force on more than two or three dozen estates in the whole country. Even so far as criminality, I have again and again challenged Mr. Balfour in the House of Commons, and challenged him in vain, to point out one single deed of murder or serious outrage that has been committed on one of these estates during all these desperate struggles of the last few years (cheers). As to its dishonesty, have they ever told you—if I tell you here to-night, and I defy them to contradict me—that we have never refused in any single instance to submit any dispute under the Plan of Campaign to any independent court of arbitration whatever (cheers). I myself several times, and I rather think in the hearing of my friend Mr. Bright, have offered to abandon the Plan of Campaign altogether if the Government would only give us any equitable court of arbitration with power to deal with the arrears which they themselves acknowledge to be unjust and irrecoverable. This is the Plan of Campaign, and that is the one miserable pretext on which they are pouring out all their treasures to-day, a combination so just that we are ready in the morning to admit the dispute to a court of arbitration. That is the combination against which Mr. Balfour has been for the last two years hurling all the powers of this empire and hurling them in vain (hear, hear), because up to this hour, and with all his power, and with all his terror, he has never succeeded in smashing one single combination of poor defenceless Irishmen. I should like Englishmen to bear in mind that they are dealing to-day with an Ireland absolutely without crime and absolutely without ill-will against England. You are dealing for the first time in this country with an Irish race who are longing and pining for peace and for friendship with the English people. And this is the country that Mr. Balfour tries to exasperate and to wound. This is the race who are being subjected to treatment which, I venture to say, would envelop England in a blaze within twenty-four hours if the same methods were practised against her people. That is Mr. Balfour's method of "government." We believe that it is revolting to the hearts and consciences of the English people. We have a firm and unwavering confidence in you, and it is because of that that our people are bearing patiently outrages which often make their blood boil with anger and with shame. We trust you, and you must trust us (loud cheers). Rest assured of this—and it is the last word I have to say—whatever we have to bear, however our feelings may be tortured, the Irish people will bear it manfully and cheerfully in the firm belief that when the general election comes we will receive at least our message of deliverance from the English people, and in that firm belief that when the choice is submitted to you between the policy of Mr. Balfour and the policy of Mr. Gladstone, you will not choose Balfour, but that you will choose the noblest opportunity that ever offered of doing a deed of justice and humanity, the greatest that ever glorified the English name, and assure forever the greatness, the glory and the stability of your Empire by allying with it the happiness and contentment of a self-governed Irish nation (prolonged cheers).

IRELAND'S CHANCES.

How Gladstone and Parnell's Death Would Affect Them.

The following is from John Boyle O'Reilly's article in the American Catholic Quarterly Review:

In every form of structure, coercion is at its highest point in the year 1880. Eviction is proceeding with unexampled ferocity. The blind hope of the landlord party appears to be that, while they have the power in their hands, it is their best policy to sweep the people and their homes out of the land, even if a desert is produced. It is the Cromwellian policy over again, with what advantage to the landlord and to the people is a matter of debate. But banishment has turned out to be not a cure, but a disease worse than the original. The war, and more patriotic half of England acknowledges this, and is working to undo the evil. The cruel expropriation of the Irish people has filled the world with enemies, not only of the British Empire, but of the English people. The English people are now in a position to support the system. Ireland has won a lasting victory in proving to Liberal England that the Tories are not legislating for the empire, but for their own limited class and its privileges.

But even under the darkest cloud that Ireland has known since 1798, it is true and obvious that the unhappy people stand in a more hopeful and advantageous position than has ever occupied since the Norman invasion. For the first time in history there is a powerful English party with a national platform of Home Rule for Ireland. And this is no transient or personal movement, depending on any British leader. It is the formulated policy of the English Liberal party, a programme that is absolutely certain of fulfillment.

It is said by many, and hoped by the Tories, that the death of Mr. Gladstone or of Mr. Parnell would assuredly begin the decline of the Home Rule movement. The contrary is the safer prophecy. Though it is to be hoped that the death of Gladstone would be a blow to the movement, it would not be a blow to the movement. The death of Parnell would be a blow to the movement, but it would not be a blow to the movement. The death of Gladstone would be a blow to the movement, but it would not be a blow to the movement. The death of Parnell would be a blow to the movement, but it would not be a blow to the movement.

From this standpoint the Parnell commission, with its incredible violence in the witness-box, and its open participation on the bench; the widespread evictions and burning of peasant homes in Ireland; the jails filled with the horrors of representative of the people; the influence of the Church employed to help the mal and to remove the Irish question from the care of party leaders, and place the responsible on English conscience and civilization.

The patent evils of perjury, eviction, misery, and unrest are the eruption of the disease of misgovernment that must be speedily cured, not by local repression, but by constitutional remedies.

Mr. Parnell himself, speaking on December 27, after the adjournment of the commission, summed up the proceedings in these words: "As to the general charges brought against our organization and movement, that is a matter of speculation, and, to the extent of history, and of common sense, no more competent to decide than anybody else. Up to the present the Times has not got beyond a general description of the disturbed state of Ireland. Every attempt to connect, not as a conspiracy, but as a movement, the various attempts to do 'harm,' except in the traditional story about 'harmful' told by an informer—but every attempt to connect our

organization with crime has completely broken down. As to the forged letters, let me confine myself strictly to the statement that we shall prove our case to the hilt."

IMPERIAL PARLIAMENT.

The Queen's Speech.

LONDON, February 21.—Parliament re-assembled to-day. The following is the speech of the Queen opening the session:

My Lords and Gentlemen:

During the brief period since the close of the last session nothing has happened to affect the cordial relations between myself and other powers. The operations successfully completed in Egypt a few days before the opening of Parliament effected their object, and I do not feel any ground for apprehending a renewal of the disturbance in the neighborhood of Soudan.

The negotiations which I directed to be opened with Tibet for the prevention of encroachment upon my rights over Sikkim have not been brought to a favorable conclusion, but I hope further military operations will not be necessary.

I have consented to take part in a conference with Germany and America at Berlin upon the Samoan question. This will be a continuation of the conference recently held in Washington on the same subject.

Gentlemen of the House of Commons:

The increasing expenditures upon warlike preparations, incurred by other European nations, has rendered necessary an increase in the precautions hitherto taken for the safety of our shores and commerce. The counsels by which other powers are guided and which dispose of their vast forces are at present uniformly friendly to England, but I have no right to assume that this condition is necessarily secure from the possibility of change.

My Lords and Gentlemen:

Some portions of the bill presented in 1888 for amending local government in England and Wales were laid aside, owing to pressure upon the time of Parliament. From the same cause it was impossible to enter upon the question of local government in Scotland. Bills upon these matters will be submitted.

Early in the session your attention will be asked to measures for the development of the material resources of Ireland and for amending the constitution of the various tribunals having special jurisdiction over real property in Ireland.

The statutes recently passed for the restoration of order and confidence have already been attended with salutary results.

Legislation will be necessary for the execution of the sugar convention and also for the completion of the convention of the three per cent. annuities.

The state of the gold coinage has for years past been the subject of a legitimate complaint, and a measure restoring it to a satisfactory condition will be submitted.

Through the commission appointed to enquire into the civil establishment of the kingdom has not yet completed its labors. It has made a valuable report. Proposals for legislation arising therefrom will be submitted.

Several subjects which the increasing burden of your duties shut out from consideration during the last session will be submitted again. Among them are measures relating to titles regulating the universities in Scotland, determining the liabilities of employers in case of accidents to employees, establishing a department of agriculture, opening the transfer of land and remedying the abuse attached to the limited liability of joint stock companies.

LONDON, February 25.—In the House of Commons this afternoon, Mr. Sexton gave notice that he would introduce a bill to amend the laws relating to contempt of court (cheers). Mr. Morley moved the adoption of his amendment.

Mr. Morley's amendment was the subject of a speech by Mr. Morley, in which he said that the Government had been too lenient in dealing with the Irish question. He said that the Government had been too lenient in dealing with the Irish question. He said that the Government had been too lenient in dealing with the Irish question. He said that the Government had been too lenient in dealing with the Irish question.

Mr. Morley referred at length to the recent arrests in Ireland and ridiculed the idea of arresting men for such offences as cheering Wm. O'Brien, etc. He said that the Government had been too lenient in dealing with the Irish question.

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THE EVIL OF MIXED MARRIAGES.

So great has the evil of mixed marriages become in this country that Rome has at length called for statistics on the subject so as to get some data whereby a conclusion may be arrived at by the Holy Father as to the best means by which this great evil may be checked.

There is no gainsaying the fact that the church loses thousands of her children through marriages between Catholics and non-Catholics for the few parties who become converts from Protestantism when about to form a matrimonial alliance with a Catholic party. This fact has been well set forth by priests and bishops, but in order to bring the matter more prominently before our readers we append the following experiences of a priest, who was, for twelve years, a witness to the growth of this evil under his immediate notice:

"Twelve years passed in mixed communities have convinced me that the Catholic Church loses more of her children on account of mixed marriages than from any other cause. They are, to say the least, the root of indifference, and very often of open antagonism to all religious principles. The former is imposed; the latter the Catholic individually and willingly chooses for himself. Love is blind!"

Among the two thousand inhabitants of a little town that I know of, over twenty families have lost their faith and bear to the Catholic Church the hatred of apostasy on account of the growing generation, over which the church has no control. Even if the children are educated in Catholic schools, by the influence they receive in their daily intercourse and by the living examples of parents who do not profess the same creed, they become indifferent. The rule is of such general application that I know only a single family to which, in a certain degree, it does not apply.

"I wish some of your readers would undertake the subject and follow it through its divers phases from the courting time to the succeeding generation. How they would picture the chevalier on bended knees before the idol of his love, pledging himself to leave her perfectly free in the enjoyment of religious liberty. Before the wedding takes place he is the most liberal man; the day after he has become a despotic master; forgetting the promise he has made to the priest and to his wife, he accuses her in turn to bend her knees and, clasping her hand in his own, compels her to swear that she will never more go to Mass, but not too often; he will even condescend to accompany her on pleasant days, when the music will be, what it ought never to be, operatic and profane, or when there will be a fine preacher."

"The struggle has begun; it will continue for life and their home will become a hell. Do not think that this is exaggerated. The picture drawn is true to nature. All cases are not alike. It may happen that peace will exist between the husband and wife so long as the education of the children does not come to disturb the household harmony. But at that moment, if not before, discord appears. If the Catholic party dies when the children are young, having been baptized, they are left to a Protestant father, or what is still worse, to a Protestant mother and relations, to be embittered against the faith of their baptism."

But suppose for an instant that the case may not be like those noticed above, suppose that, without concert about religion (which seldom happens), the Protestant party will allow full liberty to the other to follow the teachings of her or his religion and to bring up the children in the Catholic schools and under Catholic influences. Even then, strange as it may seem, the children for the most part are lost; for it is easy to become worthy Protestant, but it requires sacrifice to become a conscientious Catholic.—The Monitor.

ROMISH.

Catholic Chronicle.

The term Romish is an un-English expression of comparatively recent importation, and was borrowed by English writers in their contemptuous poverty of inventive directly from the Dutch Romisch, or the German Romisch.

It, as a termination, is not a diminutive, but always denotes a resemblance, a participation in defects, qualities or attributes signified by the adjective or noun to which it is appended. Thus:

Walish—That which, without being white, has a tinge belonging to that color.

Pebish—Sharing in the peculiar defects observable in a pet.

English—Having the attributes common to the English or Anglo-Saxon people.

But this termination has never in the English language been affixed to the names of cities.

Whether heard of "Londonish society," or "Liverpoolish merchants," or "New Yorkish enterprisers," or "Parisish fashions." The affix in such a case would be deservedly because clownish and unwarranted by the rules of correct language—be regarded as attaching an unfavorable meaning to it. It would undoubtedly be taken as a slight, and as such it was and is meant by those knowingly calling the Church Romish.

Veray Danish, Polish, Swedish, and so forth. All rights, but the Danes are a people. So are the Poles and the Swedes. So were the Romans. If therefore the Irish is absolutely wanted, then by all means say Romanish. It will be new, no doubt, but it will not be un-English in its formation or origin.

The English quotes motto, "Ut Christiani ita Romani sitis," as you are children of Rome, and asks: "Is not that slightly Romish?" We answer no; our being children of Rome no more makes us Romish than our being children of Christ makes us Christian. Cannot our grand Republic be called this? What we become children—that is to say followers of Christ—we become Christian, not Romish.

The fact is, Roman was too noble and majestic a word for English bigots to apply to the Catholic Church. St. Paul in one of his epistles praises "the faith of the Romans"; there, it would never do to let pious, evangelical bible readers imagine that faith was the same in every particular as that now believed and preached by Roman Catholics. Therefore they resorted to a barbarian to satisfy their unholy appetites. But no Englishman would versed in his language will ever use this contemptuous expression.

Dictionaries have it. That only proves that dictionary makers are not necessarily well bred and that they sometimes pander to the slang taste of the vulgar upholders of this pretentious authority, exactly as some (not all) Protestant preachers will, where the true Church of Christ is concerned.

A CARDINAL CALLED AWAY.

NEW YORK, February 25.—The Rome correspondent of the Catholic News carries that Cardinal Charles Sconi is dead, aged 87. He was one of the six suffragan bishops of the Roman pontiff and the senior in rank of the cardinals.

HALIFAX, N. S., February 25.—Enoch Nisbet Henry, old son of the late Justice Henry, died at Antigonish yesterday. He was a barrister and 48 years old.

The report is confirmed that Herr Brander, the adviser of King Tamar, of Samoa, has been recalled to Berlin. The Cologne Gazette says Germany will demand that the United States shall arrest and punish Klein, the American, who let Mataf's forces in Samoa when the Germans were repulsed.

The Bonapartes now claim to have seventy adherents in the French Chamber of Deputies.

"AFOOT IN OLD IRELAND."

Meeting With School Children on the Highway.

Edgar L. Wakeman, in his letter this week to the Detroit Tribune, writes:

The road from Oughterthorpe through Co. Mayo to Clifden by the sea reaches straight as an arrow and as white as chalk for many miles over blackened moor and belying bog. Here and there may be seen a little hut, an outhouse and a stack of hay; but the road, save the lofty mountains to the north and west. On the morning of my tramp these were lit up gloriously by the morning sun. Far and wide around and between these heights, and formed a myriad of surprising bog, though some of the bog was lower, lifting and winding color over the gray and refulgent color over the gray and glittering peaks. To the walker's fancy, that far country behind fills with wondrous forms and meanings. But the eye again falls upon the dark, drear moor, the wretched huts and the road of blinding white. At a little distance it is filled with a bevy of diminutive objects, moving to the right and left as they approach, as though hesitant of meeting humankind. You sit upon a capacious milestone and await their coming. Shading your eyes and closely regarding them, you wonder if they are a pack of ragged sheep, or expelling, hunger scourged, running on they came in zig-zag course. By the horns of the Nubian ibex, they are neither sheep nor goats! They are human beings. All are weazen-faced, little, old women it seems; for they surely cannot be children, though their witch-like heads were not reach to your own waist. They draw round, the larger, grotesquely masked in front. You notice their irresolution or fear; and scarcely knowing what to say, you haul loudly but kindly. "Come along, my dears, the road is all yours!" The gutter a bit with heads together, and