

PARNELL'S POSITION.

LETTER FROM ARCHBISHOP WALSH

In Reply to a Question Relating to Parnell's "Marriage" with Mrs. O'Shea.

His Grace the Archbishop of Dublin has addressed the following letter to the "Irish Catholic."

Archbishop's House, Dublin, 5th August, 1891.

DEAR SIR.—A question, which I am informed is looked upon by some Catholics as an embarrassing one, has been put to me.

I am asked whether the recent "marriage"—that is to say, the agreement recently entered into in the Registry Office at Steyning between Mr. Parnell and the former Mrs. O'Shea—has in any way altered the moral aspect of the situation that resulted from the relations in the London Divorce Court in November.

In connection with this, my attention is directed to the fact that a certain Dublin newspaper, directed and controlled by a number of more or less prominent Catholics of this city, keeps on proclaiming that the recent "marriage" has made everything right, and imply that it is but narrow-minded intolerance in the Bishops of Ireland to go on taking the same view of the case as before.

Now as to all this, one thing at all events is certain. But for the partial demoralization that has been brought about by the circulation of the Freeman's Journal—the newspaper referred to—amongst our people, the need of my answering such a question never could arise. Whatever may be the standard of morality by which Mr. Parnell may choose to regulate his course of life, no section of the Catholics of Dublin and of Ireland, if their Catholicity had not been dragged into stultor by the poisonous doses administered to them from day to day in the columns of the apostate journal, could stand in need of any words of mine to teach them these two things—first, that adultery is a grievous and a shameful sin; and, secondly, that the guilt of it, so far from being washed away, is but deepened and blackened, when the sinners, instead of turning from their evil ways, deliberately enter into a public compact to continue their sinful career.

That, in plain language, is the nature of the compact entered into in the Registry Office at Steyning by Mr. Parnell and his partner in guilt. And that is the compact which the present responsible editors of the Freeman's Journal—unchecked, if not encouraged, by the present directors of the paper—infirm the people of Dublin and of Ireland, is to be looked upon as having set everything to rights!

But then we are called upon to bear in mind that Mr. Parnell is a Protestant. Does not the Protestant Church, at all events in these countries, fully recognise the validity of a divorce such as that which was granted in the case of Captain and Mrs. O'Shea, and as a natural consequence, give its sanction to a subsequent, marriage of the divorced wife with another husband?

The conductors of the Freeman's Journal have, I understand, been successful in leading a large section of their readers into the belief that the answer implied by this question represents, in fact, the teaching of the Protestant Church. Surely, the emphatic denunciation of divorce and re-marriage recently delivered by an eminent Protestant divine from the pulpit of one of the principal Protestant churches of this city, and subsequently published in more than one of our Dublin newspapers, ought to have rendered it unnecessary for me to deal with the point. But the Freeman's Journal, it seems, has carefully excluded from its columns all reference to that noteworthy evidence of the agreement, so far of Protestant with Catholic teaching. It is not likely indeed that this letter will be transferred to the columns of your contemporary. Still, my present reference to that decisive statement cannot but have the effect of bringing the true state of the case under the notice of many from whom it has hitherto been successfully concealed. I am not without hope, then, that what I have now written may in this way contribute in some degree to the growth and spread of the happy change, now in such rapid progress, by which so many of the dupes of the Freeman's Journal, of Parnellism—are coming at length to see how shamefully they have been misled for months.

But my main object in writing is to direct attention to a still more weighty exposition of Protestant doctrine upon the point. Three years ago, a solemn assemblage of the Episcopate of what is known as "the Anglican Communion"—including the Protestant Churches of England, Ireland, Scotland the United States of America, and the Colonies and Foreign Settlements of the British Empire—was held in the Palace of the Archbishops of Canterbury at Lambeth.

Especially as regards the Protestant Churches of England and Ireland, the assemblage was a most thoroughly representative one. This may be seen from the following list, which I transcribe from the "Official list of the Bishops attending the Lambeth Conference, arranged according to Provinces":—

[His Grace then quotes at length the names and titles of fifty Archbishops and Bishops of England and Ireland and proceeds.]

Then follow the names of 6 Bishops from Scotland, of 29 from the United States, of 9 from British America, of 8 from Australia and New Zealand, of 5 from India, of 6 from Africa of 7 from the West Indies, and so on, to the number of 145 in all.

The Synod in its deliberations dealt with a number of questions of religious and social importance, and, amongst the rest, with the question of the Sanctity of Marriage in relation to Divorce as recognized by civil law. Upon this subject, the Encyclical Letter issued by the Bishops, at the close of the proceedings, to the faithful of their Communion throughout the world, contains the following passage:—

"In vital connection with the promotion of purity is the maintenance of the

Sanctity of Marriage, which is the centre of social morality. This is seriously compromised by facilities of Divorce which have been increased in recent years by legislation in some countries. We have therefore held it our duty to reaffirm emphatically the precept of Christ relating thereto, and to offer some advice which may guide the Clergy of our Communion in their attitude towards and infringement of the Master's rule."

"And a sin:—The sanctity of marriage as a Christian obligation implies the faithful union of one man with one woman UNTIL THE UNION IS SEVERED BY DEATH."

To the Encyclical Letter of the Synod are appended certain "Resolutions" setting forth in detail the teaching of the assembled Bishops on various points with which the Letter deals only in general terms. Of these Resolutions, three have reference to the question of Divorce.

The first of the three, to a certain extent, is expressed in the vague and halting language so strongly characteristic of the doctrinal utterances of the Anglican theological system. It touches upon the question of how far "the sanction of the Christian Church" can in any case be given "to the marriage of any person who has been divorced" contrary to the law of Christ, during the life of the other party.

But the second and third Resolutions are expressed in terms of unusual definiteness. These Resolutions distinguish in the clearest possible terms between two cases, the case of "the guilty party" and that of "the innocent party"—the terms "guilty" and "innocent" being understood in reference to the illicit acts on account of which the divorce has been granted by a civil Court.

As regards the "innocent" party, the assembled Bishops,—influenced by what they term a "difference of opinion" as to whether our Lord "meant to forbid marriage to the innocent party in a divorce for adultery,"—abstained from issuing any instruction to the Clergy to "refuse the Sacraments or other privileges of the Church" to those who, under civil sanction, are thus married.

But as regards the "guilty" party, the Resolution adopted is of the most uncompromising character. It was as follows:—

"UNDER NO CIRCUMSTANCES OUGHT THE GUILTY PARTY, in the case of a divorce for adultery, TO BE RE-ARDED, during the lifetime of the innocent party, AS A FIT RECIPIENT OF THE BLESSING OF THE CHURCH ON MARRIAGE."

That, then, is the solemnly-recorded teaching of the Anglican Church in all its branches throughout the English-speaking world, as to the view to be taken of a subsequent "marriage" in a case such as that which has resulted from the decision of the London Divorce Court in the suit of Captain O'Shea against his wife and Mr. Parnell.

It would seem, then, to be established that the theologians of the Freeman's Journal are in no way more trustworthy guides when there is a question of Protestantism than when there is a question of Catholicity.

I remain, Dear Sir, Most faithfully yours, WILLIAM J. WALSH, Archbishop of Dublin.

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Hygienic Powers of Sunlight

There are very few people who appreciate properly the hygienic powers of sunlight. It is true of people, as it is true of plants, that they cannot thrive without abundance of sun-light, as well as abundance of fresh air. The necessity of sunlight is so well recognized that in all the recent lectures to nurses of the sick they are ordered to admit the sunshine freely to the sick room in all cases, except where the strong light is specially prohibited by the physician. Not long ago sun baths were freely recommended for certain diseases, and this treatment has since proved exceedingly valuable. The Orientals who have gardens on the tops of their houses, appreciate the value of sunlight as a tonic and health giver. The cases of persons who suffer from actual sunstroke are much fewer than of those who suffer into death from vitiated air and want of sunshine. The mass of cases reported as sunstroke in the cities are the result of prostration from heat, and occur in close rooms within doors as frequently as outdoors. In most such cases the deteriorated condition of the system of the individual, caused by confinement in rooms insufficiently aired and lighted, is at the bottom of the trouble. It is especially necessary that children should have an abundance of freedom to romp outdoors in the sunshine, so that they will acquire an abundance of red blood, and with it strength and life. Pale, sallow complexions show a watery condition of the blood that can only be remedied by an abundance of out-door exercise. In winter it is always best to give a little child its exercise in the middle of the day; but as the season changes, the time for exercise changes. In summer the best time is usually early in the morning before 10 o'clock, and after 3 in the afternoon. In the morning a rubber sheet if the ground is damp should be spread in a suitable place over the grass and a blanket spread over this, and the little one taken out of his carriage and allowed to frolic about in the mild morning sun. The baby will gain marvellously from such exercise, and it will be all the better if it is kept under the trees to take its midday nap instead of being taken into the house. Where there is such health as that found among the sturdy peasant children of Germany, who are allowed to roam about in the sunshine innocent of cap or hat till their very hair bleaches lint white and their cheeks turn rosy red? No room in any house is fit for a living or a sleeping

room which has not windows through which sunshine and air can be freely admitted. The family rooms of a house should be built on the south east side, so as to receive the health giving effects of the morning sun, which chases away more malaria and miasmatic vapors than all the drugs in the world can.

FONTENOY.

A Visit to the Famous Field Where Irishmen Saved France.

A correspondent of an English paper writes:—A few weeks ago I made one of a small party who paid a visit to the famous battle-field of Fontenoy. Arriving at Tournai, where we remained but a short time, we took train again for Antoing, a small town containing some three thousand inhabitants. We were alighted for Fontenoy, which is only twenty minutes' walk from the station. Antoing at the time of the battle played a very conspicuous part in the fighting which took place on that hard-fought day. It formed the right of the French position, and Louis XV., with the Dolphin and army, had their headquarters here. Here are to be seen the remains of a fine old castle built in the year 1511 on a very commanding eminence, from the tower of which a charming view of the battle-field may be obtained. The pretty little cemetery is well worth visiting, as it contains the tombs of some prominent officers who fell at the battle. We did not remain long at Antoing, Fontenoy naturally having the greater attraction for us. We had not walked far from Antoing before we could see the little village of Fontenoy peeping out in the distance. The country about here, intersected with diminishing valleys and plains, with here and there corn-land and meadow, its wind-mill pitched on surrounding heights, and standing out like so many sentries, certainly give to the place a very pleasing aspect. Now we approach the church and churchyard of Fontenoy. As one saunters through the churchyard and gazes on the rude crosses and slabs of stone, desecrating here and there the resting-places of some who had lived in that memorable year 1745, he is vividly reminded of those beautiful lines in "Gray's Elegy":—

Where heaves the turf with many a mouldering heap, Each in his narrow cell for ever laid, The rude forefathers of the hamlet sleep.

Leaving the cemetery we made for a pretty ivy-covered farmhouse, where on entering we were warmly received by the farmer, whose face was expressive of true hospitality. Here we enjoyed a good substantial rural dinner for which we were charged most moderately. We now told the objects of our visit to the village, whereupon the peasant volunteered to be our guide. En passant, I might remark that the inhabitants in this part of Belgium speak no other language than French. We are now on the battle-field. Here we are shown a farmhouse which had suffered severely at the battle, and truly its weather beaten and tumbled-down masonry speaks for itself. We now mount a rampart (part of the old fortifications) and descending the opposite side are treading the ground on which Erin's sons so nobly

DISTINGUISHED THEMSELVES

the ground where those brave refugee officers and then, who had long formed the choicest part of the French army, maintained the proud reputation gained at such places as Vittoria, Luzzara, Casano, Calcinato, Fredlingen, &c. And this through a stern policy of England, which made it impossible for men of spirit and ambition to live in their own dear country, and forced these poor Irish exiles to cross the sea and join England's greatest foe, bearing its hardships and sharing its triumphs. As we gaze on the field and recall that sanguinary fray we offer a prayer for our dear countrymen who fought and died on the soil beneath us. Gathering as souvenirs of this cherished spot some wild flowers, which grow in profusion around us, we continue our way. Passing near the ravine through which Cumberland led his troops after three baffled attacks on Fontenoy, we reach the remains of an old shattered windmill—a sad spectacle, bearing witness to the destructive fire of artillery used even in those days. Our guide now insisted on us visiting his father, who lived in a neatly thatched farmhouse hard by. Entering the house, a venerable old man, possessing perfectly white hair, stood for a moment surveying us with an expression of mingled surprise and curiosity. Being introduced to this fine old man by his son, our guide, who at one time told the object of our mission, the old farmer advanced and shook us heartily by the hand. We soon got into conversation, and found our new acquaintance to be an old veteran who had served many years in the army and had taken part in the Siege of Antwerp in 1830. This good-natured man, well versed in the historical lore of the neighborhood, told us many interesting anecdotes of the Battle of Fontenoy. Much of what he told us has been related to him when a youth by an old villager who had witnessed the fight. To further interest us, he brought forth some relics of the great battle which he and his family had discovered from time to time on their small estate. The peasants relate many curious legends in connection with the Duke de Grammont, who was killed early on the day of the fight, having both legs shot off. The villagers declare that his ghost appears occasionally on the battle-field mounted on a splendid white charger and flourishing a sword in hand he is seen moving about as if directing the movements of a body of men. Evening now drawing on we bid our Fontenoy friends adieu, and return to Antoing in time to catch our train. Thus ended this very pleasant excursion, and one which the writer hopes at some future time to be able to repeat.

An Irish Corps in Trouble.

There has been a fire in the Colchester camp, and we are very sorry to learn that the Royal Irish lost from the officers' mess a great portion of the regimental plate, the colours, and many interesting relics and souvenirs dear to the corps. The pecuniary damage done would hardly be covered by £4000, but there is damage of another kind which is irreparable. Luckily the model of the Nile boat, presented to them by Lord Wolseley as a prize for having brought their transport up the river the most safely and expeditiously of any of the troops engaged in the memorable expedition for the rescue of Gordon, was saved from the flames. But the colours—the only colours in the British army consecrated by a Catholic priest—will be missed. It will be recollected that some bigots raised an ugly row at the profanation of a disciplined body marching under flags blessed by a minister of the faith professed by the vast majority of them, although their credit be it said, neither the officers nor the Protestant privates of the 18th made the slightest objection. We are interested to see if the colours that will replace those destroyed will be recommended to the guardianship of the gallant Royal Irish by the benison of a Catholic military chaplain. If asked, a Catholic prelate, an Irish one for choice, would be happy to volunteer for the duty—Univers.

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VOODOOISM.

Hideous Rites of the Negroes in Hayti—Child Sacrifice.

In recent newspaper articles about Hayti, says the London Weekly Register, reference is often made to the mysterious and horrible "Vaudoux Worship," introduced from Africa; but what Vaudoux worship is we have not seen explained. A full account of it, with more horrors than we should care to repeat, was given some years ago in Sir Spencer St. John's history of "Hayti or the Black Republic." Those who do not know the book will find the following extract from it interesting:

There are two sects which follow the Vaudoux worship, those who only delight in the blood and flesh of white cocks and spotless white goats at their ceremonies, and those who are not only devoted to these, but on great occasions call for the flesh and blood of the "goat without horns," or human victims. The true Vaudoux worship never takes place except secretly, in the dead of night, and in a secure place free from any profane eye. There each initiated puts on a pair of sandals and fastens around his body a number, more or less considerable, of red handkerchiefs, or of handkerchiefs in which that color predominates. The King and Queen place themselves at one end of the room, near a kind of altar, on which is a box where the serpent is kept, and where each adept can see it through the bars of its cage. When they have verified that no curious stranger has penetrated into the place, they commence the ceremony by the adoration of the serpent, by prostration of being faithful to its worship and entirely submissive to its commands. At a dinner at which I was present, I heard the Archbishop of Port-au-Prince give the following account of what had occurred the preceding week. A French priest who had charge of the district of Arca-have had the curiosity to witness the Vaudoux ceremonies, and he persuaded some of his parishioners to take him to the forest where a meeting of the sect was to be held. They were very unwilling, saying that if discovered he and they

WOULD BE KILLED!

but he promised faithfully that, whatever happened, he would not speak a word. They blacked his hands and face, and disguising him as a peasant took him with them. In Salvave's time the Vaudoux priests were so seldom interrupted that few precautions were taken against surprise, and the neighboring villagers flocked to the ceremony. With these the Catholic priest mixed, and saw all that went on. As in the previous description, the people came to ask that their wishes should be gratified, and the priestess stood on the box containing the serpent. At first she went into a violent paroxysm, then, in a sort of half-trance, she promised all that they could desire. A white cock and then a white goat were killed, and those present were marked with their blood. Presently an athletic young negro came and knelt before the priestess and said, "O Maman, I have a favor to ask." "What is it, my son?" "Give us, to complete the sacrifice, the goat without horns." She gave a sign of assent: the crowd in the shed separated, and there was the child sitting with its feet bound. In an instant a rope already passed through a block was tightened, the child's feet flew up towards the roof, and the priest approached it with a knife. The loud shriek given by the victim aroused the Frenchman to the truth of what was really going on. He shouted, "Oh, spare the child!" and would have darted forward, but he was seized by his friends around him and literally carried from the spot. There was a short pursuit, but the priest got safely back to the town. He tried to rouse the police to hasten to the spot, but they would do nothing. In the morning they accompanied him to the scene of the sacrifice. They found the remains of the feast and near the shed the boiled skull of the child.

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