

The Church in the Light of History.

Alas! everybody just now seems to have something to say, much or little, argument or nonsense, about what appears to be the burning question of the day—the Manitoba Schools—and occasionally we hear of some blatant fellow in the public press railing about the Bishops of Quebec and crying out: Unless they are silenced and driven into obscurity, clerical domination will reign supreme in Canada. And to crush the argument or nonsense, we are eagerly told that the state of affairs now existing in the lower province, is fast approaching that of the middle ages when "monkish ignorance" held sway. Again, we are warned that the Pope of Rome is conniving at the bishops in their endeavors to encroach upon the civil liberties of the people and to lord it over the Dominion. Everybody knows that such absurdity is the merest vapor arising from some diseased brain entirely unbalanced when there is question of the Pope or the Catholic Church. The Vicar of Christ has frequently pointed out the sphere assigned to the Church among the nations of the earth, and in one of his famous encyclicals the present Pope, Leo XIII., clearly defines the position of the Catholic Church in matters spiritual and temporal. "God has divided the charge of the human race between two powers, the ecclesiastical and the civil; one set over divine things and the other over human things. Each is supreme in its own kind; each has certain limits within which it is restricted. . . . Whatsoever, therefore, in human affairs is in any way concerned, pertaining to the salvation of souls or the worship of God and the like, belongs to the Church. . . . But all other things embraced in the civil and political order, are rightly subject to the state." Also the Third Plenary Council of Baltimore declares: "We claim to be acquainted both with the laws, institutions and spirit of our country, and we emphatically declare that there is no antagonism between them."

Whether the clergy of Quebec are justified in the stand they have taken in the present crisis, remains to be seen. The question is yet unsettled; its history is not yet written. But when it is chronicled by the impartial historian in all probability there will be found as little charged by way of condemnation against the bishops in claiming their lawful rights as there is in attributing "monkish ignorance and Roman domination" to the middle ages. If, on the former, history is silent, not so on the latter—that gloomy period miscolored the dark ages of which we have, time and again, heard so many dismal tales. What has there transpired during that time called the middle ages that could justify anyone in persistently accusing the Church of "monkish ignorance and Roman domination"? What has she done then or now that she need ever be ashamed of? During that period she planted the standard of the cross on the ruins of paganism and infidelity, and raised up sons that were an honor to herself and to civilization, and who shed the law's dew. She gave to England its venerable Bede, its Anselm, its Langton, its Lanfranc, its Alfred the Great, its Henry V. and its good King Edward. She had enrolled under her banner such heroic sons as Godfrey de Bouillon, Charlemagne, Lion-Hearted Richard, Innocent III., Gregory VII., St. Louis of France, Bonaventura, Francis Assisi, Dominic, Bernard, St. Thomas Aquinas and many others worthy of note. It was, in fact, during this supposed to be dark and retrogressive period that constitutional liberty was established, from which the English and American institutions of to-day took their rise. And yet, forsooth, we are told that the Catholic Church was the baneful cause of "monkish ignorance" and the deadly enemy of civil liberty! Take, for instance, Alfred the Great, and you have one of the greatest and noblest of England's sovereigns, Catholic or Protestant, who was the father and founder of constitutional liberty. Yet he was a faithful and obedient son of the Church. He was styled "the freedom-loving and freedom-giving monarch," who, on his death bed, forbade his heirs to trespass on the liberty of the people he made free. "For God's love and for the benefit of my soul, I will," he declares, "that they be masters of their freedom and of their own will; and in the name of the living God, I entreat that no man disturb by exaction of money, or in any other manner; but that they be left at liberty to serve any lord they may choose." This solemn declaration had the sanction of the Roman Catholic Church. And yet she is considered to be inimical to civil liberty! What do reliable historians say about that dreary period between the fall of the Western or Latin empire in the fifth century and Eastern or Grecian

in the fifteenth, covering an interval of almost a thousand years, which according to Harris, is supposed to constitute what is called the middle ages? We shall give the Protestant preference and we shall hear what he has to say. Hence thus bears witness to the character of Alfred, Catholic King of England. "The merit of this prince, both in private and in public life, may with advantage be set in opposition to that of any monarch or any citizen which the annals of any age or any nation can present to us. He seems, indeed, to be the complete model of that perfect character which, under the denomination of a sage or wise man, the philosophers have been fond of delineating rather as a fiction of the imagination, than in hopes of ever seeing it reduced to practice." And again, "He was author of that inestimable privilege, peculiar to the subjects of this nation, which counts in their being tried by their peers. For he first instituted juries, or at least improved upon an old institution, by specifying the number and qualifications of jurymen, and extending their power to trials of property as well as criminal indictments; but no regulations redounded more to his honor and the advantage of his kingdom, than the measures he took to prevent rapine, murder and other outrages which had so long been committed with impunity." Hallam, another famous Protestant historian, writes of these badly abused dark ages: "If it be demanded by what cause it happened that a few sparks of ancient learning survived throughout this long winter, we can only ascribe their preservation to the establishment of Christianity. Religion alone made a bridge, as it were, across the chasms, and has linked together the two periods of ancient and modern civilization. Without this connecting principle, Europe might indeed have awakened to intellectual pursuits; but the memory of Greece and Rome would have been feebly preserved by tradition and the monuments of these nations might have excited on the return of civilization, that vague sentiment of speculation and wonder with which men have contemplated Persepolis or the pyramids. The sole hope for literature depended on the Latin language, and I do not see why that should not have been lost, if three circumstances in the prevailing religious system had not conspired to maintain it; the papal supremacy, the monastic institution, and the use of the Latin liturgy."

after all, the never fading badge of slavery. Bare bones and rags are the true marks of the real slave. What is the object of Government? To cause to live happily. They cannot be happy without sufficiency of food and rational Good Government means a state of things in which the main body are well fed and clothed. To what a degree the main body of the people in England are now poor and miserable, how deplorably wretched they are not; this we know but too well. And now we will see what was their state before this vaunted Reformation. I shall be very particular to cite my authorities here; I will infer nothing. I will give no estimate, but refer to authorities such as no man can deny to be proofs more complete than if founded on oaths of credible witnesses, taken before a judge and a jury." Cobbett then cites in proof of what he says, from Forbes' "Lives of Justices of England for two hundred years under Henry VI. Evan Baucroft, tainted as his writings are by prejudice, admits that: "The spirit of the Christian religion would have led to the discovery of America, have led to the entire abolition of the slave trade, but for the hostility between the Christian Church and the followers of Mahomet. In the twelfth century Pope Alexander the third true to the spirit of his office, had written that nature having no slaves all men have an equal right to liberty. It was the clergy that had broken up the Christian slave markets at Bristol, at Lyons and at Rome."

It is also alleged that the middle ages were darkened by wars and bloodshed, and it is concluded that the church was the aggravating cause thereof. Unfortunately it is only too true that wars were waged, some times to the bitter end, for the tendency of the people was then more so than now in the direction of war rather than peace. But he must be a bold man indeed in the light of history, that would hold the church of that age or at any time, responsible for war and bloodshed. Her record proves she has always exercised her influence for peace, and she does so still. Digby declares in his Ages of Faith that "from the first moment of the establishment of the Christian republic in the west, during the pontificate of St. Gregory the Great, Europe, with rare exceptions, possessed a zealous and effective peace-maker in each of his successors, whose services in this respect can never be adequately appreciated. For no length of historical research can ever disclose their whole extent." "The Holy See," he concludes, "labored to cause associations for a pacific end to inspire the nations with a love of peace. One of the constant situations of Othobono, legate of the Pope to England in the reign of Henry III. commanded that throughout England, Ireland and Scotland, every year, on the octave of Pentecost, there should be a public and solemn procession in which all the faithful were to return thanks to God for the tranquility which had been restored to them and to pray devoutly for the permanence of peace and concord."

The middle ages were by no means free from turmoil and great upheavals incidental to a vast period of progress and transition. It is as Bishop England well says that "it is true Rome had her days of light, flimsy, gossamer-like semblance of science. She had also her days of melancholy oppression. She had the peace of her children destroyed by the turmoil of faction; she had to weep over the fury of some of her sons and to mingle her tears with the torrents of their blood, not shed in defence of public rights, but for the purpose of ambition. Religion often restrained and soothed the desperate; but religion herself was sometimes trodden down and bruised and wounded in the unholy affairs produced by the lust of power. In those days the din of confusion distracted even the monk in his cloister; and closing the pages or rolling up the parchment he wept and prayed before the altar; or if he came out, it was to make an effort for peace, it was to cast himself between the exasperated victor and his prostrate victims; to lift the emblematic cross by which the God of mercy and Judge of men admonished the one, and to fling the protecting mantle of peace over the other. The day of tumult, the arena of faction the intrigues of ambition, the contentions of violence, are not favorable to the pursuits of literature, and in this holy city, as in all places, human passions are found in human beings. Rome has had her vicissitudes."

Josephus. Rickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, and the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for pulmonary complaints. Beware of carelessness; no fortune will stand it long. You are on the high road to ruin the moment you think yourself rich enough to be careless.

THE MOTHERLAND.

Latest Mails from England, Ireland and Scotland. Release of Matthew Kinsella—Sharkier Offence in Galway—The Condition and Growth of the Church in Scotland. A shooting affray of a very serious character is reported from Belfast. A man named John Burns, who has been employed for some time at the Mourne Water Supply Works at Carryduff, charges a lodgingshouse keeper named Graham with having shot him and John Connolly. The police on going to Graham's residence found a man lying in an unconscious condition on the roadside. Graham stated that two men had attacked his house. He was arrested, and a revolver was found in his possession. Burns and the other man, who was subsequently identified as a navy named John Connolly of Dublin, who is also employed at the Water Works, were immediately conveyed to Belfast with all possible care, and the former, it is stated, was placed under the charge of Dr. Biggs in the Royal Hospital, where he is at present being attended to. Connolly was taken to the Union Hospital, his injuries not being quite so serious, and the police afterwards returned to Carryduff. It is stated that Graham is lame and walks with a crutch, and that the injuries which Connolly received were caused with it. Dublin. Matthew Kinsella has been released from Mountjoy Prison. He looked fairly well after his long incarceration. He was welcomed back to the outer world by his wife and his daughter, who was but an infant at the time of his trial. Matthew Kinsella was sentenced on the 8th of April, 1882, to twenty years' penal servitude by Judge Morris (now Lord Morris) at Green street for the manslaughter of a young man named Andrews. The evidence was scanty, but the times were exciting and disturbed, and the Crown secured a conviction. The alleged occurrence took place in Benburb street (then Tighe street) Andrews being found by the police in a dying condition on the pavement near Kinsella's house. Kinsella made a statement declaring the occurrence to be the result of accident, but this statement was not accepted. An Indian correspondent writing from Agra, North Western Provinces, says—There was a most imposing ceremony in the Cathedral of the Immaculate Conception, Agra, on the Feast of the Holy Name of Jesus. Nothing impressed the heart more in these days of indifference and worldliness than to witness a ceremony in which young persons consecrate themselves to God, thereby offering an humble reparation to the Most High for the coldness and neglect of other Christians. It was my happy privilege to be present at the profession and reception of some religious on afore said feast. The novice professed was Madam Mary St. Bridget, Miss Margaret Connolly, daughter of Captain T. Connolly, late King's Own Scottish Borderers, now stationed at Rawal Pindi, Punjab, India. Captain Connolly having retired on pension and being an Irishman settled in his native land, is now living on the North Circular road, Dublin. The young lady left her home in Dublin some three years ago in order to join the Congregation of Jesus and Mary at Agra. She had been a pupil for some three years or so at St. Michael's, India, is one of the local convents. The young ladies who took the veil received the following names in religious, viz.—Mary de Sales, Mary Amelia and Mary Henrietta. The ceremony took place before Mass. Rev. Father Angelo (in the name of the absent Archbishop of Agra) officiated. Galway. A man named Michael Moran of Tycooley, five miles from Ahascragh, lied to Andrew Hession, killed his wife with a hay-fork, and threw her body into the pigsty, where it was found terribly mutilated by the pigs. It appears he then proceeded towards Castleblakeney and threw himself into a well with twenty feet of water, where his body was found. On March 20th the obsequies of the Rev. Father Kenny, P. P., Moycullen, took place. The rev. gentleman, who was one of the oldest clergymen in Ireland, died suddenly in his sixtieth year, while saying the Angelus. He was a native of Castles, in the Co. Roscommon, but came to Galway to the late Most Rev. Dr. Browne. Father Kenny was ordained in 1830, and was shortly after appointed curate in Orammore, whence he was changed to Oughterard, and afterwards to Spiddal, from which place he was raised to the position of P. P. of Moycullen on the 14th October, 1848. As a result of the terrible famine his parish, which was mountainous and barren and with a large population, was in great distress, and the parish priest devoted himself with the greatest energy to soliciting assistance to relieve his flock from starvation. In his youth the deceased clergyman was a man of strong constitution and a great athlete. He was a very eloquent preacher both in Irish and English, and labored with much zeal in the cause of temperance. SCOTLAND. Catholicity in Scotland. A writer in the "Civitas Octidiana" has compiled from the documents in possession of the Vatican an interesting sketch of the progress of Catholicity in Scotland. From these we learn that there were in the year 1705

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Never was there more need of relief works in certain districts of Ireland. In the meeting held recently at Waterville at which Mr. Daniel O'Connell, D. L. presided, and at which the Rev. Father O'Killy, P. P., Waterville, and the Rev. Father Maher, P. P., Castledaniel, spoke, the acute distress of the people by the recent failure of crops and the long was made plain beyond the possibility of denial. Kerry. The remains of a man whose body was found decomposed and frightfully mutilated on the railway track near Geshill station, have now been identified as those of Mr. Sidney Jennings, Blonville House, Castleblenneth, Co. Kerry. He was the son of Mr. S. W. Jennings, Deputy Sessions Clerk of Cloneygowan and Portladington. The deceased was last seen alive by his brother, Mr. Bleestert Jennings, in whose company he had been at the village of Cloneygowan on the evening of the occurrence. Considerable sensation was caused owing to an allegation made by the father and brother of the deceased to the effect that he was first murdered, and then thrown on the railway track by his assassins to conceal the crime. In corroboration of this view they pointed out that no blood was found where the remains were discovered, but in the absence of more serious grounds for such a grave suspicion the Coroner and police authorities do not attach much importance to the allegations. Intelligence of a more definite character than has hitherto been received respecting the Bermuda murder is to hand by the latest mail. It confirms the statement previously made that the victim, young Mrs. McOrthy, met her death at Fort St. George on 7th February, in the quarters of her husband's company of the Lanister Regiment, which was there on detachment duty. The husband, a native of County Tipperary, was arrested on the capital charge of the murder with malice aforethought, and the Colonial police magistrate having concluded his investigations, returned him for trial. The inquiry took place at St. George's, which is the residence of one of the two police justices of the Colony. The trial of such cases usually takes place at Hamilton before the Chief Justice, but it is understood that if preferred by the person accused the venue can be changed to London. Tyne. Everybody is full of excitement in South Tyne over the confirmed retirement of Mr. T. W. Russell, M. P. No one naturally has been surprised at the step thus taken by the "farmer's friend," and very little regret is felt in the constituency at the announcement. Mr. Hugh de F. Montgomery, D. L., Fivemiletown, was named as the likely Unionist candidate, but the rumour lacks confirmation. Tipperary. A large and representative meeting of the people of Thurles, Clonoulty, and Cloneygowan was held for the purpose of taking steps to offer on the occasion of his approaching silver jubilee a tribute of congratulation and respect to his Grace the Archbishop of Philadelphia, who was born in Thurles. Mr. Hugh Ryan, T. O. proposed, and Canon Daniel Ryan, P. P., Clonoulty, seconded that the Very Rev. N. Rafferty, Adm., take the chair. Rev. J. J. Ryan, V. P., St. Patrick's College, and Mr. Pat. Dermody were appointed secretaries. ENGLAND. On March 30 his Eminence Cardinal Vaughan opened the Lady Chapel at the Passionist Fathers at Higigate, and unveiled the Lady Altar, which has been erected at the cost of £20, the generous gift of Mr. Michael Sheehy, the oldest parishioner and a previous benefactor of the church. The chapel is one of the prettiest of its kind in London, and the altar, which is in the Louis XVI style, is composed of variously coloured Irish marble, the statue of the Blessed Virgin being of Carrara marble. SCOTLAND. Catholicity in Scotland. A writer in the "Civitas Octidiana" has compiled from the documents in possession of the Vatican an interesting sketch of the progress of Catholicity in Scotland. From these we learn that there were in the year 1705 only twenty acknowledged Catholics in Glasgow, 160 in Edinburgh, and five in Perth. The twenty Catholics in Glasgow, it is stated, worshipped secretly in an old cellar at the end of a byway off Fallowgate, and it was only about once a month that they held the ministrations of a Catholic priest. The faith in Scotland received impulse and stimulus through the immigration of the Irish, at the beginning of this century, and by the year 1800—nearly a decade before the restoration of the Scottish hierarchy—it is calculated that the total number of Catholics in Scotland had increased to 140,000, of whom 1,200 inhabited the Highlands—most of whom inherited the faith from their fathers, who never abandoned it. The effects of the Oxford movement were felt across the border, and many conversions of distinguished Protestants took place. By way of comparison, the writer gives the following figures to show the progress of the faith during the past ninety years. Edinburgh had in 1800 a Catholic population of 2,000; in 1820, about 11,000. In the latter year the Catholics numbered 20,000 in Glasgow, 1,600 in Perth, 1,000 in Dumfries, and 3,000 in Aberdeen, and in all Scotland 70,000. This scattered population was ministered to in the year 1810 by only about fifty priests. In 1830, however, the registered Catholic population of Scotland was 938,048—of whom 220,000 resided in the city of Glasgow alone—with 350 priests and 822 churches. The funeral of the late Mr. Torley took place in Glasgow on Feb. 28th, and was one of the largest and most representative ever seen in Scotland. A large number of messages of sympathy were received and also some beautiful wreaths. Amongst those who attended the funeral from Ireland were—Mr P. Hearty, Dublin; Mr P. N. Fryzler, Cork; Mr. Michael O'Hanlon, Downpatrick, and Mr. T. McDermott, Dublin. The Irish Foresters, in full regalia, marched in front of the hearse, following which were the members of the Dumbartonshire County Council, also several of the county justices, members of the School Board, Poor Law Guardians, and a number of clergy. Mrs. Celeste Cook, Syracuse, N.Y., writes: "For years I could not eat much kinds of food without producing a burning, excruciating pain in my stomach. I took Parment's Pills according to directions under the head of Dyspepsia or Indigestion. One box entirely cured me. I can now eat anything I choose, without distressing me in the least." These pills do not cause pain or griping, and should be used when a cathartic is required. It is easy to say "Thy will be done" when trouble is absent, but it is more meritorious to say it with a stout heart when trouble is present.

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