

Ireland.

A correspondence has been passing between the Duke of Norfolk and Colonel Saunderson, to whom the former wrote as follows:

"DEAR COLONEL SAUNDERSON—In a speech delivered by you last night, (March 15) at Liverpool you are reported to have said that 'you and your colleagues' were never tired of telling the British people that Home Rule meant Rome Rule, and that the result of the election petitions in Meath once and for all tore the cloak off the Popish priest in Ireland and revealed him in his true color! May I ask you to consider whether it is not desirable that you and your colleagues should tire as soon as possible of a practice calculated to produce very mischievous results? I might not have felt called upon to notice your words were it not that on the 27th inst. I shall be presiding at a meeting in opposition to Home Rule, at which you are to speak, and I cannot therefore refrain from begging you to consider the evils which are likely to arise from such remarks as I have quoted. I am only too sadly conscious that the Meath elections, and many other events, show that among the dangers threatened by Home Rule, the attitude likely to be assumed by a large section of the clergy will not be the least. None feel this more acutely than Catholic opponents of Home Rule; but when you apply the words 'Rome Rule' and 'Popish priest' in the sense you do, you imply that it is because they are priests of the Church of Rome that these members of the clergy act in a way to be condemned, and by implying this you deeply affront your Catholic fellow-subjects."

The Premier Duke of England is not in very good company when presiding at a meeting against Home Rule at which Saunderson is going to speak; and he must be very simple if he thinks that the agitation against Home Rule is anything else than an agitation against Rome. It is not the first time that English Catholics were given to writing letters concerning such questions, which always express great anxiety about religion and the danger to which the faith is exposed in that land whose most glorious inheritance is the tenacity with which its people have clung to their Church. A forerunner of the Duke wrote to the great Archbishop of Tuam a protest against the injury done to the Catholic religion by reports of clerical intimidation; and another letter writer saw terrible evils in the Irish Arms Bill of 1848. Better direct these letters to some other course. The world moves, the Church goes on, the past history ought to encourage even the timid.

A manifesto has been signed by a certain number of Irish Catholic landlords, in which they address their fellow Catholic citizens as follows:

"As a false impression has been created that the contest upon the Home Rule Bill is, in reality, only a contest between a Roman Catholic majority and a Protestant minority, we have thought it right, in order to make their position clear, that the Irish Roman Catholic Unionists should have an opportunity of joining in a separate and distinct petition to Parliament against the Bill.

"While deprecating certain anti-Catholic utterances to which the excitement of the moment may have given rise, we are, so far as our objections to Home Rule rest upon purely secular considerations, heartily in accord with our fellow-Unionists. More than this, we believe that Home Rule, if imposed upon Ireland, would, under the peculiar conditions of the country, foster a revolutionary spirit disastrous to the true interests of our religion."

Amongst the signers of that petition are descendants of Daniel O'Connell. And has it come to this?

Cardinal Logue points out the fact that we have the Protestants crying out against the Bill because it is ruinous to their religion, and we have some Catholics claiming that it would be destructive of theirs. His Eminence considers, however, that neither from the past nor the present is there

"any reason to fear that the interests of their religion will not be safeguarded by those to whom Almighty God has committed it—by the heads of the Church and the clergy of Ireland. No matter what may be said of them—and unfortunately some hard things are said by the class of Catholic gentlemen to whom I refer—no matter what is said of them, judging by results, the faith of the country, the piety of the country, and the virtue of our people are as remarkable now as in any past time; and that would not be the case if the bishops and clergy of Ireland were not safeguarding the interests of religion."

The speech of his Eminence from which this quotation is taken is a reply to the address of the laity of Armagh on this return from Rome. The Cardinal deems it lamentable that leaders among the Irish Protestants are found trying to sow disunion between them and their Catholic fellow-countrymen; and in the second place it is lamentable to find Catholics who help them in that feeling, even directly or indirectly. But the most lamentable of all is the division amongst our own people. And he hopes that an end will be put to all this want of charity: "for there is really no political difference or any thing in the way but that mere weakness of human nature, that spirit of contradiction and pride which makes us slow to withdraw from opinions we have once formed or a position we have once taken up."

The eminent prelate thus concluded his reply, so full of prudent thought and advice: "I say again that we, Catholics, have no desire to take an unfair advantage of our Protestant fellow-countrymen. We feel that we have the right to our share—our lawful share—in all the advantages which come from the State, just as we are bound by her to bear our share of the burdens. Beyond that we do not wish to go. That we claim and will agitate for until we secure it, and, whether sooner or later, come it will in the long run. Gentlemen, I fear I have detained you too long. I thought I would take the first opportunity I had of protesting against a course of conduct that is likely to bring very serious and immediate evils upon the country. Let people as far as they please differ on political questions; but it is not Christian, it is neither doing the work of God nor man, to try and set the people of Ireland by the ears."

Proposed Pharmacy Act.

Medical science and its devotees are ever anxious about our health. That the physicians have crowned their efforts with a certain degree of success is greatly to their credit, even if they do not eliminate suffering and make a continuous treaty with death. The latest auxiliary force called in to the aid of the physicians in the cause of the public health is the Association of Druggists, who, in their anxiety for our sanitary condition, are taking steps to amend the Pharmacy Act of Ontario. The following are the most important sections of the proposed Act:

"24. No person shall sell or keep open shop for retailing, dispensing, or compounding poisons, or medicines of any kind, or sell,

or attempt to sell, any of the articles mentioned in Schedule 'A,' of this Act, or any mixture or compound containing any of the articles so mentioned in Schedule 'A,' or assume or use the title of 'Chemist and Druggist,' or 'Chemist,' or 'Druggist,' or 'Apothecary,' or 'Dispensing Chemist,' or 'Dispensing Druggist,' or 'Vendor of Medicines,' of any kind, in any part of the Province of Ontario, unless such person is registered in accordance with the provisions of this Act, and unless such person has taken out a certificate under the provisions of Section 18 of this Act for the term during which he is selling or keeping open shop for retailing, dispensing, or compounding poisons or medicines or vending medicines as aforesaid, or assuming or using such title. Provided that nothing in this Act contained shall be taken to prevent the compounding or sale of poisons by an apprentice of at least two years' standing who is registered as an apprentice, and who is in the employment of a registered chemist and druggist under this Act. And nothing herein contained shall be taken to prevent the sale, by a person not registered in pursuance of this Act, of Paris Green and London Purple, provided the sale of such articles is not made within five miles of a drug store, which is conducted and carried on by a duly registered Pharmaceutical Chemist under this Act, and so long as such articles are sold in well secured packages distinctly labelled with the name of the article, the name and address of the seller, and marked 'Poison,' and a record of such sale is kept as required under the provisions of this Act."

"36. No Physician or medical practitioner in any incorporated City or Town can become registered as a Pharmaceutical Chemist and carry on business as a Chemist and Druggist unless he ceases to practice as a Physician or surgeon, and unless he passes the final examination for the degree of Ph. M.B. of the Toronto University, and has in all other respects complied with the requirements of this Act; provided, also, that any medical practitioner who at the time of the passing of this Act is lawfully engaged in carrying on the business of a Pharmaceutical Chemist under the provisions of this Section, may continue to do so by registering and complying with all the other requirements of this Act."

The first of these is evidently aimed at patent medicines, which, in many instances, have been of great benefit to suffering humanity. Under proper supervision and inspection they are so useful at home that their sale, instead of being prevented and hampered with technical requirements, should be open to the greatest freedom. The druggists complain that people in other classes of business sell articles of various kinds which, according to custom and the nature of things, belong to them. Trade nowadays drifts into large centres, and however we may regret it, as it is open to grave evils, we do not think that legislation can avoid the difficulty. But to require every country village, every four corners, to have a drug store, or a whole country side to be left exposed to the many sufferings "which human flesh is heir to," is carrying protection of a certain kind to extremes. Will the consumer be any safer under this new provision? We doubt it, because we fail to see the injury which the patent medicines have inflicted upon us, and secondly, because it would not actually do away with such medicines. The druggists themselves would hold all the rights which at present are in the hands of others.

In regard to the second clause we quote, it is difficult to say how far it might be pushed. That a physician, in mixing his own prescriptions, sells his medicine, and really carries on business as a chemist, might be claimed within the strict meaning of the words employed. But the consumer ought to be free to get the medicine, as he gets any other article, where he is best suited. Protection goes very far; but, judging by the large number of apothecary shops in our cities, we did not think they needed protection against the physicians

and the patent medicine men. We commend to them the advice given by one of their own number in the *Mail* of March 8rd. "It is a very well for druggists to pose as protectors of the public, but let us do so honestly, and not because we are actuated by mercenary motives. Patent medicines are very useful, and give employment to thousands of people, as well as circulate vast sums of money, employed at all events in a much less injurious way than in the manufacture and sale of stimulants."

Book Notices.

A Gentleman by Maurice F. Egan. Anything from the pen of this distinguished writer is sure to be filled with bright thoughts clothed in graceful form. In the little work before us he has succeeded in doing what has often been tried without success: he has placed in the hands of young men a neat volume replete with advice upon all the external line of action by which a gentleman is moulded. And he takes the word in the true, Christian meaning, in the sense in which Cardinal Newman took it when he defined a gentleman to be one "who never inflicts pain." The last part of the volume is made up of some choice chapters on literary and other subjects, taken from his "Chats with Good Listeners," published some time ago in the *Ave Maria*. The book is neatly printed and elegantly published by the well known firm of Benziger Brothers of New York.

The Canadian Magazine. The second number of this very creditable magazine has reached us containing a variety of articles upon interesting subjects. It opens with an essay upon The National State, in which the writer traces the great highways of history by which nations have grown from the city-states of Greece to the Roman Empire, and from this mighty power to the nations of Europe and on as westward the course of Empire takes its way, to the vast Republic of the United States which by its gigantic war welded into stronger unity an extent of territory far surpassing anything in the old world.

Amongst the other articles is a brief sketch of the celebrated Shrine of Ste. Anne de Beaupre, with two illustrations representing the Basilica and the village, and a second showing a small grotto of the good St. Anne. Although not favoured with ocular evidence of any miraculous cures, the writer acknowledges as an undoubted fact, "that many who have gone there crippled have come away cured."

A large number of other articles upon subjects political, literary and poetical make up a very entertaining number of this promising periodical.

League of the Cross.

The League of the Cross, St. Paul's parish, have determined to push the work of temperance in the east end. At a meeting held on Sunday last a motion was adopted, dividing the parish into twelve districts. Two men were appointed to each district, whose duty is to look after absent members; also to induce all our co-religionists in the parish to become members of this worthy organization. Before the meeting closed an able address was delivered by Mr. Wm. Cahill on the religious influence of early Italian sculpture. Rev. Father Hand also spoke a few words of encouragement to the members, urging them to be true to the principles of temperance.