

Explanation.

BY KATHERINE E. CONWAY.

"When the soul sees pain like a sun, they closed my eyes, they fisted my hands, they said—'Tis a sign of grace—see how the light comes back to her poor dead face!'"

PASTORAL LETTER

His Grace the Archbishop of Toronto, on the Festival of St. Patrick.

"Oh the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways!"

DEARLY BELOVED BRETHREN.—It was an agreeable duty some years ago to address to you the words of admonition on the festival of St. Patrick, the Apostle of Ireland, and through Ireland, of many nations.

Yet the whole history of the Irish race proves their sublime mission. God has kept, as an arrow in His quiver, this little island to go forth to conquer spiritual kings for Christ.

St. Patrick found the Irish, though not Christians, yet not purely idolaters. They were primitive in their habits and customs, leading a patriarchal life, with many of the noble qualities of the present aborigines of North America.

St. Patrick found, in all his missionary excursions through Ireland, only one object that approached idol worship; it was a bull surrounded by twelve pillars. It represented the sun and the signs of the zodiac; for they were good astronomers in those days.

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of preserving the deposit of the faith once delivered to the saints, and of transmitting it to their posterity; and secondly, to warn them against temptations which, though common to all nationalities, are particularly hurtful to a highly sensitive and religious people.

IRELAND'S DIVINE MISSION. Ireland has a divine mission. In the admirable providence of God, He selects families and nations to be the agents of His holy will. He selected Abraham and his progeny to be His people, and Aaron and the tribe of Levi to be His priests.

Later on worldly men sought conquest. They were devoted with a thirst for gold, and following the instincts of the old Scandinavian ancestors, their ships swept every harbor and inlet in quest of gold and precious stones; establishments were formed to trade with the natives and to enslave them with their wealth; and here, in the venerable Father Gebelau, the Irish, ascended their ships, whether as conquerors or not, pressed forward to their commercial centres, crowded their cities, and at once proceeded to practice their religion.

They endeavored to commence a church, for them the English language became the language of the three Provinces given over to the conquering race. Of necessity the Irish who were retained as servants on their own farms had to learn English, for a penalty even was laid upon their language.

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nis, and first Bishop of Wirtzburg, who gazed the crown of martyrdom, like St. John the Baptist, for having reproached the incestuous adulteress Gollana; St. Virgilius, Bishop of Piacenza, preacher of the Gospel to the Erurians; St. Fintin, Abbot of Richeon, on the Rhine; St. Bao and St. Erulphus, who carried the Gospel to Iceland and founded a church under the patronage of St. Columba, in the city of Edinburgh. We have mentioned enough of illustrious names of the Irish nation to show how they fulfilled their mission on the continent of Europe in the early age.

IN THE NEW WORLD. Later on worldly men sought conquest. They were devoted with a thirst for gold, and following the instincts of the old Scandinavian ancestors, their ships swept every harbor and inlet in quest of gold and precious stones; establishments were formed to trade with the natives and to enslave them with their wealth; and here, in the venerable Father Gebelau, the Irish, ascended their ships, whether as conquerors or not, pressed forward to their commercial centres, crowded their cities, and at once proceeded to practice their religion.

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I might quote the words of St. Dionysius, "The most divine of all divine works is the co-operation of God for the salvation of man." The heartiest blessing on the head of the preserver is elicited from one who was about to perish. Job strongly rejoiced to feel he had such a blessing, and cried out: "The blessing of him that was ready to perish came upon me" (Job, xix, 13). That blessing has been poured, a thousand times over, on the heads of the missionaries who have come to the rescue of those who were perishing for want of the Sacraments.

PROVIDENTIAL PREPARATION. The Irish people were prepared, as St. Patrick was, to carry the Gospel to the remotest bounds of the earth. They too passed through the ordeal of trials and tribulations; they were conquered in every battle but in that of Heresy against Faith, by a victorious and unrelenting enemy. Their lands were confiscated, their churches, convents and monasteries destroyed, their Clergy put to death, banished or proscribed. Famine and pestilence in the wake of war reduced the population at one time to 800,000. A few Irish were kept as servants on the confiscated lands in Ulster, Leinster and Munster—Connacht, the poorest Province, being reserved as the place of banishment for the rest of the English language became the language of the three Provinces given over to the conquering race.

Of necessity the Irish who were retained as servants on their own farms had to learn English, for a penalty even was laid upon their language. Little did the Irish children foresee, when whipped for speaking a word in their mother-tongue, that they were early in learning the English language; that the Holy Providence of God was preparing them to convert their English masters, to spread the Faith in English colonies, and to gain the new world of America to the true Faith. Irish zeal, Irish enthusiasm, and Irish love of the true religion, have been the great factors in spreading the faith through that empire on which the sun never sets.

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acquaintances, as well as the community in general, will mourn his death, and will extend to the bereaved widow and other members of his family deep and respectful sympathy.

The funeral Thursday morning was a very large one. The flags on the public buildings had been at half-mast since the announcement of his death; and there were other public marks of respect and esteem. The pall bearers were Messrs. C. Britton, John Kennedy, A. Campbell, P. Curtin, Thomas Walters and George McKempton. There were present two brothers of the deceased, Kenneth and Alexander Kempf of Dummer, as well as Dr. Kempf of Lindsay, Mr. W. J. Macaulay of St. Paul and Mr. John D. Macaulay of Trenton were also in attendance. A grand requiem mass was celebrated in St. Mary's church by Vicar-General Laurent. The remains were interred in the R. C. cemetery at Lindsay.

IT IS NOT TOO LATE. Boston Pilot. It took two centuries for the great Roman Empire to crumble away under "the Goths, war, fire, blood and famine." The world moves almost ten times as rapidly to-day, and under the eyes of one generation is going on the process of dissolution of the only Empire since pagan Rome that has been built on the oppression of conquered and robbed nations and on the degradation of the home masses for the benefit of a proud, immoral and inhuman aristocracy.

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THE GO-AHEAD RELIGIONS.

Catholic Review.

A great number of Catholics suffer some annoyance and distress from the new tactics which Protestantism has adopted against the only Church of Christ. The *Andover Review* is out as the champion of Progressive Orthodoxy, and its admirable editors have expressed their admiration and respect for the Catholic Church, while gently admitting after all that it is an old-fashioned form of Christianity. That is, it is out of date, not suited to the times, out of the prevailing style; and one might as well be out of the world as out of the style.

The words, "Progressive Orthodoxy" are misleading. In plain English the phrase means "religion wit gets up at night at the right moment." This "gittin' up at gittin'" is not a purely American quality. It is the common property of the sects from Maine to Australia, from Arrianism to Methodism. It looks very well in print, and sounds bravely to the ear when translated from the vulgar tongue into Progressive Orthodoxy; but put into action, it looks very odd. It means that the professors of a go-ahead religion have a hold on popular favor and are going to maintain it. If the people get tired of the doctrine of hell, the doctrine is dismissed, cast off as a worn-out garment. If they want a hell without the doctrine that men are saved or damned before they are born, they can have it. Every time a certain number of people get peculiar ideas of religion, they will institute a movement in the Church, and in due time foist his peculiar views upon the whole body. If the whole body accepts, it is called progressive. If it rejects the innovators it is called slow and behind the age. With the unusually rapid changes in American religious thought, one can appreciate the pluck of the *Andover Review* in advocating Progressive Orthodoxy.

The wrecks of the sects, it seems to us, will give it no more than it can do in gathering and assorting the best parts of them. It must be said, however, in favor of earlier times, that they were not without progress. Progress, such as it is, has been the essence of Protestantism. Luther, the first Protestant, began with rejecting the authority of the Pope. The episcopacy, the sacraments, the infallibility of councils, the divinity of Christ, were all parts of his belief. Before he died his followers had progressed into fresh fields and pastures new. At the end of a century he would with great difficulty have recognized the sects enlisted under his banner. What, then, would he say to the religious attitude and the teachings of the present heirs of his estate, and particularly of the editors of the *Andover Review*. No bishops, no sacraments, no councils, and no confuted an idea of Christ as tolerates the vagaries of Unitarianism and Heber Newton? Nay, more than that, a journal instituted and carried on with the simple aim of squaring the doctrines of Protestantism to the tastes of every born Christian.

Timid and over-sensitive Catholics need have little respect or fear for the go-ahead religions. True progress in a Church means the holding what you have received—hold fast that which you have received, says St. Paul—and the honorable unfolding of half-learned truths under the guidance of the Holy Ghost. Protestantism has progressed like a leech, beggar. What it took from the Church it lost or squandered. What it possessed this decade it lost the next. It has retained only its senseless greed for novelties and its natural hate for the truth, and these its nicknames "Progressive Orthodoxy," "a broad liberal spirit of inquiry," "the right of private judgment," "the right of watchwords frightens such Catholics as have not been often to the Evangelical circus.

Have you a cough? Sleepless nights need no longer trouble you. The use of Ayer's Cherry Pectoral before retiring, will soothe the throat, quiet, allay the inflammation, and induce a refreshing repose. It will, moreover, speedily heal the pulmonary organs, and give you health.

Most people suppose that the manufacture of tobacco consists merely of taking the leaf and pressing it into cigars. The fact is, however, that the process is a very delicate one, and the least false step will injure the flavor. The leaf must be carefully attended to for months after it leaves the planter's hands. It must neither dry too quick nor too slowly. Even after it has reached the factory the utmost delicacy of manipulation is required. The weather must be carefully studied, for if there is too much moisture in the air when it is pressed it will mould, and the same will happen if too much moisture is sprinkled upon it for the purpose of opening the leaf. Again, if it is overried in the oven it will turn crisp, and will nip the tongue in smoking. It is by careful attention to all these points that the "Myrtle Navy" has been brought to such perfection. The firm who manufactures it have their own stores in Virginia, and from the time the leaf leaves the planter's hands it is turned out of the factory, months afterwards, in plugs, it is under the care of their skilled and trusted employees.

WEIGHED IN THE BALANCE, but not found wanting, Northrop & Lyman's Vegetable Dietsary and Dyspeptic Cure has been weighed in the balance, and the experience of an impartial and intelligent public. Both remedially and pecuniarily it is a success. Its sales constantly increase, testimony in its favor daily pouring in. The question of its efficacy in Dyspepsia, Liver Complaint, Kidney Affections, and Blood Impurity, is decided. Sold by Harkness & Co., Druggists, Dundas St.

THE CONFESSORIAL.

A PROTESTANT MINISTER'S VIEW.

IMPORTANT SUBJECT—ITS ABANDONMENT AND EQUIVOCAL ADDRESS OF REV. DR. HOPKINS TO THE EPISCOPAL CHURCH.

One of the most important to be discussed by the Episcopal Church in its session here some months ago, was the Confessorial. The following is a report of one of the most prominent ministers' views on the subject.

Let us look at the subject, first simply in the light of common-sense. Here the other two learned professions furnish us with reasonable help. In each of the three learned professions, law, medicine, and theology—men prepared, by a long and special training, to make themselves useful to their fellow men in that branch to which they have devoted themselves. But how is this assistance rendered to the sufferers of *laetitia*?

Should be said, that at different times lawyers have given their clients advice; have encouraged litigation; have extorted money from their clients that their advice was not given; have made themselves the agents of the law; and that, therefore, all ought to be confined to the delivery of public lectures on the laws and principles, which everybody might wish to hear, and that each should apply these legal principles to his own case. But how is this assistance rendered to the sufferers of *laetitia*?

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