

receives the wafer from a priest who writes his name with a dagger dipped in his blood from over his heart."

SEEN THROUGH SPECTACLES.

Standard of Cincinnati issue of recent date and mainly article on the Church is the first to love and respect the Catholic artists devote and genius to painting.

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much resembled the person whom it was supposed to represent. He did not know, however, "whether it was a spirit or the devil."

We know by what has been related of many mediums who performed similar acts to those which Mr. Murray describes, that they are usually just such deceptions as are wont to be performed by the jugglers of India and the prestidigitators of this country.

The Hindus are able to produce these appearances and disappearances to a most surprising extent, and no doubt the spiritualists by frequent practice become experts in these deceptions, and are able to employ many devices in concealing their accomplices, undoing knots, and the like.

Neither let there be found among you any one that shall exalt his son or daughter, making them to pass through the fire; or that consulteth soothsayers, or observeth dreams and omens; neither let there be any wizard, nor charmer, nor any one that consulteth pythonic spirits or fortune tellers, or that seeketh the truth from the dead.

We are not credulous to believe easily in the common interventions of evil spirits in these deceptions, yet we must acknowledge that there is very strong evidence to show that they sometimes occur; and many most respectable and credible witnesses, including the late Dr. Orestes A. Brownson, who was at one time himself an active spiritualist, assure us that many of the phenomena of spiritualism are really diabolical, and therefore opposed to Christian morality, as well as, in many instances, to Christian faith also.

A GREAT UNIVERSITY.

The Catholic University of Washington is, under the able management of its brilliant and learned rector, becoming a tower of strength to the Catholicity of America.

It will be remembered by our readers that a little more than a month ago a large deputation of Protestant clergymen waited upon the Premier, Sir Oliver Mowat, to protest against Dr. Ryerson's bill.

The University has met with difficulties of various kinds, but such is the fate of any institution that has a cause and a mission. It is a solemn protest against man and half-education.

CHURCH EXEMPTION FROM TAXATION.

Much has been said and written, during the last four or five years especially, against church exemption from taxation. The Baptist church authorities of Toronto, last year, took the matter so much to heart that they actually refused the exemption which the law accords, and paid to the collector the tax which would have been levied if their church building had not been exempt.

This was certainly a very practical way of proving their adherence to conscientious conviction; but it is worthy of note that they did not deem it necessary to pay more than the taxes of the current year. If their conscientious convictions were to the effect that it is morally wrong to accept exemption, surely the obligation would exist to pay the tax for many past years instead of for one.

We suppose, however, that our Baptist friends considered that they were fully satisfying the requirements of strict justice by paying one year's tax, and we need not insist too strongly on their being more consistent to principle than their conscience required them to be.

It is evident that these bodies imagined that by thus pronouncing in favor of taxation of churches, they were dealing a severe blow against Catholics. It appears to have been a pretty general belief that Catholic churches and church properties are exempted from taxation to a greater extent than the property of the Protestant churches, and so the movement against exemption was fostered among the members of these associations by the hope of inflicting a serious loss upon Catholics; and it is understood that the bill proposed in the Ontario Legislature by Dr. Ryerson, M. P. P. for Toronto, and which is said to have been prepared chiefly by the P. P. A., was brought forward under this expectation.

But now at the critical moment when the bill of the P. P. A. is being seriously considered by the Legislature, there is a sudden awakening to the actual merits of the case, and the discovery has been made that the taxation of churches and church property will fall much more heavily upon Protestants than upon Catholics, even taking into consideration the difference of their respective percentages of the whole population; and the consequence is a remarkably unanimous outcry against Mr. Ryerson's bill by the Protestant clergy.

It is now understood that though in the cities and large towns, where population is concentrated, the Catholic Church property generally exceeds the property of the Protestant denominations in value, in proportion to the respective populations, the case is changed when the whole country is taken into consideration. The Protestant sects are so numerous that they require many more church buildings than the Catholics, and the Catholics besides are willing to go a greater distance to their churches than their Protestant neighbors.

It will be remembered by our readers that a little more than a month ago a large deputation of Protestant clergymen waited upon the Premier, Sir Oliver Mowat, to protest against Dr. Ryerson's bill. The Anglican Bishop of Toronto, Dr. Campbell, the Reformed Episcopal Bishop, besides prominent representatives of the Methodists and Presbyterians, were among the deputation. They represented that but a small proportion of the property exempted in Toronto is church property, viz., \$5,050,350 out of a total of \$23,189,524, and of this amount \$4,081,114 belongs to the various Protestant denominations, and \$969,236 to Catholics. It should be remarked, however, that a large part here included under the name of Catholic Church property is used for schools and charitable purposes, so that

the actual amount of Catholic Church exemption is not so large as would appear from these figures if left unexplained.

Since the deputation waited on Sir Oliver Mowat, there have been several meetings of Presbyteries and the Ministerial Association at which Dr. Ryerson's propositions were strongly condemned. The last named organization puts the case thus:

"Churches are not income-earning or property-creating institutions. They exist for the benefit of all classes. They hold property which they do not wield in the market, but which they set apart or dedicate to Almighty God. They contribute materially to the order, the morality, the intelligence, and the stability of the State, and, therefore, to the very purposes for which taxes are levied. Their operation tends to lighten the State burdens, and lessen the taxes. Exemption of church property is therefore justifiable."

To all this it should be added that church-goers already pay taxes on all their property, and the taxation of churches, which are by no means money-making establishments, really impose a double burden on those who devote part of their time to the worship of God. We therefore fully approve of Sir Oliver Mowat's very just remark: "Only one State has taxed churches, and I should feel a diffidence in saying that Ontario should be the only country in the world to follow California."

EDITORIAL NOTES.

OUR contemporary, the True Witness, of Montreal, has made a mistake in crossing swords with the British Canadian of Toronto, Margaret L. Shepherd's paper. It is not customary for gentlemen to treat with seriousness the babbling of "escaped" nuns, who have as little regard for truth as the colored bootblack has for soap.

The secular papers have served their readers with a very unsavory dish of Breckenridge-Pollard scandal. We cannot see what motive prompts them to scatter broadcast the minutiae of one of the most revolting cases that has ever come before the public. The newspaper should be a well-spring of truth and not a cesspool of impurity.

Who has charge of the "Cable" that gives us such a very interesting series of reports about the deliberations of the Vatican? They are generally false, and wonder it is that any credence should be given them.

The Canadian Magazine for April appears in a much improved typographical dress, and contains some interesting articles. Hon. David Mills has an elaborate disquisition on the "Evolution of Self-Government in the Colonies: their Rights and Responsibilities in the Empire." The breaking up of the British Empire would, he holds, be a tremendous and permanent financial disaster to the commercial prosperity of Canada and the United States, and a calamity to the world.

EMILE ZOLA, the noted Realist, has written a book on Lourdes. The subject is one that has been touched by reverent hands, and strange is it that Zola, who has hitherto revelled in descriptions of indecency, should have been attracted by it. Perchance his conscience smote him and spurred him on to humble apology to the Christian world for his flagrant breaches of morality.

A CERTAIN section of Anglicanism persists in claiming the title of Catholic. The more sensible among them laugh through very scorn at the abortive attempts. They are content with their principles and make no pretension to a title which is denied them by history and by incontrovertible facts. Well does Cardinal Newman say:

"Methodism represents some sort of an idea: Congregationalism an idea; the established religion has in it no idea beyond its establishment. Its extension, for the most part, has been passive not active; it is carried forward into other places by State policy, and it moves because the State moves; it is an appendage or decoration of the sovereign power: it is the religion, not even of a race but of the ruling portion of a race. The Anglo-Saxon has done in this day what the Saracen did in a former. He does grudgingly, for expedience, what the other did heartily from fanaticism. This is the chief difference between the two: the Saracen in his commencement converted the heretical East with the sword; but at least in India the extension of his faith was by immigration, as the Anglo-Saxon's may be now; he goes into other nations by commerce and colonization; but when he encountered the Catholics of the West, he made as little impression

upon Spain as the Protestant Anglo-Saxon makes on Ireland." It is strangely ludicrous to hear them speak of Mother Church, whose adherents they butchered on the altar of kingly lust and tyranny. Let us have peace and common sense.

At Peacock Point, on Lake Erie, on the 18th instant, was given another illustration of the necessity why some steps should be taken by the Government to put an end to the trade carried on by Dr. Barnardo and others, the sending into Canada a class of the population of England which it is found very undesirable to retain there. All this, be it remembered, is done under the cover of philanthropy, but those engaged in the work nevertheless make a handsome profit on every pauper landed in the Dominion. In the case referred to a Charles Goldsmith, whom the press despatch states is one of Dr. Barnardo's boys, committed a terrible outrage on a married woman named Edsall, and then mortally stabbed her with a penknife in several parts of the body. He afterwards cut his throat, but it is thought he will recover. It would not be correct to say that all the children brought to Canada by these old country agencies are vicious and criminal, but as they are the offspring of the pauper and criminal classes, their addition to our population is not for good. Uncle Sam will not take them. Why should we?

ELECTIONS were held in many of the smaller cities, towns and villages of Illinois on the 17th inst., and it was found that the lines distinguishing Republicans from Democrats were almost entirely obliterated owing to the introduction of several local issues, of which the most prominent were those raised by the A. P. A. It was expected that A. P. A. candidates would be elected almost everywhere, but general surprise is expressed because that association has been buried under an avalanche of votes in almost every locality. The same state of things has existed in Ontario. In several towns where the P. P. A. was supposed to be all powerful it was swept out of existence at the elections, though there are still localities where the spirit of fanaticism has achieved a temporary victory, as the people there have not yet become aware that the days when religious persecution would flourish have passed away.

At a meeting of the Science Sermon Society of New York, held in the lecture-room of Rev. Dr. Robert Collyer's church, a paper was read concerning the anti-vicere crusades inaugurated by Dr. Parkhurst, and Messrs. Gerry and Comstock. The reader of the essay lauded the efforts of these crusaders; but after the reading of the paper, Mr. Thaddeus B. Wakeman was called upon to give expression to his views on the subject. He condemned strongly the methods employed by the societies represented by the three soi-disant reformers, who employ methods as condemnable as the vices which they pretend to wish to suppress. They wish besides to force upon the people their individual hobbies. He continued:

"These societies are nothing less than the result of theoretic snobocracy, which seems to have dominated our municipality to such an extent that I fear greatly that the results will be other than those expected. We owe no allegiance to such societies, for they usurp the rights of the people, and that section of our government whose sworn duty it is to see that the laws of the State and municipality should be enforced. In this they commit treason. They carry on these crusades under a mob law. They have special laws enacted for their individual purposes, the most drastic in nature, and under the impression that they are doing the will of God, they enforce those laws according to their various whims and caprices. There is nothing so pleasing to a man of wealth, such as Mr. Comstock, as to be the censor of the morals of a people. Another seeks to institute certain reforms in municipal government, and a third seeks to take care of the city's children. If we wish to see a child of extraordinary ability show her talents on the stage, behold a kneeling and supplicant people at the feet of a Gerry."

He considered the argument of the writer of the essay as being three or four hundred years behind the age we live in. Mr. Wakeman's views were endorsed warmly by the applause of the meeting.

A CHARACTERISTIC specimen of the barefaced lies to which a certain class of enemies of the Catholic Church have constant recourse when dealing with matters relating to the Church, is to be found in a recent issue of the *Rock*, the Low Church organ of Anglicanism in London, England. That journal

stated that the Hon. Wm. E. Gladstone had become a member of the Catholic Church. When Mr. Gladstone's attention was called to the statement, he, of course, answered that it was an untruth; but the *Rock* was not to be thus baffled. It therefore repeated the falsehood, confirming it with the statement that it once met with a nameless apostate who was "at the time at the Vatican," and that "it was well known there that Gladstone was received but bidden to deny it so that he might again become Prime Minister of England and do the Pope's work the better." If Mr. Gladstone had allowed the statement to pass unchallenged, it would have been said that his silence was equivalent to an admission of the fact; but when it is contradicted, it is maintained that he had received orders from the Pope to deny it! The only answer liars of this class deserve it to be treated with contempt.

We have much pleasure in publishing in this issue a letter from a distinguished Protestant gentleman of Peterborough—Mr. Hampden Burnham—dealing with the question of Separate schools. It is a pleasure once in a while to note such many utterances on the part of our Protestant fellow-citizens. The wonder is that so many of them in discussing matters pertaining to the Catholic Church permit a spirit of bigotry to becloud their intelligence and dwarf the promptings of their better nature. Mr. Burnham is not one of these; and we hope the time will soon come when Protestants generally will evince towards us the same disposition as he has shown to deal out real justice in the true sense of the golden rule.

NOT AN IRRELIGIOUS AGE.

A Methodist "Bishop" is quoted by the New York *Sun* as having expressed the opinion that, so far from this being an irreligious age it is an age in which great weight is given to religion. Our Methodist brother is right. Religious pessimism is often carried too far. Many of our Catholics especially are affected with this fault, which with them is to a considerable extent the result of the old standing controversy with Protestantism—Protestants having a habit of claiming that the so-called Reformation improved the religious conditions of Christendom, a proposition denied by all Catholics, of course, with the effect, in which great weight is given to religion, however, upon some of us that we fall into a habit of mind of seeing nothing but deterioration instead of improvement. Nevertheless there has been improvement within the present generation that it would be stubbornness, or something worse, to deny.

The ribald ridicule of all religion that grew into fashion in the last century, beginning in France with Voltaire and the Encyclopedists and spreading out into many parts of the "polite world," had nearly a hundred years of extraordinary success. Many things contributed to this. First of all, from what may be called the literary side the cause of infidelity during a large portion of that period seemed to have a monopoly of the wit and sagacity, if not of the learning. In effect, at least, from the Catholic side, no adequate attempt was made to answer the four writers who had done most to saturate the popular imagination and understanding with infidelity, Voltaire, Rousseau, Gibbon, and Volney, and France was still the head and front of European intellect. Besides this, from 1789 to 1848 was an era of political revolutions, or attempted revolutions in the success of which the great mass of the common people were regarded as having a direct interest and during all that time the cause of Christianity was almost universally thought to be opposed to the various revolutionary attempts, or even as opposed to mere aspirations for constitutional reform. Thousands of men abandoned Christianity, or became indifferent to religion, because they believed that their political opinions and hopes were inconsistent with it. Still later there came the scientific difficulty. For a while it seemed to those whose knowledge was merely superficial as if what were declared to be ascertained facts of science, were counter to the scheme of revealed religion, as if the truths of the material were opposed to the truths of the spiritual, but as this could not in reality be and yet seemed so to many, these many in perplexed disgust concluded to "give it up" as an insoluble riddle and became "Agnostics."

But now-a-days, as knowledge has widened out, the harmony of all the various orders of truth is beginning to be perceived. Impartial historical research and criticism have exposed the blunders, the false reasoning, the malicious inferences, of Voltaire, Gibbon, and other eighteenth century infidel historians and essayists. Leo XIII. has authoritatively told the whole world that the Christian religion is not tied up with a monarchial form of government and with aristocratic degrees of society, and endowed with special privileges, but is either, or otherwise, but that it is compatible with any form of government that fits the circumstances of a people and is calculated to further justice and

to promote the general welfare. And Christian scholars, specialists in every branch of learning, have shown beyond all doubt that discoveries and inventions of science, instead of raising up difficulties in the way of belief in the Christian religion, have only shed more light and glory on the dogmas of the Christian faith and on the precepts of Christian morality.

It is quite true that a great deal of irreligion prevails; much of the survival of the fittest epoch that is beginning to pass away. But it is also true that we are seeing now the dawn of a new epoch when religion will again assert its hold over the minds of the majority of men who are not wholly corrupt. It is not by any means an irreligious age, this age of ours.—N. Y. Catholic Review.

THE EVICTED TENANTS' BILL.

London, April 19.—John Morley, Chief Secretary for Ireland, introduced the Evicted Tenants' Bill in the House of Commons this afternoon. Mr. Morley said it was proposed to establish a board of arbitration whose term of existence would be three years. This board would be empowered to issue orders reinstating tenants upon being petitioned to do so. These orders would be made confidentially, but if there was no opposition on the part of the landlords the orders would be made absolute. In cases where landlords opposed the issuance of such orders, the board of arbitration would investigate the matter and decide finally. Meanwhile the tenant would occupy his holding until a final order was made, either by the board of arbitration or the land commissioner. Mr. Morley said the arbitration might, according to the terms of the bill, direct the payment of arrears and costs to an amount not exceeding the sum of two years' rental at the old figures. In case of reinstated tenants' house should have been destroyed, Mr. Morley said the board of arbitration would have power to advance to him a sum not exceeding £50, to be used in restoring the building. The tenant's petition would be heard before due notice should have been served on the new tenant. If the new tenant should offer any objection, that objection must be tested in absolute black in the jurisdiction of the board. If the new tenant should give his assent to the matter the arbitrator would then proceed to fix compensation. Coming to the question of funds of the disposition of the board, Mr. Morley said it was proposed to appropriate £100,000 from the temperance of the Irish church. Opposition cries of "Oh, oh" and loud Irish cheers greeted this statement. This sum, said Mr. Morley, would be used by arbitrators only for the purpose mentioned. The expenses of administration, and the salaries of arbitrators and their official staff would be paid from the consolidated fund. "This measure is not brought forward in any spirit of partisanship," said Mr. Morley, in closing. "There is no desire to give either party a triumph over the other. The Government wish to head the deep wound in the social condition of Ireland. For this purpose of healing they commend the measure to the House."

Mr. Balfour opposed the Bill. He contended that the Land Act applied provided redress for evicted tenants, and if they had not profited by its provisions, it was their own fault or due to the bad advice given to them by the agitators who controlled them. He would like to know, he said, what principle was to regulate the fixing of fair rent. Would the rent be fixed according to the condition of the farm when the tenant left it, or when he returned to it? Mr. Balfour disapproved of the plan of drawing the Board's funds from the temperance of the Irish church. This church fund, he said, was already being used for the purpose of assisting in a plan of campaign of the tenants have never been drawn off by those who set the money apart for the whole of Ireland.

Timothy Harrington (Parrelite), for the Harbor division of Dublin, said that the bill was disappointing, and would mean the end of Ireland. Its object seemed to be to bludge the people. John Dillon (anti-Parrelite), for East Mayo, declared the bill to be of no value. The new tenants would not be reinstated, he said, under the terms of compensation provided by it. Thomas Sexton (anti-Parrelite), for North Kerry, said that it was not an ideal bill, as good as anything Ireland was likely to get from an English Parliament. The bill passed its first reading.

SEPARATE SCHOOLS.

To the Editor of the *Empire*. Sir.—In whom has observed the Roman and progress of the agitation against Organ Catholic schools it must be evident that the aim of the agitators is their abolition. It is not necessary to be urged to regard this by means of these institutions that the Catholic Church maintains and propagates the Catholic faith. If it were not that the milk of their first lesson Catholic children imbibe the spirit and doctrine of that faith, it has always been the boast of Protestants to say that the Catholic Church was in an ecclesiastical ruin. It is therefore seen that separate schools are conceded to be as necessary to Catholicism as separate churches are to any other non-conformist worship. Without separate churches Methodism would be as once was, a proscribed heresy, and as they conclude that, in spite of so palpable an infringement of the rights of men as a direct interest and during all that time the cause of Christianity was almost universally thought to be opposed to the various revolutionary attempts, or even as opposed to mere aspirations for constitutional reform. Thousands of men abandoned Christianity, or became indifferent to religion, because they believed that their political opinions and hopes were inconsistent with it. Still later there came the scientific difficulty. For a while it seemed to those whose knowledge was merely superficial as if what were declared to be ascertained facts of science, were counter to the scheme of revealed religion, as if the truths of the material were opposed to the truths of the spiritual, but as this could not in reality be and yet seemed so to many, these many in perplexed disgust concluded to "give it up" as an insoluble riddle and became "Agnostics."

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General Mellinet died the other day in France. He was Grand Master of the French Masons. He was reconciled to the Church before his death and expired clutching the Crucifix with both hands.—Western Watchman.