

receives the wafer from
writes his name with
dagger dipped in his
n from over his heart,"
the *Courier-Journal*
that it gives no credit to
ment, nevertheless it
never silly such publi-
and however evident
there are thousands of
it be intensely horrified
al cruelty as that above
ill direct all the intense
and prejudice against
ers of these nefarious

Y SEEN THROUGH
SPECTACLES.

Standard of Cincin-
issue of recent date a
and mainly article
ism. The writer, John
out four lessons that
church can teach those

the Church is the first

love and respect the
Catholic artists devote
and genius to painting
ner. Catholic sculptors
at the highest inspirat-
models should be for
ic.

is correct in asserting
respect their Church,
and cherish their faith
precious legacy be-
by their forefathers,
gnize that faith is not
I's, and that they have
protect it.

is no mere institution
human hands and pre-
existence by Government
ironage, but an organiz-
by a God whose all-
n shall shield her, unto
tion of all time, from
her enemies. Hence
e the priceless treasure
faith are undimmed by
s. They have peace
ace for the soul, exposed
the vicissitudes of time,
uide them safely heaven-
gate of eternity. True,
have sought and obtained
n her tenets, and even
e refused her their alleg-
their immortality to her

ies of the Church excite
n of the writer. "Her
world-wide," etc.

very happy to give this
ference, since it will in-
with of impartial criticism
separated brethren.

GY OR JUGGLERY?

ort given in the London
of the 17th inst. we learn
of the Ministerial
held at Victoria Hall on
day a discussion was
subject of spiritualism
chiefly remarkable for the
of the principles by
which it was expected to
conclusion.

Mr. Smith read a dis-
this much-debated sub-
ould appear that he threw
ght upon it, as the Rev.
r, who spoke after him,
e has taken for granted
he should have proved.
k that his paper is either
very satisfactory. His
n agree with his con-
ull." The *Free Press* also
the paper . . . was
a resh of arguments gen-
used to the dogma of spirit-
e must say, however, that
ere only a relapse, it might
very effective blow to the
delusion.

ay then related several in-
ch were said to be spiritual
ons, and which, while ap-
e authentic, are also seem-
inferable being that of super-
perhaps rather infernal.
these were performed while
was bound in a cabinet,
ed of apparitions of sup-
of deceased persons, some
ere known to the audience,
unknown. Among these
famous spirit Katy King,
n, and an Indian. The
appeared while Mr. Murray
nt, and he declares that
s in the room, certainly,
persons, beside the medium,
and a friend, and that no
man being came in by the
adows of the room that night.
witnessed the appearance
acquaintance, a member of
gation, and this apparition

much resembled the person whom it
was supposed to represent. He did
not know, however, "whether it was
a spirit or the devil." It is somewhat
strange that after such experiences
the rev. gentleman should declare, "I
have seen nothing in spiritualism, as
far as I have gone, that is inconsistent
with Christianity." We presume,
however, that he was convinced that
the appearances and disappearances
were deceptions, as probably they were
actually.

We know by what has been related
of many mediums who performed simi-
lar 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 presti-
digitators of this country. Such were
the tricks of the notorious Mrs. Dis-
Debar who figured as a no-Popery sen-
sationalist lecturer and trickster, be-
fore and after she had succeeded in
bringing Lawyer Marsh of New York
under her influence to such a degree
that she was able to defraud him out
of nearly all his property, by his own
consent.

The Hindoos 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, un-
doing knots, and the like. We have
frequently seen jugglers do similar
tricks when we had not the least doubt
that they were merely effected by
clever posturing or dexterity. If, how-
ever, the tricks mentioned by Mr.
Murray were really preternatural, they
would come under the condemnation:

"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 consult-
eth pythonic spirits or fortune tellers,
or that seeketh the truth from the dead.
For the Lord abhorreth all these things;
and for these abominations He will
destroy them at thy coming." (Deut.
xviii., 10, 12.)

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 re-
spectable and credible witnesses, in-
cluding the late Dr. Orestes A. Brown-
son, 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 Wash-
ington is, under the able management
of its brilliant and learned rector, becom-
ing a tower of strength to the Cathol-
icity of America. Many years, per-
haps, may elapse before it attain the
success which kind prophets have
assigned its future. Its foundations,
however, are being laid deep and firm,
and we have no hesitation in declaring
that it will be the light of America
and the glory and pride of the Catho-
lic Church. "We cannot," as Arch-
bishop Reardon well said, "success-
fully cope with our learned enemies
unless we send forth to meet them a
clergy endowed with the highest edu-
cation, their equals and their super-
iors, and a laity possessing the most pro-
found knowledge of our holy Faith. We
are not likely to be terrified in the cen-
tury by the bogie of learned ignorance.
Time was when a Professor with a
smattering of any subject might obtain
a hearing, but happily he who would
now claim attention must at least give
evidence that he understands thorow-
ly that which he speaks of. The ex-
istence of an institution such as the
Catholic University will do much to
repress inaccurate statements of scien-
tists and philosophers. This in itself
will be a great boon, for we are weary
of hearing of some discovery, geologi-
cal or otherwise, that destroys the
Bible. They will be careful in the
enunciation of their opinions
when they know that the eye of the
University is upon them, and that
willing and able hands are ready to
rend ruthlessly their gaudy and oft-
times stolen intellectual plumage and
to expose them to the gaze of a harsh
and unfeeling public.

The University has met with diffi-
culties of various kinds, but such is the
fate of any institution that has a cause
and a mission. It is a solemn protest
against sham and half-education. Its
aim is a thorough and systematized
education, and they who are directing
it are enthusiastic in their labors and
are confident of ultimate success.
Already have its masterly expositions

of vital problems obtained the atten-
tions of the thinking world. We wish
it every prosperity.

CHURCH EXEMPTION FROM
TAXATION.

Much has been said and written,
during the last four or five years espe-
cially, against church exemption from
taxation. The Baptist church authori-
ties 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 collec-
tor the tax which would have been
levied if their church building had not
been exempt. They maintain that the
exemption of churches is a form of
State churchism; and, as they are con-
scientiously opposed to State churchism
in every form, they desired to mark
their adherence to principle by paying
the tax.

This was certainly a very practical
way of proving their adherence to con-
scientious conviction; but it is worthy
of note that they did not deem it nec-
essary 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 in-
stead of for one.

We suppose, however, that our Ba-
ptist 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 prin-
ciple than their conscience required
them to be. This is not the first ex-
ample of elasticity of conscience re-
corded in history.

But in regard to the P. P. A. and
the Grand Orange Lodge of Canada,
conscience seems to operate somewhat
differently. These bodies have both
issued manifestoes in which they in-
sist upon the payment of taxes by Church
corporations, though they do not ask
that the obligation be made retrospect-
ive.

It is evident that these bodies im-
agined 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 Protest-
ant 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 ex-
pectation.

But now at the critical moment
when the bill of the P. P. A. is being
seriously considered by the Legisla-
ture, there is a sudden awakening to
the actual merits of the case, and the
discovery has been made that the taxa-
tion of churches and church property
will fall much more heavily upon
Protestants than upon Catholics, even
taking into consideration the differ-
ence of their respective percentages
of the whole population; and the con-
sequence 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 prop-
erty of the Protestant denominations
in value, in proportion to the respec-
tive 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 Cath-
olics, and the Catholics besides are
willing to go a greater distance to
their churches than their Protestant
neighbors.

It will be remembered by our read-
ers 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 repre-
sented 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 vari-
ous Protestant denominations, and
\$969,236 to Catholics. It should be
remarked, however, that a large part
here included under the name of Catho-
lic Church property is used for
schools and charitable purposes, so that

the actual amount of Catholic Church
exemption is not so large as would ap-
pear from these figures if left unex-
plained.

Since the deputation waited on Sir
Oliver Mowat, there have been several
meetings of Presbyteries and the Min-
isterial Association at which Dr. Ry-
erson's propositions were strongly con-
demned. The last named organiza-
tion 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 opera-
tion tends to lighten the State burdens,
and lessen the taxes. Exemption of
church property is therefore justifi-
able."

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 wor-
ship 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 Wit-
ness*, 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 then to scatter broadcast the
minutes 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 delibera-
tions 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 typo-
graphical dress, and contains some in-
teresting articles. Hon. David Mills
has an elaborate disquisition on the
"Evolution of Self-Government in
the Colonies: their Rights and Respon-
sibilities 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 ex-
tension, for the most part, has been
passive not active: it is carried for-
ward 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 fanat-
icism. This is the chief difference be-
tween 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 Govern-
ment 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 Gold-
smith, whom the press despatch states
is one of Dr. Barnardo's boys, com-
mitted a terrible outrage on a married
woman named Edsall, and then mor-
tally stabbed her with a penknife in
several parts of the body. He after-
wards cut his throat, but it is thought
he will recover. It would not be cor-
rect 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 al-
most 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 associ-
ation has been buried under an ava-
lanche of votes in almost every local-
ity. The same state of things has ex-
isted 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-vivisection crusades in-
augurated by Dr. Parkhurst, and
Messrs. Gerry and Comstock. The
reader of the essay lauded the efforts
of these crusaders; but after the read-
ing of the paper, Mr. Thaddeus B.
Wakeman was called upon to give ex-
pression to his views on the subject.

He condemned strongly the methods
employed by the societies represented
by the three so-called 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 in-
dividual hobbies. He continued:

"These societies are nothing less
than the result of theoretic snob-
cracy, 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
out these crusades under a mob law.
They have special laws enacted for
their individual purposes, the most
drastic in nature, and under the im-
pression that they are doing the will
of God, they enforce those laws accord-
ing 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 cer-
tain 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
barrenness of 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 atten-
tion was called to the statement, he, of
course, answered that it was an un-
truth; but the *Rock* was not to be thus
baffled. It therefore repeated the
falsehood, confirming it with the state-
ment 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 Eng-
land and do the Pope's work the bet-
ter." 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 is to
be treated with contempt.

We have much pleasure in publish-
ing in this issue a letter from a dis-
tinguished Protestant gentleman of
Peterborough—Mr. Hampden Burn-
ham—dealing with the question of
Separate schools. It is a pleasure
once in a while to note such manly
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 dis-
position 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 re-
ligion. 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—Pro-
testants having a habit of claiming
that the so-called Reformation im-
proved the religious conditions of
Christendom, a proposition denied by
all Catholics, of course, with the effect,
however, upon some of us that we fall
into a habit of mind of seeing nothing
but deterioration instead of improve-
ment. Nevertheless there has been
improvement within the present gen-
eration that it would be stubbornness,
or something worse, to deny.

The ribald ridicule of all religion
that grew into fashion in the last cen-
tury, beginning in France with Vol-
taire 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 sagac-
ity, if not of the learning. In Europe,
at least, from the Catholic side, no ad-
equate attempt was made to answer the
four writers who had done most to sat-
urate the popular imagination and
understanding with infidelity, Vol-
taire, 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 com-
mon 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 Chris-
tianity, or became indifferent to re-
ligion, 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 knowl-
edge 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 be-
ginning to be perceived. Impar-
tial historical research and criti-
cism have exposed the blunders, the
false reasoning, the malicious infer-
ences, of Voltaire, Gibbon, and other
eighteenth century infidel historians
and essayists. Leo XIII. has authori-
tatively told the whole world that the
Christian religion is not tied up with
a monarchical form of government and
with aristocratic degrees of society,
inherited or otherwise, but that it is com-
patible 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 be-
yond all doubt that discoveries and in-
ventions 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 sur-
vival of the infidel epoch that is begin-
ning 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 pro-
posed 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 peti-
tioned 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 it 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 ad-
vance 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 settled
absolutely 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 at 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 of making
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 for-
ward 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 con-
tended 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 con-
trolled them. He would like to know, he
said, what principle was to be the basis of
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 tem-
perance of the Irish church. This church
fund, he said, was already being used for
other purposes. The use of the funds to assist in
a plan of campaign of the tenants have never
been dreamed of by those who set the money
apart for the whole of Ireland.

Timothy Harrington (Parnell), for the
Harbor division of Dublin, said that the bill
was disappointing, and would need to be
Ireland. Its object seemed to be to humbug
the people.

John Dillon (anti-Parnellite), for East
Mayo, declared the bill to be completely
valueless. The new tenants would not
gladly, he said, under the terms of com-
pensation provided by it.

Thomas Sexton (anti-Parnellite), for North
Kelly, said that it was not an ideal bill, yet
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 him who has observed the origin,
and progress of the agitation against Roman
Catholic schools it must be evident that the
aim of the agitators is their abolition. It is
that this is expected with regard to it is by
means of these institutions that the Catholic
Church maintains and propagates the Catho-
lic faith. If it were not that with the very
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 would be a
be an ecclesiastical ruin. It is therefore seen
that separate schools are conceded to be
as necessary to Catholicism as separate
churches are to any form of non-
conformist worship. Without separate
schools Methodism would be as it
once was, a proscribed heresy, and as it
is to conclude that, in spite of so palpable an
infringement of the rights of men as this
was, the principle of separation from the
established rule of worship, or of education
is vicious and untenable. Rather should we
learn that, if we would do as we would
be done by—if the Methodists, the Presby-
terians and the Baptists would do as they
would be done by—separate education where,
at least, it is essential to separate worship,
must be tolerated as a matter of course.
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means of these institutions that the Catholic
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But the confusing of dual language and
religious education is as execrable as it
is hypocritical and unjust. Protes-
tants can not honestly borrow the faults of
the one to enable them to condemn the other.
So long as one Catholic citizen of this coun-
try wishes his children to be educated
and educated in the Catholic faith and in a
separate school and at his own expense, so
long has he the inviolable right to have it
done without the interference of the Public
school establishment. "Be just and fear
not."
HAMPDEN BURNHAM.
Peterborough, March 25.

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 ex-
pired clutching the Crucifix with both
hands.—Western Watchman.