# Catholic Record.

"CHRISTIANUS MIMI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

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### **NICHOLAS WILSON & CO** 186 Dundas Street,

## Tailors and Gents' Furnishers,

#### FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

BROTHERLY LOVE.

The Rabbi Judah, so the scribes relate. Sat with his brethren once in a warm debate About those things which each considered To bring to earth immunity and rest.

Then said the one requested to begin:
"Rest comes from wealth, if there be peace
within."
The second said: "It springs from honest fame.

And having all men magnify your name."
The third said: "Rest is being truly great,
Coupled with power to rule some mighty The fourth said : "Such a rest as we pres

age Men only reach in the extremest age, When wealth and power and fame unite t To children—and unto other children flow."
The fifth said: "All these various things are Rest comes to those who all the law main

tain."
Then said Rabbi Judah, grave and old,
The tailest of the group with him enrolled
"You all speak wisely, but no rest is deep
To him who the traditions fail to keep." Now spoke a fair haired boy up from the by of twelve who heard these words re-A boy of twelve who neard these words to pass,
And dropped the lilles from his slender hand;
"Nay, father, none among you understands. True rest he only finds who evermore Looks not behind, but to the things before; Who, scorning fame and power and home and pelf,
Loveth his brother as he loves himself"

— The Menorah.

## THE STORY OF THE ENGLISH MARTYRS.

The Right Rev. Dr. John Cuthbert, O. S. B., Lord Bishop of Newport and Menevia, has issued a pastoral on the above subject to the clergy and faithful of his diocese which was read at the principal Mass on Sunday morning last. In the course of this interesting and important document His Lordship says:

There was read to you last Sunday a decree of the Sovereign Pontiff, in which he declared the bestification of fifty-four of those martyrs, who, in the persecutions

of those martyrs, who, in the persecutions which prevailed in this country some three hundred years ago, laid down their lives for the faith. Among them are some of the most illustrious names in our Catholic annals. The Blessed John Fisher, the Blessed Thomas More, the Blessed Edmund Campion, are no

the SCAFFOLD, THE ROPE, AND THE KNIFE, they would be worthy of all the attention and veneration which the world owes to its teachers and its heroes. And therefore in celebrating their beatification, it does not become us to pass over their lives in silence, but to seek out the lessons of their words and deeds. For it is not in vain that three centuries and a half since their blood fell upon the soil of their country, their bones are now for the first time placed upon the Church's altar, and their names in the catalogue of the Rlessed. It would take too long at this moment to relate all that has taken place in regard to the "cause" of the English Martyrs in general. Let it suffice to say that there are no less than 350 names in that there are no less than 3-30 names in the catalogue of those who, since the persecution of Henry VIII. to the day when Oliver Plunkett, Archbishop of Armagh, was executed in 1681 at Tyburn, have merited the glorious title of Martyr

for the Faith. A martyr
WHO DIES FOR THE FAITH OF CHRIST who dies for the faith of christ and the honour of God, ascends, as we need not remind you, straight to everlasting blies. It is therefore more easy for the Church to pronounce the canonization of martyrs than of those holy men who had not the grace of dying for Christ. Still, many wise formalities have to be gone through in order that there may be no mistake: many processes, much inquiry. on mistake; manyprocesses, much inquiry, and very exact judicial investigation, both on the part of the ordinary Bishops and of the Holy See itself, always accompany even that minor form of canonization which is called "Beatification." It has happened therefore that it is only now—in our own day—that the "cause" has been absolutely placed before the competent Roman tribunals. As soon as this was done, it was found that in regard to fifty-four names there was no difficulty. The Holy See has declared these fifty-four ventures of the second se rable names to be in possession of liturgi-cal honour—that they are "beatified," honour may be paid to them in public and in private as to other saints, and there will be an Office and Mass for their festi-For the other names we have vet to wait until certain formalities are gone through; but it is allowable to hope that there will be no delay, and that we may soon be able to welcome the completion of the glorious roll and to thank God for

300 NEW PROTECTORS AND PATRONS. The blessed ones in whose honours we this day rejoice, although their witness was borne so long ago, are nevertheless strangely near us—in name, in nationality, in citizenship, and even (speaking comparatively) in time. They belong not to the far-of days of the Roman Causars, or to the ages of anglest heathanism but to a the ages of ancient heathenism, but to a Christian and even a Catholic time. the ages of ancient heathenism, but to a Christian and even a Catholic time; a time when the Mass had been said and the Sacraments administered in this very land for a thousand years. The Sovereigns who pursued them were English Sovereigns, crowned in Westminster Abbey, and meeting their Parliament where Parliament their Parliament where Parlia

you may hear to-day, and their own recorded words, their memorable sayings, their defence before their judges, and THEIR LAST UTTERANCE UPON THE SCAF.

THEIR LAST UTTERANCE UPON THE SCAF-FOLD,

are all in that plain and intelligible English language which we ourselves can follow as easily as their own generation. If the majority of those who suffered under Elizabeth had been brought up in a foreign land, those whom Henry VIII. sent to death had lived and taken root in the English realm and the English Church. Bishop Fisher was a Yorkshireman, born under the shadow of Beverly Minster, and when he died, at the age of eighty, he had been for many years Bishop of Rochester. He had been the trusted guide and counsellor of the Countees of Richmond, the mother of King Henry VII. He was the best known ecclesiastical figure in London, being constantly about the Court and at Westminster in the discharge of his duties to the King and the Church.

SIR THOMAS MORE WAS THE FIRST

SIR THOMAS MORE WAS THE FIRST

sir thomas more was the first lawyer of his day; his house at Chelsea, of which many traces still exist, was as well-known at Westminster Hall; and in his capacity, first of Speaker of the House of Commons and afterwards as Lord High Chancellor, he was, after the death of Cardinal Wolsey, the most prominent man of his time in all England. The Countess of Salisbury was the mother of Cardinal Pole; she was a descendant of Edward IV.. and the nearest living relative of the Pole; she was a descendant of Edward IV., and the nearest living relative of the tyrant himself; and she was literally murdered, at the age of 70, out of hatred for her son, who had stood by the Holy See in the question of the King's divorce. Of the other names—confining ourselves to the time of Henry VIII.—not so much is known in details, but they were priests, religious, and laymen, living in Londen, many of them in houses whose sites are familiar at this day, bearing names which may still be borne by their countrymen, and connected by every tie of social and and connected by every tie of social and civil life with the rest of the population which frequented the streets and the markets, the riverside and the countinghouses, the courts and the churches of a London which was not, after all, so very different in human characteristics from the London of our own day. It was these distinguished and well-known names which were

SINGLED OUT BY THE DESPOTISM OF AN IMPATIENT KING FOR PERSECUTION

IMPATIENT KING FOR PERSECUTION
AND DEATH.
Whatever his intention was, there cannot be a doubt of the tremendous sensation which the arraignment and the execution of such men was likely to cause—and which it did cause. To the eye of history it is clear and unmistakable that these illustrious and familiar figures were allowed by God's providence to become the victims of despotic fury precisely in order that the country and the whole world might mark well what it was that was happening. It was necessary that Fisher, the Blessed Thomas More, the Blessed Edmund Campion, are no mere names; they are men who have left behind them so much noble history that even if they had never come to THE SCAFFOLD. THE BODE T in 1534 that Henry claimed supremacy over the Church; and it was in 1535 that More and Fisher were executed for refusing to acknowledge it; and they had been preceded to the scaffold by the holy and coursecous priests and religious men-tioned in the decree of the Holy Father. These

FACTS WERE BETTER THAN SERMONS and proclamations. Often already in English history had Kings contended with the Holy See; there had been resistance, which, however wrong it was, had not gone to the length of schism, and there had been concessions on the side of the had been concessions on the side of the Popes, met by submission on the part of the crown, until it had become difficult for the flock to see at once, when new dis-cussions arose, what might be the depth and importance of the question in dis-pute. But in the Church's dealing with the world and with the State there is a line which she cannot surrender, and when that line is reached she must not only resist, but the whole world must know that she resists. It is then that men are startled by a sound as of many waters and of thunder, such as St. John heard when a door was opened in the heavens-the sound of the solemn cry of the martyrs blood. When More and Fisher fell, London and England were struck with hor-ror and fear. Their heads were fixed up ror and fear. Their heads were fixed up publicly where men most congregated in the capital, and the news went swiftly down to the principal towns of the provinces. It was an event like a pertentous storm or an earthquake. Foreign ambassadors wrote to their courts that

MEN IN ENGLAND DARED HARDLY SPEAK TO ONE ANOTHER, so terrified were they, and so fearful of what might still be coming. The great European Sovereigns of that day, the Emperor Charles V. and Francis I. of France, expressed in no measured terms their disgust and anger at such bloody and un Christian work. All Europe quickly knew of it. God's honor was vindicated, the Church's Divine commission was upheld, the people's eyes were opened, and any similar usurpation, in all future history, would be recognized for opened, and any similar usurpation, in all future history, would be recognized for what it was. The cause for which these holy martyrs died was that of the supremacy of the Holy See in matters spiritual. Afterwards, when the sanguinary enactments of Elizabeth began to appear in the venerable pages of the statute book of England, the Confessors of the faith had to answer for many things besides, and especially for the holy Mass and the Catholic priesthood. But the Blessed John Fisher and the Blessed Thomas More and their companions in glory shed their their companions in glory shed their blood simply in the cause of the successor of St. Peter and of the divine constitution of the Church of Christ. As we

MEN IN ENGLAND DARRD HARDLY SPEAK

so certain as that the blood of martyrs so certain as that the blood of martyrs must sooner or later produce a harvest of faith and chaity. It is the law of the Blood of Christ itself. Sacrifice, suffering, and death are the infallible forerunners of resurrection and triumph. And therefore the memory of the English and Itish martyrs has always been full of a strange consolation to those who have watched and prayed for the success of Catholicism in these countries. The very fact that their blood, with all the unceasing outcry of its demand for holy rengeance, has so far had little triumph, makes it the more certain that the victory is near at hand. We must not say that the English martyrs have as yet done nothing for THE LAND WHICH IS HALLOWED BY THEIR BLOOD.

BLOOD.

The first glory of a martyr is to make other martyrs. The example of the London martyrs and of the monastic martyrs of Henry VIII, brought down the grace which has given us such a magnificent record of confession in the days of Elizabeth and James. But moreover Catholicism in England, though it has seen a very low ebb of fortune, has never gone quite out of public recognition in this country. The names of those who died do not come near to representing the thousands of those who testified. Bridgewater, in his "Loncertatio," prints a list of 1200 names of English clergy and laity, noblemen and gentleclergy and laity, noblemen and gentle-men, and noble women also, who suffered fine and imprisonment before 1588, that is, before the worst part of the persecu-tion. The Catholics, in spite of the treat-

ment they had received, STOOD BY THE HOUSE OF STUART, STOOD BY THE HOUSE OF STUART, clinging to the principle of hereditary right. Down to the time of Catholic Emancipation (1829) great districts of the country, especially in the North, were owned by Catholics and inhabited by Catholic people; and just when it seemed that changed circumstances and modern conditions were about to submerge the Catholic name, as the volume of the rising tide sometimes covers the perennial waters of the seaside spring, the Irish immigration came, the Tractarian movement gave new ideas to the country, the restoration of the hierthe country, the restoration of the hier-archy roused every faculty of attention in high and low, and the Church started on a new career in the land. We must not shut our eyes to the mercies of the days gone by. The Catholic Church in England has lived and she lives. If there is still so much to do—if our comparatively few conversions are more than balanced by the daily and hourly loss of our poor boys and girls; if the

SOLID ENGLISH MILLIONS ARE STILL AS by the spirit of faith as ever they have been at any period of history; and if numbers of our own people are terribly indifferent to Mass and Sacraments—have we not a right to hope that the blood of the martyrs may now at length begin to work its wonders? It seems as if some new movement must now begin. It is not movement must now begin. It is not easy to say why the decree of beatification has only now been signed; but it is certain that we shall be unworthy of the inherit-ance which their glorious names have left to us, unless we believe in their power and hope in the merits of their intercession. These blessed martyrs died for the Holy See. In our own day the Holy See is so harassed, so thwarted, and so threatened, that the ages to come will look back on this half century as we now look back to the persecutions. It is a very significant sign of the impotence of Catholics in guiding public events that to us, unless we believe in their power and

OF THE CATHOLIC MILLIONS.

In the sixteenth century the first men of the Church and the State put off their robes of dignity, quitted their palaces, and went cheerfully to the block or the gallows for the prerogatives of the successors of St. Peter. If the English martyrs would obtain the grace of martyrdom for a few of their countrymen in this nineteenth century, the cause of the Papacy might be more fortunate. We have our martyrs amongst us, it is true; martyrs who give up position, friends, means, health, and OF THE CATHOLIC MILLIONS. up position, friends, means, health, and sometimes life itself, for the holy faith, for the Church of Christ, and for obedience to the Holy See. May the band of blessed confessors, whom to day we honor, still strengthen and console those imitators of their claryman, parents, children. of theirs—clergymen, parents, children, clerks, working men, poor servants, and so many others—whose heroism in almost as noble as if they gave their lives for Christ. Yes, we have our martyrs; we have priests who live hard lives and devoted lives—lives that are spoiled by infirmity and shortened by exposure. May these beatified soldiers of Christ intercede for their ned soldiers of christ intercede for their fellow-soldiers of another day, and give the clergy some taste and feeling of that joyous enthusiasm which made them praise God in their noisome jails and

SING "TE DEUM" ON THE STEPS OF

THEIR SCAFFOLD.

We have martyre again in those serene and tolling women who dedicate them-selves, without wage or reward, to the service of the aged, the sick, and the orphan, to the work so dear to Jesus Christ, the teaching of the children of the Christ, the teaching of the children of the poor. May the generous hearts who died for the supremacy of the holy Roman See obtain generosity and endurance for those whose lives of sacrifice are the best witness to an unbelieving world of the divinity of that Church which glories in such servants. But if we have martyrs—whose numbers may God and these blessed ones increase—we have these who are sadly the reverse. We have those who fear and give in: who fear to lose position, income. in; who fear to lose position, in respect, or connections; who put their faith out of sight and smile upon heresy and indifference; who love to be shoulder to shoulder with the Church's enemies;

IF WE WERE ALL CATHOLICS OF THIS there would be no future for the faith in this country; and it is because there are so many of the kind described that the blood of the martyrs does not fructify and the country is not converted. The times cry out for sacrifice; for singleness of heart, for detachment, and for courage. The words which the Blessed John Fisher uttered when they tried to persuade him to betray his faith were those words of the Lord Jess which have risered the means. to betray his faith were those words of the Lord Jesus which have pierced the marrow of so many hearts since they first were heard in Galilee: "What doth it profit a man if he gain the whole world and lose his own soul?" (St. Matthew, xvi. 26) With grateful and hopeful hearts, then, let us thank the God of consolation for these blessed champions of His Church; for their name and their example, for their lives and their glorious deaths. And whilst we sing our Te Deum let us pray that we may receive, through their intercession, some of that supernatural insight which compares things temporal with things external, and a share of that heroism which resolutely tramples upon the things of the earth for the sake of the kingdom of heaven.—London Universe, kingdom of heaven .- London Univ

#### McHALE'S SUCCESSOR.

MOST REV. JOHN MCEVILLY, ON IRELAND' HOPES AND STRUGGLE.

Sir Thomas Esmonde, Colonel Nolan, M. P.'s; and other Nationalists of note M. P.'s; and other Nationalists of note were the speakers at a splendidly successful homerule demonstration that occurred in Tuam, Galway, in the early part of this month. The venerated archbishop was unable to be present, but he penned this letter to the officers of the local leaguers: I am very sorry, indeed, that I cannot attend your meeting or accept the invitation to the banquet with which you have tion to the banquet with which you have honored me, in the name of the good people of Tuam. But although I may be unavoidably absent, rest assured that you have all my sympathy, not the cheap, barren sympathy of mere words, but you barren sympathy of mere words, but you may calculate on my firm resolve to assist you practically by every means within reach in attaining the objects you have in view. These objects are in themselves good and most necessary in the permanent interests of civil society, morality and religion in this country; and the means you propose to yourselves of attaining these objects will be, I am sure, as they have himerto been, thoroughly in accordance with the immutable law of God and justice. You ever keep in mind the golden maxim of the father of our country—"The man who commits a crime

try—"The man who commits a crime gives strength to the enemy." Although at the present moment the political horizon all round is overcast, and it is difficult zon all round is overcast, and it is difficult to conjecture what changes present complications may bring forth in the near future, one thing, however, is quite clear, be the changes what they may, that nothing short of the great object you have in view, to which every other political object must be subordinate as means to an end, will ever actific the instances of the will ever satisfy the just aspirations of the people of this country. That object upon which the minds of all are firmly fixed is the restoration of our native Legislature, the giving back of that of which we were robbed by fraud, force, terror and corruption—in other words, the granting of home rule as shadowed forth in the bill of one of the greatest statesmen—it might be said with truth the greatest statesman, and most brilliant orator England ever produced. It is hard to conceive how men in every other respect gifted with the highest intelligence could oppose this act of public justice and venture TO INSULT THE PURLIC INTELLECT

TO INSULT THE PUBLIC INTELLECT
by putting forward as their plea of justication the fear of separation. What
grounds could there be for fearing separation in our case any more than in the
case of almost all the colonies and dependencies which Great Britain has entrusted
with the management of their own affairs
without fear of separation? Does not
experience prove that she has thus bound
them more closely to herself in the bonds
of fealty? And in our case, apart from
the fact that no one in his seness ever
thinks of separation, our very proximity
furnishes an additional guarantee. In
truth, the concession of Home Rule would
have one certain effect—that of consolidating the union between both nations, of ting the union between both nations, of breaking down the middle wall of partition," thus creating peace and goodwill between two peoples who, owing to injustice and national hate on the one hand, tions of the and a natural feeling of resentment on the other, are in feeling and sentiment as wide other, are in feeling and sentiment as wide a sunder as the poles. To this object should be referred as its legitimate end the equitable settlement on a fair and just basis of the land question. It is not for sheep or oxen, after the country is depleted of its inhabitants through the operation of unjust land laws, that Home Rule is wanted. If this vital question of the land were once equitably settled we would have a people so far contented and would have a people so far contented and soldier? No. no: nothing of the sort. the land were once equitably settled we would have a people so far contented and advanced in intelligence as to be able and willing to carry out fully into practical effect the long desired blessing of Home Rule. But here we are met at the very outget with the spacious objection, are not contracts to be kept? Do away with the binding force of contracts will not society contracts to be kept? Do away with the binding force of contracts, will not society totter to its very foundation, especially when such contracts are sanctioned by the high authority of the state? Certainly, if there be question of just or valid contracts. But were the contracts, or rather tracts. But were the contracts, or rangements, entered into this country between the great bulk of landlords and tenants—no doubt there were many hortenants—valid contracts? I rible exceptions—valid contracts? I unhesitatingly assert they were not. What is the first and essential element of

tenant was obliged to accept under penalty of having what has been described in the language of the highest living authority "a sentence of death" passed upon him in being ruthlessly torn with his family from the place on which his heart was centered, created, in a certain sense; by bimself, or his fathers before him, with no other prospect in view but the hated workhouse or enforced exile, with the hardships and personnel of the control of the crown, whilst carrying out THIS CRYING SCANDAL, forsooth, proclaims, parades himself a Catholic. Were any element wanting to enforced exile, with the hardships and per-ils of the deep. Who will one day account for the dreadful spiritual evils which awaited our people and their offspring beawaited our people and their offspring beyond the ocean. Could such contracts be,
in any sense of the word, regarded as free?
But supposing them to be free and valid,
were they just or equitable? For answer
we need only refer to the sweeping reductions made by the land commissioners, acting on the equitable "live and let live"
indicated men who should be considered. principle—men who should be considered as the government representatives, in whose appointment, although they might be regarded in a certain sense as mediators or as a court of arbitration, one of the parties concerned had no voice. No doubt we can point to several instances of land-lords kind and humane, who on no ac-count would be guilty of harshness or op-pression, nor need we travel far in search of such; and there are cases where tenants abuse the indulgence of kind landlords, abuse the indulgence of kind landlords, and treat them ungenerously because of their forbearance. These, however, are but exceptions, and we are now dealing with a system which, as far as immunity from legal consequences are concerned, might be in every instance unjust and oppressive. May we hope that the day of reparation will not long be deferred. To the landlords themselves it will be a blessing, apart from other considerations, after just compensation or equitable purchase to be saved from the temptations and responsibility of irresponsible power. The men who at great sacrifice are unselfishly devoting their energies to bring this about, and are throwing themselves into the and are throwing themselves into the breach to arrest the progress of greater evils, are, to my mind, deserving of all

## AN IRISH BISHOP

DENOUNCES THE PERPETUATION OF INJUS TICE DONE IN THE NAME OF THE

Most Rev. F. J. MacCormack, bishop of Achonry, wrote this letter to the Dab-lin Freeman early in the month: "As one deeply concerned in the honor and character of the Catholic jurors of South Sligo, so vilely aspersed in the recent doings of the winter assizes, I at once re-sponded to the timely call made in your able article of this day. I hasten to enter aponded to the timely call made in your able article of this day. I hasten to enter an indignant protest against the audacious insult cast upon the Sligo Catholic jurors of this diocese, whom I know to be honest and honorable men. In doing so, I appear as their chief pastor, and I care not in what name, or under what sanction, the insult has been heaped upon them, I, nevertheless, reprobate the outrage as a scandalous slight and slander upon these ill treated jurors. This outrage upon a Catholic body has been committed in the name of the crown. It is all the more reprehensible when perpetrated under the high-sounding forms of law. The scandal of the Sligo jury panel was but just dragging its slimy form away from the public gaze of howl and reprobation when this fresh and most insidious creature reveals its ugly form to the amazement of the public and disgust of every right-thinking mind. I make bold to arraign the crown before the bar of public opinion, and I feel confident as to the verdict. Does the ct gifted with the | feel confident as to the verdict. Does the

to a creed can make the people of that creed loyal to the crown? It is now fashionable to talk of agitators as setting class against class; but what about the crown setting creed against creed? Is there no word of reprobation for this deeper guilt? Here is a case in point. A Woodford Catholic prisoner in Sligo dock sees all his co-religionist jurers set aside by the crown, and twelve non-Catholics called to try him (I say try, when the word convict is the one; but let that pass). The prisoner's counse! very properly resents the DEEP DYED INSULT er's counsel very properly resents the action of the crown, remarking that the conduct of the crown was equivalent to branding every rejected Papist as a perjurer. Now, how could that poor Papist prisoner have any confidence in the administration of such forms of law, when he sees these things occur in the name of the crown? With the prisoner's recollections of the recent history of Belfast, how could he possibly feel that his liberty was in safe-keeping in the hands of twelve picked Protestant jurors! But perhaps the crown has been driving at an even keel soldier! No, no; nothing of the sort.

nay, an Orange jury, was selected, and though Judge Lawson threw up his eyes in pious horror, yet that jury refused to convict in the very teeth of the clearest and most conclusive evidence. Surely, to reject Catholic jurors in Sligo for men of the same true blue brand is about as un-blushing a feat of audacity as any crown blushing a feat of audacity as any crown official could have the effrontery of perpetrating. But, one may ask, how on earth can the rulers of this country be so blind as to look for loyalty amongst a people so spat upon? No wonder that disaffection and disloyalty should be rife in a country so outraged, and amongst a class and creed treated to such degradation in the name of the grown. Christian and even a Catholic time; a time when the Mass had been said and the Sacraments administered in this very land for a thousand years. The Sovereigns who pursued them were English Sovereigns crowned in Westminster Abbey, and meeting their Parliament where Parliament sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The courts which tried them used a speech similar to what sits at this day. The division of Church of Christ. As we Look BACK NOW OVER THE SPACE OF LAND LORDS

A colored student named Loring Augustus to the church's enemies; the church's enemies;

just given his jottings as a journalist visitor, and has spoken of the administration of the law as the "most lawless thing" he witnessed in Ireland. And the mouthpiece of the crown, whilst carrying out

piece of the crown, whilst carrying

THIS CRYING SCANDAL,
forsooth, proclaims, parades himself a
Catholic. Were any element wanting to Catholic. Were any element wanting to complete the outrage—here it is. The vile cry of would be perjurers comes from the lips of a brother Catholic. Oh! what a degrading rule to play! I would much prefer the position of juror to that of crown prosecutor in such hideous surroundings. But he is a Catholic, and invokes his father's name in evidence. I wonder what the good old man would think of the act of his son as he labels with legal ochre the Catholic jurors of Sligo as would be perjurers. Probably the old parent would "woe worth" the day he had ever sent his lad to the bar. But the prosecutor may allege that his attorney-general made this infamous proceeding imperative. No man allege that his attorney-general made this infamous proceeding imperative. No man should degrade himself for any superior official. Why not throw up his briefs, as others nobly did, rather than heap insult and contumely upon his own religion. I have never, to my knowledge, laid eyes upon the prosecutor. I have no personal feeling about the man; and referring to him at all I only point to the leading legal him at all I only point to the leading legal functionary of the crown who was the chief actor of a comedy as discreditable to the administration of the law in this ill-starred country as any bullying and judi-cious official could render it.

#### FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninta avenue, New York City.

SEPTUAGESIMA SUNDAY. "I will not now call you servants; for the servant knoweth not what his lord doth; But I have called you friends; because all things whatsoever I have heard from My Father, I have made known to you."—St. John, xlv., 15.

John, xiv., 15.

Could our Blessed Lord be plainer? The proof of His friendship is plainly stated: it is the knowledge of the truth. What we call the faith is the foundation of the divine friendship: a clear knowledge of things divine revealed by the Father of Light through His only begotten Son, accepted by us and believed with a spiritual power of understanding far above nature's powers.

But I think, brethren, that you know something of that primary Christian virtue of Faith, and also of the state of mind it produces. So I want you to con-

mind it produces. So I want you to consider the meaning of those words, "But I have called you friends," Friend is a tender name, and friendship is a precious title. To be sure, we are children of God by the grace of divine faith. But haven't you noticed that children sometimes feel awkward and timid in the presence of their father? presence of their father? But there is no such estrangement between one in the state of grace and his Heavenly Father. Has he been a deadly foe of God and then sought reconciliation? No unpleasant awkwardness remains; no bitter recollections rankle in God's memory; the forgiveness is perfect; the very need of confession and penance makes it but the more perfect, for it gives we some abodes. for it gives us some shadow of right to the sweet title of friend. Sinner! if you will return to the divine friendship all will be forgotten.

all will be forgotten.

There is no such thing as even respectful timidity; the freedom and familiarity of a friend is added to the rights and duties of a son. True friehdship produces equality, and divine grace so raises us above the state of creatures, by which we are only servants, that we have a sort of equality with God. We are children of God; we are brethren and coheirs with the Eternal Son of God, making us worthy, in a really true sense, of God's intimate friendship. Is not this a great wonder? Do you think that you can ever do enough to show your appreciation of this friendship? Well might St. Gregory the Great say: "Oh, how wonderful is the mercy of our Creator; we are not even good servants of His, and now He calls us His friends!"

St. Augustine, in his Confessions,

St. Augustine, in his Confessions, mentions an occurrance that had much to do with his conversion: Two young men were members of the Court of the men were members of the Court of the Roman Emperor, seeking the imperial favor, the monarch's friendship being their highest ambition. Happening one day to enter a lonely cottage together, they saw a little book on the table. It happened to be the life of St. Anthony of the Desert, whose statue you will see in the south tower entrance of our church. They read the book through and were charmed with it. It showed them how that wonderful saint had sought the divine friendship. the book through and were charmed with it. It showed them how that wonderful saint had sought the divine friendship, and with how great success. "Whose friendship do we strive after!" they said to each other. "For the obtaining of whose favor do we dedicate our whole lives? That of an earthly monarch, whose friendship is full of danger and rivalries and bloodshed, and at best must pass with himself into the grave." So they resolved to quit the court, and in retirement and prayer to cultivate an intimate and delightful union with the truest of friends, our Heavenly Father. Brethren, the friendship of no mortal being, even the purest and noblest, can ever satisfy your hearts. God alone can be such a friend as you need, and, if you like, His friendship is yours to have and to retain forever. forever.