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A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Redditæ quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol V

Toronto, Saturday Oct. 10, 1891.

No 35

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 contract or fail to complete the work con-
 tracted for, and will be returned in case of
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 This cheque will be forfeited if the party
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	6.00 2.00	10.30 7.30
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A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

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Vol V

Toronto, Saturday Oct. 10, 1891.

No

CHARLES STEWART PARNELL.

CHARLES STEWART PARNELL died at his residence, Walsingham terrace, Brighton, at 11.30 last night. His death is said to be indirectly due to a chill which he caught last week, and which at first was not regarded as being of a serious nature. Mr. Parnell, however, grew worse, and a physician was called in, with the result that the patient was ordered to take to his bed. This was on Friday last, and from that time Mr. Parnell lost strength and finally succumbed.

Such was the brief announcement on Wednesday last, which startled the world, telling them that the late Irish leader was dead. It has been well known that Mr. Parnell has not enjoyed the best of health for years past, and it has been noticed and widely commented upon that since the O'Shea divorce developments became a matter of public notoriety, and since political troubles came upon him, the great Irish member of Parliament had grown thinner, and that he had perceptibly aged in appearance. But nobody expected to hear of his death, and no inkling as to his illness had reached the newspapers. The exact nature of the disease which caused his death is not made known at present. From the day he took to his bed, however, the state of Mr. Parnell's health has been such as to necessitate constant attendance of two physicians, but in spite of their incessant and untiring efforts to prolong or save life he gradually sank lower and lower until he expired.

CHARLES STEWART PARNELL was born at Avondale, in the County of Wicklow, Ireland, as recently as 1847. His father was the son of a gentleman who was at one time high sheriff for the County Meath, and his mother the daughter of Admiral Stewart, who commanded the United States frigate Constitution during the war of 1812. He inherited the estate on which he was born, and was educated at Harrow school, England, and Magdalen College of the University of Cambridge. In 1875 he was elected member of Parliament for Meath, and represented that constituency until the general election of 1880, when he was returned for three constituencies, including the one he had represented so long. He preferred to represent the city of Cork. At the beginning of his parliamentary career he was a member of the Irish Home Rule party, in which he soon rose to eminence, although a Protestant and personally not popular with the leading members. In October of the same year he founded and was made first president of the National Irish Land League. Simultaneously with an agitation which in 1880 made Mr. Parnell the supreme Irishman and the virtual ruler of his country, extraordinary means of relief were adopted for the relief of Irish distress, in which both England and the United States took a conspicuous part.

In January, 1880, Mr. Parnell visited the United States and created a feeling that crystallized itself in the formation of Land League associations, which proved the main financial support of the home organization. He was subsequently chosen president of the Home Rule party in place of Mr. Shaw.

Toward the close of 1880 information of seditious conspiracy was applied for by the Crown against Mr. Parnell and certain of his associates, which resulted in a trial brought to an indeterminate issue, but their virtual acquittal, by the non-agreement of the jury. When he took his seat for Cork the young statesman was made leader of the Irish party in the House of Commons. His tactics of observation produced a strong feeling

against him in England, and under the Coercion Act, which was thought necessary by Mr. Gladstone's Government in order to the restoration of the power of the Crown in Ireland, he was, in October, 1881, arrested as a suspect and imprisoned at Kilmainham gaol. He was released, it is alleged, as the result of a letter to the Prime Minister in which he is understood to have offered his co-operation with the regular authorities in the restoration of order and the devising of measures intended to obviate the causes of political trouble in his native land. Since his return to the House of Commons, as previously, he had shown remarkable ability as a leader, and had been the head and front of local agitation in Ireland. When the Land League collapsed as the result of the repressive legislation adopted by Parliament, he organized the Irish National League, which is largely composed of the same membership.

His following after the general election of 1885 numbered 85 members, their numerical strength so impressing Mr. Gladstone that he introduced Home Rule, which drove him out of the Treasury benches, although he received the solid support of Mr. Parnell and the entire strength of his party. Then followed stirring times in the English Parliament, every effort being put forward to overthrow the new Government which Lord Salisbury had formed, but unavailing was the opposition. The events which led up to the appointment of a commission to investigate the contents of the celebrated circular on "Parnellism and Crime," which resulted in the complete vindication of Mr. Parnell, are still fresh in the memory.

Mr. Justin McCarthy was called upon by the representative of the International Telegram Company. He was much affected by the death of Mr. Parnell. The news, he said, was a complete surprise to him, for he was not aware that Mr. Parnell had been ill. Mr. McCarthy continued:—"I last saw Mr. Parnell on September 11. He came here to talk over the claims arising from election registrations before the split in the party. He looked tired and wasted, and was probably overworked addressing so many meetings, but he was thoroughly buoyant and happy. I believe I am speaking not only for the Irish parliamentary party, but for every Irishman, when I say his death will be universally regretted. Since Daniel O'Connell Mr. Parnell has been the most prominent figure in Irish politics. In history he will be worthy to hold a rank only second to the great liberator. While we regret Parnell personally, we also regret the loss to a certain extent through recent circumstances of a career which might have been more magnificent than the one just closed. He is now dead. I hope those who supported him will return to the party and all dissension will cease."

At the conclusion of the interview Mr. McCarthy declared that Parnellism was a personal not a party question, and but for Parnell's first manifesto he would not have broken from him. Mr. McCarthy spoke in a tone which indicated the sincerest sorrow for his old friend and late antagonist.

In another interview he said it was not possible to forecast the political effect of the death of Mr. Parnell. Mr. McCarthy added, however, that he hoped it would lead to a complete reunion of all shades of opinion among Irishmen in general, and in the Irish Parliamentary party in particular. Certainly, he said, it would not hinder the progress of autonomy, or, in other words, of the movement for the self-government of Ireland. Mr. McCarthy said he believed all feeling of hostility to Mr. Parnell, of hostility to individual members of the Irish Parliamentary party, would be swallowed up and completely disappear in the feeling of genuine and universal regret which was experienced at the death of Mr. Parnell. "Three weeks ago," Mr. McCarthy continued, "we had a long and friendly conference. This conference took place at my house at Chelsea, and we mutually agreed to draw part of the Paris fund from the bankers in the French capital in order to defray the expenses of registering, which were incurred before the split in the party."

WILLIAM CARLETON.

II.

This work met the demand for a regular tale; but this was the least of its merits. It is one of the most powerful and moving works ever written; indeed, its fault is that it harrows the feelings overmuch by its realistic pictures of scenes of tragic sorrow. The central figure is Fardorougha, a man whose whole soul is divided between the absorbing passion for money and an intense love for an only son; and there are scenes in which the conflict between these two strivings are depicted with a vigour that painfully excites the imagination. There are two exquisite female portraits: Honor O'Donovan, the wife of the miser, and Una O'Brien, the betrothed of his son. Of the former character Carleton's own mother was the original. The story, we may mention by the way, was dramatized by Miss Anna Jane McGrath, was produced at Calvert's Theatre, Abbey Street, Dublin, and ran for some time. The version, which was made without any previous consultation with Carleton, did not please him; and the matter led to an unpleasant correspondence. Carleton, after this, again returned to the shorter stories. Indeed, there was scarcely a period throughout his literary life when he was not engaged in such sketches. He has himself told us that there was no Irish publication of any importance in his time to which he did not contribute; and almost to the day of his death his pen was busy in the production of sketches. A large number of these have been republished; but for many of them the reader has to consult the pages of the magazines in which they originally appeared. In 1841 he published a series of tales, some humorous, some pathetic. The chief of the former was the sketch of "The Misfortunes of Barney Branagan," and of the latter, "The Dead Boxer." In 1845 he again ventured on an extended work of fiction, "Valentine M'Clutchy the Irish Agent, or Chronicles of the Castle Cumber Property."

As the title suggests, the story deals with the land question. There are several fine scenes of tragic interest, but the book has not the intensity or the uniform sombreness of "The Miser." In "Valentine M'Clutchy," too, unlike its predecessor, the more serious passages frequently alternate with scenes of laughter and moving comedy. In the following year the work received an addition of "The Pious Aspirations of Solomon M'Shine," an attorney whose religion is that of Tartuffe. To this period also belongs "Rody the Rover, or the Ribbonman," a description of the operations of the secret societies, which up to a recent period were so prominent a feature in the rural life of Ireland. In the year 1845, with which we are dealing, Carleton gave a striking example of the readiness with which he could, when necessary, produce work. Duffy, the well-known Dublin publisher, was then bringing out a series, under the title of "The Library of Ireland." The issue for a particular month was announced from the pen of Thomas Davis, and already sixteen pages of the story were in print. But before the tale could be completed the hand of the poet was for ever still. There remained but six days to find an author to take up the task: Carleton came forward, and in less than the appointed time had produced "Paddy-go-Easy." The story is a felicitous description of the happy and careless side of Irish nature, which laughs at danger, and smiles amid multitudinous difficulties.

"The Black Prophet," which belongs to the year 1847, holds the same rank among his longer works as "Fardorougha." The period chosen for the story are the years of the great famine; and the scenes in that appalling national calamity have never been more powerfully told. The weird central figure, Donnell Dhu, the "Black Prophet," is also a fine creation, and the description of him as he stands at the grave of a man he had murdered, is most graphic. His daughter Sarah is also a striking female creation, a strange combination of qualities such as are only found in the Celt—in part a Di Vernon, in part a Lady Macbeth. Another figure in this story is a miser, who takes advantage of the famine to exact exorbitant prices for his meal from the starving people; the story of his death is told with great force. About this time also appeared "The Emigrants of Abadarra" and "Art Maguire," the last the story of the gradual degradation by drink of a man of good inclinations and of an originally pure nature, whom a weak will and want of self-restraint led to destruction. In 1849 was published "The Titho Proctor." In "The Black Baronet," which first appeared in 1852 under the title "The Red Hall, or the Baronet's Daughter," Carleton made the interest of his story depend more than in any of his previous works on intricacy of plot. It cannot be said that the work is wholly successful; for some of the incidents seem far-fetched, and the denouement is sensational rather than true to life. But the work has many beauties, notwithstanding this central fault. The famine is again described, but casually, and not in detail as in "The Black Prophet." There is also a most touching picture of an evicted tenant, who, leaving the hut in which his wife lies dead, and his children are down with the fever, goes out to seek subsistence by a life of crime. In 1852 Carleton published "The Squanders of Castle Squander," a not very happy production; and in the same year "Jane Sinclair," "Neal Malone," and some other of his shorter tales were republished from the periodicals in which they had originally appeared. "Willey Reilly and his Dear Coleen Bawn" (1855) is in parts weak and rather sentimental; but

there are several bright bits descriptive of Irish domestic life. In 1860 was published "The Evil Eye, or the Black Spectre," and in 1862 "Redmond Count O'Hanlon, the Irish Rapparee." These were the last works of any considerable length which issued from his pen; but in almost every succeeding year there appeared a volume of collected sketches.

Though the pen of Carleton had been thus prolific, he was not free from the embarrassments which attend the precarious profession of authorship. His numerous friends and admirers determined to recommend him as a worthy recipient of one of those not very munificent grants which are at the disposal of the crown for the relief of literary men. Rarely did a minister receive a more imposing testimonial. Men of all parties, creeds, and ranks joined in giving it their aid. Lord Charlemont, a Protestant peer, and Mr. O'Hagan (now Lord O'Hagan), a Roman Catholic lawyer, were equally prominent in obtaining for it support; and Miss Edgeworth, who had herself spent a lifetime in the description of Irish life and character, not only gave her name to the memorial, but added that, until she had read Carleton's works, she had never really known Irish life. Lord John Russell acceded to so influentially supported a requisition, and Carleton received a pension of £200 per annum. During the latter years of his life he resided at Sandford, a suburb of Dublin. He was not left undisturbed by sorrow; two of his sons went to New Zealand, and six months before his own end a daughter, for whom he had intense affection, died. His last illness was of some duration, and on Jan. 30, 1869, he passed away. His loss was lamented with unanimity by the press of his country, who joined in recognizing him as the truest, the most powerful, and the tenderest delineator of Irish life. His *physique* was originally fine, and even in old age one could see the remains of the muscular strength that enabled him in youth to be one of the athletic champions of his district. His conversation was simple to *nature*; indeed, there was an ingenuousness about it which sometimes recalled the trustfulness of the period when he applied for employment to the Dublin stuffer of birds. Most of his books have been translated into French, German and Italian. There is no collected edition of his works; they have all been several times reproduced, sometimes in one form, sometimes in another: now by a Dublin, again by a London publisher. The consequence of this is that some of his finest productions are now out of print. In the preface to the later editions of his work will be found the autobiographical sketches from which we have derived most of our materials for this notice of his life and works.

THE HISTORICAL ARGUMENT FOR THE PAPACY.

THAT St. Peter was made by our Lord head of the college of the Apostles is admitted by the best and most candid Protestant writers. It is equally clear that the promise of our Lord to be with them to the end of the world was tantamount to a guarantee that their office and organization, as He had constituted them, should be perpetual. It seems clear, even from this general promise of the Great Founder of the Church, that the headship of Peter was intended to be perpetual, as well as the apostolic office. But if any doubt could remain after that general promise, the question was certainly forever set at rest by that solemn declaration of our Lord: "Thou art Peter: and upon this rock I will build my church; and the gates of hell shall not prevail against it." Yet, plain and positive as this language seems, the Protestant world has united in rejecting that testimony, and they have resorted to all sorts of subtleties to explain away its force.

Under these circumstances it becomes an important question—How has this matter been understood from the beginning? What testimony does history give on this important subject? The Rev. T. Livius, C.S.S.R., in the introduction to his admirable and very thorough work: "St. Peter, Bishop of Rome: or the Roman Episcopate of the Prince of the Apostles," very justly remarks: "The Catholic tradition that St. Peter was Bishop of Rome is of importance not only from an historical point of view, but also in the province of dogma within the Church, and of controversy with those outside its pale. For as held by Catholics, in correlation with the succession of the Roman Pontiffs, it is in its theological aspect a great fact intimately bound up with what is of revealed faith—viz., the permanent institution by our Lord Jesus Christ of the Primacy in His Church. It forms, indeed, the actual verification in all time of that wondrous promise recorded in the Gospels which our Divine Lord made to St. Peter: 'Thou art Peter: and upon this rock I will build my church.'"

Now we think it is an indisputable fact that the historical evidence in favor of the primacy of the apostolic see is fuller and more complete than for almost any other fact of history that learned and impartial criticism has pronounced to be true. That there has been as time went on, a gradual development, a fuller understanding and more exact definition of the truth embodied in the original deposit, cannot be denied. But the essential point with us now is, that the headship of Peter among the Apostles, and therefore, the supremacy of the See of Rome over which he was bishop, is recognized from the very earliest period of authentic ecclesiastical history. The efforts of op-

posing critics, following the scepticism of German rationalists, may be compared to the so-called "higher criticism" as applied to the commonly received interpretation of the Scriptures, and are entitled to no more respect. It is easy to criticise, and find fault with the commonly received facts of history; and even learned men who have a purpose—a favorite theory to serve—will do so. But, all the same, those facts remain, and in the estimation of all candid, conservative men, will continue to be recognized as settled historical facts, worthy of universal acceptance.

The testimony of the Fathers is, of course, familiar to most intelligent Catholics. But it may be of interest to others and especially to candid Protestants to see a few of the quotations upon which Catholics rely for connecting their teaching in regard to the Papacy with true apostolic tradition.

One of the earliest testimonies on the subject of the supremacy of the Roman See is that of St. Irenæus, who lived in the year 157. He was a disciple of St. Polycarp, who was a disciple of the apostle St. John, which brings him so close to the apostles that we are quite safe in insisting that he correctly represents the apostolic tradition on this subject. In his books against heresies in which he has occasion to appeal to the tradition of "the greatest, and most ancient and universally known church" (of Rome) he goes on to say: "For to this church, on account of a more powerful principality, it is necessary, that every church—that is, those who are on every side faithful—resort; in which (church) always, by those who are on every side, has been preserved that tradition which is from Apostles." That language, which is a literal though not elegant translation, needs no comment. But as a matter of fact we may state that St. Irenæus, though disputing with Pope Victor about the proper time of observing Easter, did recognize his supreme authority in the church and went to Rome to intercede with him for exemption, or at least for delay of execution of the decree of excommunication which he had issued against those who differed from the Roman practice.

Tertullian comes next in order, 245, author of the immortal work, "Prescriptions against Heretics." Refuting the absurd pretensions of the Gnostics who boasted a superior knowledge to that of the Apostles, he indignantly asks: "Was anything concealed from Peter, who was styled the Rock on which the Church was to be built, who received the keys of the kingdom of heaven, and the power of loosing and binding in heaven and on earth?" Could any language more plainly and emphatically declare the fact that Peter was endowed with the prerogative of binding and loosing and of preserving the integrity of the faith? The appeal is rendered all the more forcible by the fact that it is evidently addressed to those who recognize the truth, and takes for granted that they will assent to it. The fact that Tertullian fell away from orthodoxy does not affect the validity of his testimony to the truth, that the supremacy of Peter and his successors was a recognized doctrine of the Church at that time. Archbishop Kenrick, in that able work of his, "The Primacy of the Apostolic See," which has become a classic in the Church, very properly remarks: "The calm judgment of Tertullian, whilst he remained united to the church, must not be set aside on account of subsequent aberration."

Origen comes next, 254, a man of sublime genius and vast erudition, though oftentimes indulging in conceits, fanciful and allegorical interpretations. He gives the same testimony on the subject of the primacy when, as quoted by Eusebius, he said: "Peter on whom the Church of Christ is built, against which the gates of hell shall not prevail, left one epistle which is generally admitted." In his comment on Matt. 12, he says: "For neither against the rock on which Christ built His Church, nor against the Church shall the gates of hell prevail." The rock, of course, was Peter, and Origen evidently understood the promise as a pledge of perpetuity, not merely of the Church, but of the Church as founded on and inseparably connected with that rock of Peter.

But perhaps the most emphatic testimony of that century is that of St. Cyprian, 254, who, in numerous letters, and especially in his essay on the Unity of the Church, repeats over and over again, the assertion that Peter was the rock on which the Church was built; that he was the head and centre of unity, and that to be in Communion with the Church it is necessary to be in Communion with the chair of Peter. To one who has never taken the trouble to study the subject, nothing is more surprising than the discovery that awaits him on an appeal to the Fathers on this question. There is no more doubt that the Christians of the first three centuries (which are most in dispute) recognized the fact that the successors of St. Peter partook of the prerogatives which our Lord conferred upon him as the head and supreme teacher of the Church, than that the sun shines in the heavens. "There is one God and one Christ," exclaims St. Cyprian of the African bishops, "and one Church and one chair, founded by the voice of the Lord upon Peter. That any other altar be erected, or a new priesthood established, besides that one altar and one priesthood, is impossible. Whosoever gathers elsewhere scatters. Whatsoever is devised by human frenzy, in violation of the divine ordinance, adulterous, impious, sacrilegious."

What a comment is all this on the spirit of the age in which we live. There are a multitude of fathers and doctors of the Church who

all speak the same language. The chain of tradition is clear, continuous and unbroken, and it leaves our separated brethren without excuse for their apostasy, and without any good substantial reason for remaining in their separation from the Catholic Church. They must see that they are in a condition of endless, hopeless division. Unity among themselves is absolutely impossible. Their ablest and most candid writers acknowledge this. Why, then, can they not be convinced that there can be no substantial agreement without unity of organization and unity of faith and unity in the recognized teachings of the Church? But this unity is impossible without an authoritative head. The Catholic Church alone claims to have such a head, and as that claim is founded upon an immemorial, uninterrupted and invincible tradition, it would seem to be a natural and logical corollary that the safety, the well-being, and the highest good of individuals, of nations, and of society generally requires that they should belong to that one, Holy Catholic and Apostolic Church.—H. I. R., in *Donahoe's Magazine*.

ENGLISH WRITERS IN IRELAND.

THE English National Association of Journalists which includes the most of leading newspaper men of that country held its annual meeting this year for the first time in Dublin. The correspondent of the *New York Catholic News* writing from Dublin on August, the 22d says:—We have at present amongst us a couple of hundred journalists from Great Britain who are the cream of the lately established chartered institute of journalists; and perhaps it is not too much to say that their visit is one of the most important events in the modern history of Ireland. Up to quite a recent date all sections of the British press were ferociously hostile to Irish sentiment, partly from national prejudice, and partly from antipathy to the Catholic faith to which the vast majority of the same race still cling with unalterable fidelity, under greatly altered circumstances. It would be impossible to exaggerate the mischief for which this hostility of British press was responsible in a not distant past, when every distinctively Irish aspiration was daily jeered and flouted, and when London papers did not hesitate to describe our good and zealous priests as "surprised ruffians." Now this official visit of the British Journalists to Dublin is calculated to make an enormous change in the minds of the men who write and report for the British press. They have been received here with a cordiality which simply amazed them. The Nationalist corporation of the city put its council chamber at their disposal for their annual conference; the Catholic Lord Mayor is giving them splendid hospitality; they are coming into direct personal contact with Irishmen of various classes and creeds, but mostly of the Catholic creed; and I have it from some of themselves that they are very sorry for having so misconceived the Irish character in the past and that the journals which they can influence will never again display the old rancor against Catholicity or Ireland. That is why I attach so much importance to the visit of these British journalists.

Another thing which the visit has done is to heal a breach in the ranks of Irish journalists. In 1886, when the British journalists began to found their association, a number of Irish journalists decided on founding an Irish association of a similar kind; and accordingly it was done. Most of the members were Nationalists in politics and connected with Nationalist journals, yet they elected the editor of a Tory paper as their first president, for the express purpose of showing to the men on the other side that the association would be a non-political one. All went smoothly until William O'Brien was elected as the second president of the association. He was then in the zenith of his popularity; he was a member of the Irish Parliamentary party; and he was the responsible editor of the then formidable journal, *United Ireland*. The non-Nationalist members of the association did not like his election; but as they were in a hopeless minority they were obliged to bear with it in wrathful silence. It happened that during his presidential year he was imprisoned in Clonmel jail, and while there was thrown to the floor of his cell with violence, held down by force by a number of warders, and compelled to submit to the indignity of having his hair and beard cut close, as if he were one of the unwashed criminals for whose benefit the Prisons Board instituted such tonsorial proceedings—as a preparatory measure of cleanliness. The majority of the members of the association resented this indignity offered to their president, and at a special meeting passed a resolution expressing their sense of the insult, but at the same time keeping clear of any political pronouncement. The non-Nationalist members thereupon broke away from the association, set up a little one of their own, and soon afterwards had it constituted as a branch of the English association of journalists. It might very naturally be expected that journalists, above all men, would be free from all political rancor; but these Unionist journalists of Ireland had been brought up in the tenets of the Ascendancy faction, whose motto was to rule or to ruin. That faction, however, is being steadily crushed out of existence and the seceding journalists, apparently recognizing the fact, took advantage of the visit of the Englishmen to join hands with their Nationalist colleagues from whom they parted in anger three years ago.

THE RELIEF OF VIENNA.

The dawn of the autumn morning was breaking in the horizon. A thin mist rested on the crest of the Kahlenberg, and gathered in dense masses on the plain and river. The eye of the Polish sentinels could catch the spire of St. Stephen's rising above that silvery cloud, whilst the darker masses of the city-walls were still veiled within its folds and still unceasingly from that tapering tower there rose those fiery signals, which seemed to repeat, hour after hour, the words of Stahlemburg's last dispatch: "No time to be lost!" It was a Sunday morning, as on the day of Lepanto—an association not forgotten by the Christian host; and as the sun rose higher, and raised the curtain that hung over the scene, life seemed to awake in the Turkish camp, and again the roar of the artillery was heard pouring its destructive fire upon the city, whilst their cavalry and the squadrons of the Tartars faced toward the mountain. The Vizier was thus preparing for battle on either side of his encampment. But before we endeavour to follow the course of the conflict, let us pause on the heights of the Kahlenberg, and watch the scene that meets our eye among the forces of the Christian allies. Falling sweetly and gently through the morning air, there comes the echo of a bell from the chapel of the Margrave: its little steeple rises above the masses of forest-foliage, rich with autumn tints; and as the sound reaches the lines of the Polish troops, the clang of their arms and the long reveille of their trumpets are hushed in silence. Before the chapel door is planted the Christian standard—a red flag bearing a white cross; and as a symbol of their faith and of the holy cause for which they are in arms is displayed, a shout of enthusiasm bursts from the ranks, and is caught up again and again from every quarter of the mountain. But silence is restored, and all eyes turn in the direction of the old castle; and as its gates are suddenly flung open, you may see a procession of the princes of the empire, and of many a gallant and noble soldier from every nation of Christendom, moving forward to commend the cause of their arms to the God of battles. At the head of that column walks neither king nor prince, but the form of one with the brown habit, shaven crown, and sandalled feet of a Capuchin friar. The soldiers cross themselves as he passes, and kneels to receive the blessing which he gives with outstretched hands. It is Marco Aviano, the confessor to the Emperor, and one on whom there rests the character of a saint and the reputation of prophetic gifts. He has been with the army in all its difficulty and distress; he is with them now, to bless their arms, and to remind them of the cause for which they are about to fight. And close following him in the gorgeous procession are three figures that rivet you as you gaze. The first is one whose look instantly commands respect. He is past the prime of life, and there is something too much of portliness in his manly form; and yet the majesty of his bearing tells you at a glance that he is a hero and a king: that broad and noble forehead, that quick yet gentle eye, and the open look that mingles such simplicity with its command—all bespeak no common man. It is the conqueror of Choczim and Podhaisk. On his left is the young Prince James, the father afterwards of the Princess Clementia, whose marriage with the Chevalier of St. George mingled the blood of Sobieski with that of the exiled Stuarts. On the right of the King is the form of Charles of Lorraine, plain and negligent in his attire. Then follow the sovereign princes of Germany. We will not weary our reader with a list of names. As our eye wanders over the royal and noble rank, glittering with the insignia of their rank and military command, it rests on a slender youth of middle stature, whose eye has in it the promise of a future career of glory. Yes, you have guessed aright: the Prince, his eldest brother, has already fallen in the cause: but Eugene of Savoy has escaped to draw his maiden sword in the defence of faith, and to learn under Sobieski his first lesson of that science in which he was hereafter to share the battle fields and renown of England's Marlborough. They enter the chapel; Aviano celebrates the Mass, which is served by Sobieski himself, and during the pause in which he is not engaged at the altar, he is kneeling on the steps, his head bowed down, his arms extended in the form of a cross, and his whole soul absorbed in prayer. It is a spectacle which revives to your imagination the days of Dominic and De Montfort, and the consecration of the Crusaders' swords before the fight of Muret, as you see every individual in that princely and martial assembly kneeling in turn to receive the Bread of Life, whilst the thunder of the Turkish guns is even now sounding in their ears. They will soon be in the field, and, ere the sun is down, some of them will be lying there cold and dead. But they have fitted themselves for death; and at this moment, as you gaze on them, they seem full of that antique spirit of the elder chivalry, which has stamped its likeness on those tombs and sculptured effigies, making you doubt whether they who lie beneath were men of war or prayer.

The Mass is over. And then the last act of the religious ceremony is completed by a touching and beautiful incident. Prince James is led to the feet of his heroic father to receive the still honorable and sacred dignity of Christian knighthood. When this was done, the ardor of Sobieski became impatient of further delay. He sprang into his saddle, and riding forward to the front of the line, spoke to his followers in their own language. "Warriors and friends," he said, "our enemies are yonder in the plain, in greater numbers than at

Choczim, when we trampled them under our feet. We fight them on a foreign soil, but we fight for our country; and under the walls of Vienna we are defending those of Cracow and Warsaw. We have to save this day, not a single city, but Christendom itself: the war, therefore, is holy. There is a blessing on our arms, and a crown of glory for him who falls. You are not fighting for any earthly sovereign, but for the King of Kings. It is He who has led you up these heights, and placed the victory in your hands. I have but one command to give—Follow me. The time is come for the young to win their spurs." A tremendous shout from the ranks was the answer to this harangue, replied to from the distant enemy by cries of "Allah! Allah!" Then, pressing his horse to the mountain edge, Sobieski pointed to the plain below, to the rock and precipices of the descent, and the moving masses of the enemy. "March on in confidence," he cried; "God and His Blessed Mother are with us!" And as he spoke, five cannon shots gave the signal for the advance. The ranks immediately commenced the descent, and Aviano turned bank into the chapel to pray.

It was the original plan of the king to content himself this day with the descent of the Kahlenberg, and the secure establishment of the troops in position for the battle on the morrow. Even his quick and ardent genius had proposed no such gigantic undertaking as the routing of the whole Turkish host, and the deliverance of the city in the course of a few hours. The event of the day was scarcely so much of his own calculation as of the unforeseen circumstances by which the left wing of the army under Lorraine became engaged in a premature and desperate struggle with the right of the Turkish force, and thus brought on the necessity for a general action. The imperial troops descended the wooded ravines, driving their opponents before them, slowly but surely: for though the Turks obstinately defended every foot of ground, they were no match for their adversaries. The Christian army was arranged in order of battle in five distinct columns, which came down the mountain-side "like so many irresistible torrents, yet in admirable order," stopping every hundred paces to enable those behind to come up to them, and preserve their ranks. Each ravine was found guarded and fortified, and was the scene of a separate conflict. The rocks, and groups of trees, and the thick tangle of the vineyards—all formed so many covers for the defence to the retreating Ottomans; but still, spite of all resistance on their parts, nothing could check the downward progress of those five mountain-torrents, which rolled on steadily and victoriously, sweeping all before them. The descent had commenced at eight o'clock, and by ten the left wing of the army was in the plain. Lorraine halted by command of Sobieski, to enable the Polish troops to come up; and as each squadron issued from the mountain-defiles, it took up its position in the order of battle prescribed by the king, and planted its standard in the field. By this time, the hope of pushing the struggle to a decisive issue that day had suggested itself to the imperial commanders; and Field-Marshal Geltz, perceiving the progress of the Bavarians and Poles on the right and centre, observed to the Duke that it would be his own fault if he did not that night sleep in Vienna. It was eleven o'clock; the burning sun had scattered all the mist of the morning; and the whole scene glittered in the noonday blaze. The heat was oppressive; and there was a pause in the movements of the imperial troops. Suddenly a cry ran along the line, caught up from regiment to regiment, "Live Sobieski!" Out from the defiles of the Wienerberg flashed the gilded cuirasses of the Polish cavalry; and the bay horse and sky-blue doublet of the rider at their head announced the presence of the king. Before him went an attendant, bearing a shield emblazoned with his arms. Another rode near him, bearing the plumed lance of Poland; this, as it streamed above the heads of the combatants, always showed Sobieski's place in the battle; and around it the fight always gathered the thickest; while his soldiers were accustomed to look to that white and waving signal as to the star of victory.

The rocks and broken ground in which they stood formed a vast and beautiful amphitheatre, carpeted with turf and dotted with noble trees. Under one of these Sobieski alighted; and, ordering his men to do the same, they took a hasty repast.

To be Continued.

Dr. Roch ("Church of Our Fathers," Vol. III., p. 197) describes a wall-painting done in the fourteenth century, in a church in Oxfordshire, England. St. Michael the Archangel holds the balance of the sanctuary in one scale of which is shown the soul (as a tiny nude figure with joined hands), with its few good deeds; within the other are all its sins, which the devil, under the form of a hairy, horned beast, strives to make heavier, pulling it down to his side. At the other side we beheld the Blessed Virgin Mary, wearing a crown and holding a sceptre, befriending by her prayers to Heaven the poor forlorn sinner under trial, and in whose behalf she triumphs, as she withstands the wicked one; for by casting her Rosary upon the balance, she turns it, and so wins a soul from Satan and for Heaven. Doubtless this is to signify that the sinner, with all his transgressions, had persevered in saying the Rosary, and thus secured the intercession of her who is called "Omnipotent interceding."—*Ave Maria.*

BRIAN DALY.

BY LOUISE EMILY DOBRE.

II

"I will try again, Brian, I promise honour bright that I will," said Pat, and he kept his word. The next Sunday morning at the poor little church there was one very specially happy face among those at the altar, come there to receive the Bread of Angels, the Holy Food that can and will nourish our souls as nothing else can. There was no stained glass in the church and all the adornments were of the very poorest. The images were common and badly painted, the Stations of the Cross were only cheap oleographs. But it was the best that could be had, for money was very scarce in Varkeely, and, in spite of the poverty and unattractiveness there was that in the little church which glorified and hallowed it, namely, the ever-dwelling Presence Jesus in His Sacrament.

In the afternoon, those of the villagers who had not yet started for Benediction were considerably astonished at a very unwonted sight in Varkeely—a handsome carriage and pair of horses, driving up to the little village inn. A very tall, stately looking old gentleman got out of it and also a slight, fair-haired girl; and the proprietors of the inn who recognized the Denistoun carriage and livery—Lord Denistoun lived at Denistoun Castle not far from Karna—were puzzled to know who the old gentleman and his companion could be, and after many surmises concluded, and rightly, that they were friends of the Earl's.

"Dear grandpapa, shall we go into the church before we begin our ramble?" asked Alicia, as they came in view of the little grey church and the villagers going in, the women chiefly with shawls drawn over their heads, and the children barefoot.

"Yes, dear," said the old gentleman, and entering they knelt close by the door through Benediction.

Sir George Heriot had travelled a great deal during his life, and had been only the Sunday before at Vespers in Rome at the Capella Chorale in St. Peter's; but never had the unity of the great Church Catholic been so forced upon him as that afternoon. In all climes and in many countries always the same, and here in this miserable little building the same again.

Truly indeed the Church is One, Holy, Catholic, and Apostolic, and those marks are to be found in every church, no matter the place or country. The same priesthood, the same holy sacraments taught and administered, the same Presence of Him Who has promised ever to remain in His Church. Sir George knelt reverently on the poor boarded floor and knew that he was receiving the very same Benediction that was given in the grandest churches ever built, and that the King of all kings, the Almighty Creator of Heaven and earth, was there on that poor altar with its cheap adornments and its poverty, as truly as He lay a Babe in the manger at Bethlehem.

After it was over the couple left the church, and as they walked slowly along towards the cliffs, Sir George said, "Alicia, have you any idea why I wanted to come here?"

"No, grandpapa, not in the least," said Alicia, smiling; "considering that we only arrived a few days ago from Rome, I cannot think why you were so anxious to come off here without resting. You are not very tired, are you?" she continued anxiously.

"No, darling, not at all. But as it is so beautifully warm we can sit down here on this piece of stone, and I will tell you a story that will explain to you why I accepted Lord Denistoun's invitation, and still more, why I came off here at once."

"Very well, grandpapa," said Alicia, sitting down. They made a pretty picture, these two. Sir George Heriot was a fine, stately old man, with beautiful features and flashing grey eyes, and Alicia was pretty and sweet looking; her soft grey dress became her very much. She had on a large Reesbrandt hat with long white feathers, which stirred in the breeze, and under this hat were coils of beautiful golden hair.

"Well, dear, fifty years ago your old grandfather was a young man."

"I know that, dear grandpapa," said Alicia; "but I like the beginning of the story, it is like the fairy tales."

"It is not a fairy tale, though," said Sir George, "I can assure you, but a story that has a great deal of sadness in it for me."

"Has it, grandpapa? then don't tell me," said Alicia; and this request was a very self-denying one, for she was very curious to know why her grandfather had come off on this sudden journey to Ireland just when they had come from America, and had taken apartments in the Via Frittina in Rome for the winter. To come over to Ireland for a week seemed rather an extraordinary proceeding.

"Fifty years ago, Alicia, I was staying at Denistoun Castle with the old Lord Denistoun. We were a large party and I was much interested in sketching wherever I could find anything that took my fancy. I had sketched all over the place, the estate I mean, and one day it was proposed that we should all drive over here to Varkeely. Fifty years ago, Alicia, fancy that, and the place seems little changed," said Sir George, looking at the little village, which they could see bathed in the autumn sunshine.

"Yes, grandpapa, it does seem a very long time ago," said Alicia.

"Well, dear, we all made a party to go. There were several people staying in the house, many of them dead and gone now, and we had a regular picnic. The old Lord Denistoun, I must tell you was a great gourmet, and even for a picnic everything was arranged with as much care as if the whole enjoyment of the day depended upon our lunch. I think it did to him, poor old gentleman. When we got here, I met a young fisherman, who told me that if I would go round to Duroo Creek that I should get a finer view to sketch than anything to be found here, for I had been inquiring from him about the neighbourhood. No one seemed disposed to accompany me, and as I expressed a great wish to go, I left my large party of friends here on the sands, and, having my lunch hastily put up for me by the butler, I went off with this young man in his boat. I liked the fellow very much; he was intelligent and nice, and he told me he was married, and that his wife was very delicate. I found the creek perfectly charming, and sketched on for a couple of hours, and then feeling hungry, I ate my lunch and took some to the fisherman who was sitting under the shadow of his boat a few yards away from me. When I had finished sketching, and was thinking of returning, I looked in my pocket for a silver pencil-case I always carried with me. It was not there, and I immediately thought I must have dropped it in the boat coming along. In fact I was nearly certain that I had done so, for I remembered looking in my pocket for a pocket-book when in the boat, and feeling the pencil-case. I went and told the man about my loss, and he seemed very sorry, and offered at once to look in his boat but I preferred looking myself, and did so. It was in vain for no trace could I find of the pencil-case. I had noticed that he had been in the boat part of the time when I was sketching, and I felt somehow convinced that he had taken the pencil-case; and being very hot-blooded and hasty in those days, I told him that I insisted upon his being searched, in fact, that I would search him myself. The pencil-case was very valuable to me; it was your dear grandmother, Alicia, who gave it me. We were just engaged then, and I was extremely angry at the loss, and determined to find the pencil-case if I could. The color rose to the young fisherman's face as he answered me:

"You may please yourself, your honour, in looking in the boat, but you won't search me."

"I intend to search you," I said, "and if you persist in refusing, then I shall conclude that you have stolen my pencil case."

"Ye may just think what ye please, yer honour," said he, firmly, "but I won't be searched."

"We argued the point unsuccessfully, and I told him plainly I considered his refusing to let me search him proved his guilt in the matter."

"I've told your honour," he said, "that I have not seen the pencil-case, and that I have not got it. If your honour believes me, well and good I can't help it if you don't."

"Very well, then, remember I consider you a thief, and only that I am leaving Ireland to-morrow, I should have you taken up."

"The man's coolness annoyed me, as I always had heard the Irish were so quick tempered and hot. When we landed here, all thought of the pencil case was put out of my head by the state I found the whole party in. Old Lord Denistoun, who always would forget that he was growing old, had insisted upon climbing a very steep part of the cliff. He had missed his footing, and fallen down a great distance, and when he was picked up he was found dead, he had broken his neck. Of course every one was in a terrible state of excitement, and full of sympathy for Lady Denistoun, who had not accompanied us. Nothing else was thought of or talked of all the way home, and all remembrance of my pencil case went out of my mind. In a couple of days I was on my way to America, and shortly afterwards I married your grandmother, who in the course of time heard of the loss of her present to me. We lived in America for the first years of our married life, and then my father who was in India died, and I succeeded him in his appointment out there. All this time a box of books and odds and ends had been lying in London, and in those days as you know, people did not cross over backwards and forwards in as little time as they do now. It was quite ten years after my marriage before I went to England, and there I found left with the friend who had it in charge, was the box of books. I wanted to look through them, so I unpacked the box which had been packed in great haste by my man-servant, who to my amusement I saw had packed in with them a coat of mine, one which I had intended giving away. As I took it out of the box, moth-eaten as it seemed to be, something hard struck against the wood, and feeling for what it was, I found that something had got between the coat itself and the lining. I looked and, Alicia, I found my pencil-case! It was tarnished and dirty, and I saw that it had slipped through a hole in the side of the pocket between the cloth and lining."

"Oh, grandpapa," said Alice, "how was it that you did not discover it before?"

"Well, dear, I can quite account for it. I did not notice it at the time I was actually looking for the pencil-case, then the death of Lord Denistoun put everything out of my head, and I left the coat behind, never intending that it should be kept, but my man mistook my orders and packed it with the books."

"What did you do, grandpapa?"

The Catholic Weekly Review.

JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA.

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Doelling Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto

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The Late Rt. Rev. Bishop Carberry, of Hamilton.

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HIGH SCHOOL HISTORY.

When the Education Department authorizes a text book of history for use in our schools we are naturally led to expect that it is at least fair, impartial and truthful. Hitherto our school histories have been so coloured by the prejudice of the compilers—even when well-intentioned—that it has been impossible for teachers to furnish, or pupils to acquire, a just appreciation of any period of modern history. We are, therefore, among those who believe that the study of history in our schools has not been a success. For three hundred years the Catholic religion was persecuted in England. The people were led to look upon it with scorn, and were ready to believe every evil of Catholics. The past literature of England is full of this prejudice, and English histories were written in this spirit. As long as the writers of our school histories are mere compilers, taking their facts and colouring from such historians as Hume, Macaulay, Froude, etc., without further research, we must expect to find in them only a one-sided account, full of prejudices against Catholics.

The new History of England, just published for use in our High Schools, is in this respect not much of an improvement on those which have preceded it. It is not fair or impartial to cite facts of a certain nature, unfavorable to Catholics, in the reign of one Sovereign, and omit mention of like facts, unfavorable to Protestants, in the next reign. It is not honest to give motives for men's actions, when history furnishes no such motive, but sometimes far different motives. It is not truthful to imply or state as facts what are not facts. Yet all these the High School History does.

For instance, there were persecutions in the reigns of Mary and Elizabeth. The fact is that not less were put to death for conscience sake in the reign of the latter than in that of the former. How does this History, authorized by the Education department, relate the events of those times? Impartially? Not at all! In Mary's reign it is *Persecution of Protestants*, in Elizabeth's it becomes merely *Religious Discord*. The motives that influence them are also different. Mary "thought it her duty to root out heretics," while Elizabeth only sought to "restore civil and religious order." Those, who were put to death under Mary, were "God-fearing people." Under Elizabeth they were Seminary Priests whose "work bore its fruit" in "a plot headed by a Roman Catholic to murder Elizabeth." Such history is neither impartial nor truthful.

Lest it might be thought this prejudice was confined to the Reformation Era, we will mention a statement at a date long before the sixteenth century, in the days of the Anglo Saxon Kings. On page 22, we read that Dunstan "favoured the monks or unmarried clergy, and tried to make the married clergy give up their wives." Is this ignorance or is it worse? It cannot be ignorance for the author tells us elsewhere that it was only in the reign of Edward VI. "permission was given to the priests to marry." The clergy of the Church of England are indeed a

"married clergy," but the Catholic priests of England, neither before nor since, have been a "married clergy." And this is the History authorized by the Educational Department! Is it any wonder Catholics desire schools of their own, in which their religion will not be reviled or the facts of history perverted? D. J. C

THE RELATIONS OF IRELAND AND ENGLAND BEFORE AND AFTER THE UNION.

II.

THE writings and eloquence of Swift, Flood and Grattan roused Ireland to a desire for greater political independence, also the struggles for independence of the American people had a great effect on the Irish people, and finally when England was reduced to great distress by her unsuccessful wars in America, legislative independence was granted to the Irish Parliament. The government of Lord North, which had sustained the King in his unwise policy against the colonies, resigned, and was succeeded by that of Rockingham and Fox, and their first act on coming into power was to concede to the full the demands of Grattan and the Irish Parliament.

Resolutions were moved in the House of Lords by Lord Shelburne, and in the Commons by Mr. Fox, to the effect that the Declaratory Act of George I. should be repealed. Mr. Fox stated that the government would meet Ireland on her own terms, and give her anything she wanted in the way she herself seemed to wish it. At the same time he intimated that a formal treaty should be made between England and Ireland, establishing on a firm and solid basis the future connection of the two countries. At present he proposed no such treaty, but contented himself with suggesting that commissioners might at some future time be appointed to negotiate it. The resolution passed both Houses without opposition. Mr. Burke, writing to Lord Charlemont of this conclusion, said. . . . "I am convinced that no reluctant tie can be a strong one, and that a cheerful alliance will be a far securer form of connection than any principle of subordination born with grudging and discontent." It appears from the correspondence of Grattan that some discussion had passed between him and Fox on this matter, but the former declined to agree to any such treaty at the moment when the legislative independence of Ireland was being agreed to; as he says, in a letter to Mr. Day, (Grattan's Life, Chap. ii. p. 249). "The inevitable tendency of a negotiation would be to throw Ireland into a defensive attitude, to prolong the crisis which it was necessary for the peace of both countries to terminate as quickly as possible, to arouse suspicion, and to impose prohibitions. For the present he chose that the bond between England and Ireland should be in law of no other kind than that Ireland is our own."

Nothing, therefore, was done to define the relations of the two countries in Imperial matters. The restrictions of the Irish Parliament were repealed, the supremacy of the English Parliament was abrogated, but no arrangement was come to for the future guidance of common affairs. Most unfortunate was this omission, for it led, 20 years after, to the undoing of the work of Grattan, and to the complete merging of the Irish Parliament in that of England.

In the meantime no change was made in the administration of Ireland. The Lord Lieutenant and the Chief Secretary were sent over from England and ruled as they had previously done. They received their instructions from the Ministry of England, and their principal duty was to maintain by every possible means the interest and the permanent ascendancy of the stronger kingdom. This was more difficult than before, but the means employed were the same—viz., purchasing support of the Irish Parliament by every form of bribery and corruption, by means of honours, places, increases of salary, etc., bringing contempt upon their representative institutions from which they have never fully recovered, and which, more than anything else, has indisposed people to look more deeply into the subject. Yet when we consider the Irish Parliament much allowance must be made for it, and, considering its unreformed condition, it is a matter for surprise that it did so much good during its brief life of independence. Of its 300 members only 72 were returned by free election; 123 sat for purely nomination boroughs and voted as their patrons directed,

the others were elected by a small minority of persons in their constituencies consisting exclusively of the dominant faith. Yet, in spite of this, public spirit and popular views found their expression in the Irish Commons, and within certain limits produced measures of great benefit to Ireland. The House contained within it an unusual proportion of men of a very high order of intellect and eloquence—Grattan, Flood, Curran, Plunket, Burke, Saurin, Ponsonby, Sir John Parnell and others—formed a galaxy of talent of which any assembly might be proud. They showed also a wise spirit of conciliation to the Catholics. In 1792 they extended the franchise to them and relieved them of many disabilities as to property, and there can be little doubt that they would have carried Catholic emancipation to the fullest extent.

There seems to be reason to believe that Mr. Pitt at an early period of his career determined to abolish this independent Parliament and to effect a complete union with Ireland. There was a period, however, when he was inclined to concede Catholic Emancipation, even with an Irish Parliament, and Lord Fitzwilliam was sent over in 1795 with instructions that the government, though not prepared to initiate such a measure, would accept it if passed by the Irish Parliament; and upon this Mr. Grattan brought in a Catholic Relief Bill. There can be little doubt that with the support of the government it would have been carried, but suddenly this policy of conciliation was reversed. Lord Fitzwilliam was recalled, and a veto was put upon the further progress of the measure. There followed, as a consequence, the Catholic rebellion of 1798, which was put down with ruthless force, the Catholics were cowed and dismayed, and the occasion seemed a fit one to Pitt and the English Government to effect the Union and to put an end to a separate Irish Parliament. The task even then was not an easy one. The county members who constituted the main independent element in the Irish House of Commons objected to the Union. The bar and the professional classes were united in opposition to it. The feeling was unmistakably shown in the vast numbers of petitions against it. The opposition of the Catholics was practically disarmed by secret negotiations between the Government and their leaders holding out hopes that the united Parliament would concede emancipation. But, above all, the government relied on corruption as its main means of obtaining the consent of the Irish Parliament. Nothing more base can be found in the annals of history than the unblushing bribery carried on by Lord Cornwallis and Lord Castlereagh, for the purpose of effecting their object.

All these efforts failed in the first instance, and the Government proposal was rejected in the House of Commons by 107 to 101, which, considering the strength of the government influence, was an extraordinary demonstration of hostility to the measure. Places, honours, and bribes were used more freely and openly than ever, and, as a result, in the following year (1800) the measure was carried through the Irish Parliament, in spite of a vehement opposition led by men of unequalled talent and of the highest character. The re-appearance of Grattan, who had withdrawn from Parliament in 1798, and who was suffering from illness, was a most dramatic scene, and his speech of two hours in length was one of the most eloquent and touching he ever delivered. The second reading was carried by a majority of 158 to 96. Of the majority, hardly a single member had not received a consideration for his vote, and did not hold some office. The owners of pocket boroughs were compensated at the rate of £7,500 for each seat, compensation for alleged losses in the civil war, was freely given. Altogether it is estimated that a sum not far short of £5,000,000 was spent in easing the progress of the measure, a sum which was added to the Irish debt. The tariff was £3,000 for a vote, or an office of £2,000 a year, while peerages and honours without limit were lavishly distributed or promised. The measure was fully carried on June 7, when the opponents left the House in a body. A great display of force surrounded the Parliament House and prevented any popular demonstration. In the English Parliament no difficulty was found in passing the Bill. Mr. Sheridan and Mr. Gray led the opposition to it, but they found little support, and on the passing of the Act the union of the two countries was complete.

The Act of Union provided a common appellation for the 8 countries, that of the United Kingdom of Great Britain and Ireland. The Irish harp was directed to be quartered in the Royal Standard; later

the Union Jack was prescribed as a national flag. In other respects the terms of Union followed closely upon the Scotch model. The Irish representation was settled upon the mixed basis of population and income. It was provided that the contribution of Ireland to the expenditure of the United Kingdom should be in the proportion of two parts to 15. The public debt of Ireland, which had been increased in the last 8 years by the expenses of putting down the rebellion and of carrying the Union, from 4 millions to 27 millions, was to be kept separate until it should bear the proportion to the English debt of two to 17, when the two debts should be amalgamated. The Irish Church was guaranteed as a fundamental institution.

Almost the first Act of the United Kingdom was the suspension of the Habeas Corpus Act for Ireland; and from that time to the present there have been very few years in which Ireland has been free from coercive laws. It need not be stated that Mr. Pitt found himself unable to keep his promise to the Irish Catholics that the United Parliament would give them Emancipation. The comparison between the treatment of Ireland and Scotland could be indefinitely carried on. For Ireland no important legislation has been carried on since the Union, except after an agitation bringing the country to the brink of civil war. It was so with Catholic Emancipation, for which Ireland had to wait nearly 30 years, it was the same with the tithe question, it was so also with the successive land measures down to the present time.

It has never been the practice of the English Governments to take the views of the majority of the Irish members as a guide for legislation. No Irish member has ever sat in the British Cabinet, save one, and he a renegade and traitor to his early principles. No attempt has been made by the English Sovereigns to identify themselves with Irish traditions or to cultivate Irish loyalty.

Looking back to the important epoch of 1782, we have little difficulty in coming to the conclusion that that arrangement erred most unfortunately in leaving the relations of the two countries, with respect to Imperial affairs, undefined and without regulation, which was eminently unsatisfactory and even dangerous. If provision had been made for reserving Imperial questions, and confining the Irish Parliament by proper safeguards to Irish questions only, the dangers would have been avoided, and there would have been no excuse for destroying altogether the autonomy of Ireland in 1800. The object in making this brief comparison between the relations of Ireland and Scotland to England, has been to point out certain differences in their early constitution, and also to recall the difference of treatment their respective unions were effected. On the one hand we find conciliation, the utmost regard for national and historic sentiment, and the recognition of equality as the basis of agreement. On the other, a cynical contempt for national feeling, and the forcing of a great international arrangement by means of corruption of the most open and barefaced type. If, in lieu of Godolphin and Somers, Pitt and Castlereagh had dealt with the Scotch Union in the same manner as 100 years after they dealt with the Irish union, it is difficult to believe that the former would have resulted in content and permanency. It is probable that if both these unions had been deferred till the middle of the present century we should, with the greater experience of the American Federation and other examples of the same kind, have formed them on the federal principle and not have attempted the complete suppression of autonomy in either case. When we will be shortly called upon to see the revision of the arrangements between England and Ireland, we may hope that the errors of the past will be warnings against future wrong, and that means will be found to combine a tender regard for Irish traditions and yearnings for self-government, with the maintenance and safety of the common empire.

Each year a collection is taken up in the churches of the city for the purpose of giving greater facilities to those who wish to fit themselves for the holy office of the priesthood. By order of His Grace this offertory will be taken on Sunday next, Oct. 11th, and, as the want of priests is manifest, it is urgently desired that a liberal response be made. It is the privilege as well as the duty of all to aid in the spread and furtherance of the Catholic faith, and in no manner can this be more fittingly accomplished than by increasing the ranks of the priesthood.

THE FOOL'S PRAYER.

The royal feast was done; the king
Sought some new spot to banish care.
And to his jester cried, "Sir Fool,
Kneel now for us and make a prayer!"

The jester doffed his cap and bells,
And stood the mocking court before,
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head and bent his knee
Upon the monarch's silken stool;
His pleading voice arose, "O Lord,
Be merciful to me, a fool?"

"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin; but, Lord,
Be merciful to me, a fool?"

"Tis by our guilt the onward sweep
Of truth and right, O Lord, we stay,
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet still in the mire,
Go crushing blossoms without end,
These hard, well meaning hands we thrust
Among the heart-strings of a friend.

"The ill-time truth that we have kept—
We know how sharp it pierced and stung!
The word we had not sense to say—
Who knows how grandly it had rung?"

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh, in shame
Before the eyes of heaven we fall.

"Earth bears no blossoms for mistakes;
Men crown the knave, and scourge the fool
That did his will; but thou, O, Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The king, and sought his garden cool,
And walked apart, and murmured low,
"Be merciful to me a fool!"

HONOR CUI HONOR.

For the CATHOLIC REVIEW.

In past years the opponents of Catholic Separate Schools have unceasingly clamoured against the methods followed by the teachers, religious as well as lay, engaged in the instruction of our youth.

Their arguments were many and varied, especially against the religious communities, and tended chiefly to belittle their efforts and to prove to the public and their own satisfaction that the system was poor and could result only in sending out pupils with a very meagre education and totally unprepared to cope successfully with their Protestant companions in the battle for the good things of the world.

That the arguments used had the effect of causing many to join in the crusade—unreasonably—can scarcely be denied, but that the arguments had been rightly applied will not stand the test.

As may easily be seen from the reports of the examiners in various parts of the Province where pupils from both the public and Separate schools strove in friendly competition for entrance certificates to the High Schools as well as for second and third class teaching certificates, the largest percentages were carried off by pupils of the Separate schools. A few examples will suffice:

At the entrance examinations for Collegiate Institutes in St. Catharines and Thorold the honors in each locality were taken by pupils in the Separate schools and under the immediate management of the Sisters of St. Joseph.

The same also was the case at the examinations held in the county of Simcoe, where seven out of eight pupils from the Separate school in the town of Barrie passed successfully and with high honors, while the percentage gained by the pupils from the public schools were shamefully low.

Again, at the departmental examinations held in this city in July last eleven pupils from our Separate Schools wrote, and of these eleven eight passed, three having obtained second class certificates and five third class certificates.

Of these candidates five had received their elementary education in our Separate schools, passing thence into St. Joseph's High school, better known perhaps as the high class of our Separate schools, and then followed the course prescribed for High Schools, while the other six were prepared at St. Joseph's Academy or Convent school.

It is oftentimes said that religious communities are adapted only to fill the minds of our youth with what is termed the higher accomplishments, such as music, drawing, and the like, to the utter neglect

of those other more useful ones, as history, grammar, mathematics and the finer sciences; but when the results obtained in the recent examinations and as reported by Protestant Public school examiners, are viewed impartially, it must be admitted that the most useful branches of study are not entirely ignored in our schools.

All honor then to the teachers in our religious communities whose system of instruction has been proven so beneficial, and especially to the Sisters of St. Joseph, who have gained signal honor during the past year by the successful examination passed by the pupils under their training.

Toronto, Oct. 3, 1891.

MR. GLADSTONE AT THE LIBERAL FEDERATION.

NEWCASTLE, Oct. 4.—At the great Liberal Federation meeting Mr. Gladstone, continuing his speech, said that in regard to registration reform he admitted that there was much to be said in favour of giving it a forward place on the Liberal platform. This portion of the Liberal work could not be perfected without the adoption of the principle of "One man, one vote." A reform of the lodger franchise, which now worked against the labouring man, was also much needed.

Another question undoubtedly forcing itself upon their attention, continued Mr. Gladstone, can be summed up in a single word—labour. (Cheers.) The great enfranchisement of 1885 added three millions to the constituency; but much remains to be done. Labour representation in Parliament must be extended. As far as it has gone it has been thoroughly satisfactory, and has done enormous good. "I can hardly say it admits of an addition of moral force. An addition of numerical force is not only desirable but in the highest degree urgent. (Cheers.) Among the different questions lately raised regarding the hours of labour, in assenting to the principle of a compulsory law binding labourers to reduce labour to a certain number of hours daily, I am glad to be assured and see the demonstration of the fact that those who now receive for long hours low wages are to receive at least in full those wages for shorter hours. I give no absolute judgment upon a question that has not yet been sufficiently examined by the bulk of the country."

Mr. Gladstone said he was glad the Government intended to introduce a local Government bill for Ireland, as a Local Government must assist Ireland to obtain her national right. But he remarked it was an idle tale, that of local Government without control of the police. Mr. Gladstone combated the assertion that the Government of Ireland had been a success. The Government had interfered with private liberty in Ireland in a manner that would not be tolerated in this country. One reason for the increased observance of the law in Ireland was the friendship of the people of Great Britain. Mr. Gladstone continued: "I ask myself, what is the motive that induces our opponents to persist in this—for them—hopeless contest? What is the object they propose? Is it because they are governed by the fear of an Irish nation? Well, it is an Irish nation under five millions, and a Government always fond of assuring us that two of those five millions are enthusiastically on their side. The majority is credited with the diabolical intention to oppress the minority. Yet one would think that this minority was not wholly incapable of some efforts in its own defence, especially when it is supported by 35,000,000 of English, Scotch, and Welshmen, not one of whom would for a moment tolerate the slightest indication of such an oppression. (Laughter and cheers.) It is not fear for the reputation of the country, is it, that compels their policy in Ireland to be continued? The reputation of a country is measured by a standard easily got at if its means what its neighbours think of it. The reputation of Russia is probably very high with certain parties in Russia itself. It would not be so high, however, if measured by the opinion of the civilized world. (Cries of "Hear, hear.") A condemnatory verdict was long ago pronounced by England with reference to her conduct toward Ireland. Is it because the Government think their policy contributes toward the strength of the Empire that that policy is continued? The strength of the Empire consists in entire unity. Is it for the interest of the public purse, then? Not less than three millions is annually thrown into the sea under the operations of the present legislation in Ireland. I refer to arrears in public business. Parliament will never overtake these arrears until this terrible Irish policy is out of the way. In the period to come it is clear that it must be either friendship or enmity with Ireland. You have arrived at a point decisive in your history. If Ireland is oppressed hereafter it will be oppressed by you, people of England. The spectacle of one people oppressing another is the saddest, most heartrending, and humbling that can be seen on the surface of the earth. I can never believe that a great nation will place itself in such a position. Ireland's conduct in the difficult circumstances of the last nine months—(hear, hear)—has evoked in every breast a responsive voice of sympathy and of increased conviction that we may deal safely and prudently with our fellow-subjects in Ireland. When the proper period comes the general sense of the country will ratify the judgment already given at nearly a hundred points." At the conclusion of Mr. Gladstone's speech there was an outburst of cheering which lasted several minutes.

Marriage.

BOYD—MURRAY—At Chicago on Oct. 3rd, by Rev. P. J. Muldoon. Katie, youngest daughter of Chief Provincial Detective Murray, to William Beverley Boyd, both of Toronto.

OBITUARY.

...On Monday morning last Mrs. Mary Ford, of Hamilton, wife of the health Inspector of that city, died after a few hours illness. As was her wont she attended St. Lawrence church on Sunday morning and afternoon, and was on her way there again in the evening when she suddenly became faint, and complained to her companion, Mrs. Dillon, of a pain in her head. She was taken into an adjacent store, and was there attended by Dr. McCabe, and shortly afterwards removed to her own home. About midnight she sank into a sleep, from which she never awakened. Death resulted from the bursting of a blood vessel in the brain. Mrs. Ford was a native of Sligo, Ireland, and accompanied her husband to Hamilton thirty-seven years ago.

She was a lady of broad and charitable Christian principles, and by her numerous good works had endeared herself to all. To her religion was more than an empty form, or an observance to be relegated to one day in seven; she carried it with her always; one of the sweetest traits of her character being her unassuming piety, a trait that caused her to be loved by all her associates. A model mother, six children survive, in their persons showing the active results of her early ministrations and careful instruction. They are Thomas J. and Edward, publishers of Toronto, Denis, of Buffalo, Mrs. Gorman, of Alton, Ill., and John and Miss Ford, who resided with their parents at Hamilton. The bereaved and sorrowing husband and family have the sympathy of all.—R. I. P.

C. M. B. A. News.

To the Editor of the CATHOLIC REVIEW.

DEAR SIR,—At the last regular meeting of Our Lady of Lourdes Branch No. 144, C. M. B. A., the following resolution was passed unanimously:

Whereas it has pleased Almighty God to call to Himself Richard Walsh, the beloved father of our worthy Brother and Spiritual Adviser, Rev. James Walsh, be it

Resolved, that whilst humbly bowing to the will of an all-wise Providence, we, the members of Branch 144 C.M.B.A., Toronto, tender our heartfelt sympathy to our afflicted brother in his bereavement and be it further

Resolved, that a copy of these resolutions be sent to the Rev. Father Walsh, and entered in the minutes of this meeting, also that copies be forwarded to the CATHOLIC REVIEW, *Irish Canadian, Catholic Record*, London, and the *C. M. B. A. Journal*, Montreal.

...At the last regular meeting of Branch 49, C.M.B.A., Toronto, it was moved by Rec. Sec. Vale, seconded by Chancellor Claucy, and carried unanimously:

That we, having heard with deep regret of the loss sustained by Bro. Thos. Prenderbell through the death of his eldest son, be it

Resolved—That the members of this Branch desire to extend to Brother Prenderbell their most heartfelt sympathy in his deep affliction.

Resolved—That copies of this resolution of condolence be forwarded to Bro. Prenderbell and to the official organs of the C.M.B.A.

W. W. VALE.

Rec. Sec. Br. 49.

SACRED PICTURES.

...We have been requested by Rev. Father McRae, P.P., Smithville, to announce that he has been reluctantly compelled to postpone the importation, and consequently the delivery to purchasers, of his sacred pictures. The reason assigned is that until recently but few orders were received by him, whilst it is absolutely necessary that he should receive a very large number in order to be able to realize the sum necessary to build the church at Beamsville, to which the proceeds of the sale of these pictures will be devoted. We can understand this from the fact that the price charged for the pictures is little, if any, more than the retail price in Italy, notwithstanding the fact that besides the great expense of importation from that country, there is also an *ad valorem* duty on them of 20 per cent. and 6 cts. per pound. We would, therefore, urge upon those of our readers who have not yet done so to order some of these pictures at once, thereby not only helping on a most meritorious work, but also availing themselves of a rare opportunity of adorning their homes with good pictures good artistically as well as morally—to inspire them with pious thoughts as often as their eyes rest upon them. Circulars, with price list, can be had on application to Rev. K. J. McRae, P.P., Box "S" Smithville, Ont.

Catholic News.

...A meeting of the society of St. Vincent de Paul, Conference of Our Lady of Lourdes, Toronto, held on Sunday, Sept. 27, the following resolution was unanimously adopted:

Whereas it has pleased Almighty God to call to his reward Richard Walsh, beloved father of our esteemed chaplain. While bowing to the will of an all wise Providence, be it

Resolved, that the members of the Conference of Our Lady of Lourdes tender to our afflicted pastor our heartfelt sympathy in this his sad bereavement.

That a copy of this resolution be forwarded to our Rev. Father and chaplain, and be recorded on the minutes.

M. J. HYNES, Sec.

...One of the changes recently made by the Archbishop was that of the removal to Orillia of Rev. Father Lynch, of St. Paul's Toronto.

Father Lynch spent four years in St. Paul's parish (it being his first) and during that period, by his zeal and devotedness, gained the esteem and love of the parishioners.

Owing to the suddenness of his appointment the people were unable to make any public manifestation of their regard. This, however, did not prevent his being sent for by the members of the League of the Sacred Heart, which comprises the best portion of the parish, and of which he was local Director, and on Wednesday evening he was warmly greeted by his numerous friends at their hall, Power street, where they presented him with a beautiful illuminated address, accompanied by a well-filled purse.

Following is the address:

To Rev. J. J. Lynch.

REVEREND AND DEAR FATHER—It is with mingled feeling of joy and sorrow we gather around you this evening to testify (though in a slight degree) our appreciation of your noble and zealous work amongst us in the past.

Deep was our sorrow when we learned of your departure from our midst, for we fain would have kept you with us; but knowing your accustomed willingness to respond to the call of obedience, we were forced to yield in silence.

During the time you spent in St. Paul's you succeeded in winning the esteem and respect of the parishioners. Your unchanging fidelity to

duty, and your kind and sympathetic nature have endeared you to us—to people who shall ever cherish a fond remembrance of you as a pastor, father and friend.

Thou farwell Father, you have left us; but on leaving you bear with you the blessings of numerous loving hearts. In whatever field of labour you may be placed you will always win new friends, but none more faithful than those whom you are now leaving.

We ask you, dear Rev. Father, to accept this small token of our sincere affection. And once again we sadly echo "God bless our Father." May blessings mark your pathway, and may your name be inscribed in the sweet Sacred Heart of our Divine Lord, the sincere wish of the members of the League of the Sacred Heart. (Signed) Mrs. Rigney, Miss L. Hibbitt, Mrs. Currie, Miss M. Fitzhenry, Mrs. O'Hagan, Miss A. O'Hagan, Miss K. Rigney.

Father Lynch was deeply touched by this unexpected mark of affection. He said that he knew not at the moment how fitly to reply. He had been called away from them on a few hours notice, and had time to pay a farewell visit to only those of his friends who lived nearest at hand. The people of St. Paul's had ever received him with a welcome shake of the hand, and he cherished for them no other feelings but those of the sincerest esteem, respect and love. He valued the more this magnificent testimonial as coming from the members of the League of the Sacred Heart and he would always remember them in the Holy Sacrifice.

After a few further remarks he bade them an affectionate adieu, and the meeting dispersed.

DIOCESE OF MONTREAL.

...The monthly meeting of the committee of management of the St. Patrick's T. A. & B. society was held on Tuesday evening. Mr. A. Martin presided, and considerable routine business was transacted. It was decided to celebrate the 101st anniversary of the Rev. Father Mathew by a concert and lecture next Tuesday evening. The reverend president, Rev. J. A. McCullen, S.S., will deliver a lecture, and the concert will be under the direction of Prof. J. A. Fowler.

ENGLISH CATHOLIC ASSOCIATION OF CANADA.

The objects of this Association are the mutual encouragement of converts; Intercessory Prayer for the conversion of non-Catholics, and the distribution of The Catholic Truth Society's pamphlets and tracts. At the meeting of the Montreal Branch, on Friday evening September the 25th, in the basement of The "Gesu," officers were elected for the year, and Press and Business Committees appointed; steps were also taken to affiliate with The Catholic Truth Society in England. A letter from the Rev. P. Fletcher, Master of the Guild of Our Lady of Ransom in England, conveying his good wishes to this rising Association, was read to the meeting, and several new members were received. All correspondence should be addressed to the Secretary, H. J. Codd.

182 Notre Dame St. Montreal

The work performed by this society is:

1. The bringing together of Converts, also of Catholics of English descent, for mutual encouragement.

2. The distribution of Catholic Tracts, and cheap devotional works, for the purpose of assisting the uneducated to a better knowledge of their religion, and the spreading of Catholic Truth among our Protestant neighbours.

3. Intercessory Services for the conversion of Protestants and unbelievers.

Members, called associates, are divided into two classes.

First-class Associates, who work and pray for the Objects of the Association.

Second-Class Associates, who pray for the Objects of the Association.

A subscription of 50c per annum is asked from all Associates.

Those wishing to be enrolled should send their names, stating the class they desire to belong to, to H. J. Codd, Secretary, 182 Notre Dame Street, Montreal.

Donations for the following Funds may be sent to Rev. E. J. Devine, S. J., St. Mary's College, or to H. J. Codd, Secretary, 182 Notre Dame Street, Montreal. —

1. *Tract Fund.*—For buying Catholic Truth Society's Publications, and similar works, for free distribution.

2. *Mass Fund.*—For the Forgotten Dead, who, owing to the Reformation, or being isolated Converts, or to any other cause, are without Masses and Prayers.

Relief Fund.—For assisting Converts who suffer temporal losses on account of their conversion.

DIocese OF ALEXANDRIA.

At the close of the Forty Hours' devotion, at St. Mary's, Williamstown, the following address was presented to His Lordship the Right Rev. Alexander Macdonell, by the gentlemen of the Committee, on behalf of the congregation. His Lordship responded in feeling and eloquent terms.

To the Right Rev. Alexander Macdonell, first Bishop of the diocese of Alexandria.

MAY IT PLEASE YOUR LORDSHIP.—The congregation of St. Mary's, Williamstown, both priest and people, prompted by a sense of duty, veneration and affectionate esteem, most gladly take advantage of this opportunity to extend to your Lordship a most cordial welcome on this, your first episcopal visit to our parish.

It is eminently fitting that a prelate bearing the name and possessing the virtues of him, who guided his people from that older Scotland to the newer one, and who laid broad and deep the foundations of Christianity in this very county of Glengarry, and from whence spread far and near the benign influences of Holy Church, should follow in the footsteps of so illustrious a predecessor, (who has said that "every man of his name should be either a priest or a soldier"), and bear aloft the Cross of Christ, and, incidentally, the "fiery cross" of his native land—thus keeping alive amongst us the embers of Christianity kindled here and the spirit of patriotism so strongly associated therewith. We unite the sentiment because we believe the supernatural love of the Church and the natural love of country proceed from the same eternal principle. Not only as a priest and a prelate, not only as a legislator and a patriot has he shown forth the nobleness of his character, but as chaplain to patriotic soldiers he has taught our forefathers, by his Christian fortitude and undaunted courage, how to live and die for God, and home, and country.

The "hills of St. Raphaels," like the seven hills of Rome, may well be referred to as the cradle of Christianity in the then wilds of the eastern part of Upper Canada—those hills on which were nursed and guarded the principles of the "new light of faith," which, like your countrymen, have spread over the land, gathering strength and stability as the years sped on, and bringing hope, and peace, and happiness to future generations.

We are proud to refer to the fact that Williamstown, as well as Alexandria, played no unimportant part in the history of those stirring days. It was here that the Highland Society, founded by your Lordship's illustrious predecessor and namesake, maintained to a very large extent the impetus given it, and kept alive its patriotic principles. It was here that that Society assembled in 1843 to proceed to St. Raphael's to erect the tablet to the memory of that illustrious prelate, which graces the

parent church there, and on which are indelibly engraved the loving and merited tribute: "Though dead, he still lives in the hearts of his countrymen."

We need not refer to his eminent successors—from Bishop Gaulin down to the present illustrious Archbishop Cleary, of the Archdiocese of Kingston—further than to follow the line to the formation of the new diocese of Alexandria, and your Lordship's appointment as its first Bishop.

When it became known that the old and historic diocese of Kingston, about which cluster so many memories that are very dear to us all, was to be divided, and a new diocese formed in the eastern part of Ontario, no little apprehension filled the minds of the people as to who should be its first Bishop; but when, at length, Rome sent forth its decree and your Lordship was named the first bishop of the new diocese, joy and great gladness were ours. The people were at once reassociated with the glorious past—with the pioneer days of the earlier history of Glengarry and all its loving attachments; patriotism revived; the Highlands of our native land became greener and dearer still, if possible; and even Christianity—always our guiding star, our abiding faith—became sweeter, more consoling and more beautiful.

Those of your people, not of your nationality, beg to assure your Lordship that they too are as ardent as those of Scottish extraction, in their loyalty and devotion to your person and in their admiration of your many virtues. They, too, admire your Christian humility, steadfastness of character, prudence and wisdom. They believe in your Lordship's Executive ability, and, above all, they believe in and rely most implicitly and most religiously on and venerate their Bishop.

Need we then assure your Lordship how glad we are, one and all, to welcome you as our Bishop, to tell you that the general esteem in which you are held by all classes in this community is not a hastily formed impression, but, on the contrary, has been the steady growth of the long years your Lordship has lived amongst us, and is the result at once of your characteristic urbanity, your nobleness and gentleness of character, in a word, your Lordship's many sterling qualities and virtues, which we are glad to have this public opportunity to express our appreciation of and admiration for, and as "every good and every perfect gift comes down from the right hand of God," we raise our hearts to heaven in praise and thanksgiving, and in prayer, too, that your administration may be blessed beyond your Lordship's and our fondest hopes and expectations,—great though they may be.

GENERAL NEWS.

...Father Cleary, of Wisconsin, and three Catholic ladies were appointed by the Catholic Total Abstinence Union fraternal delegates to the World's and National W.C.T.U. meeting in Boston next November.

...The Guild of Our Lady of Ransom for the conversion of England has now 30,000 enrolled members. A guild for the conversion of Protestant cantons of Switzerland has been organized on the same lines.

...The German Government now recognizes the new Catholic University of Freiburgh in Switzerland as on the same footing as the other German, Austrian and Swiss Universities, and so allows terms kept there to count as with the rest of the Universities.

...The physicians in attendance upon Cardinal Manning have ordered him to cease work, and it is announced that the Pope will shortly appoint a coadjutor. Cardinal Manning is now about eighty-three years of age. His episcopal jubilee was celebrated June 8, 1890.

His Eminence Cardinal Rotelli died in Rome at 11 o'clock on Tuesday night. Typhoid fever was the cause of death. The Holy Father, who was much affected by the Cardinal's illness, sent his own physician to attend upon him. Cardinal Rotelli was raised to the dignity of Cardinal only in the early part of June last. Previously he discharged with great ability the duties of Papal Nuncio at Paris.

...Father Torrend, S.J., of the Zambesi mission, has published a "Comparative Grammar of the Bantu Languages," which has been recognized by competent authorities as a standard work on the subject. The Bantu Languages are a group of allied dialects spoken by the natives throughout the greater part of the African Continent, under and south of the equator.

...Cardinal Lavignerie has undertaken to erect at Tunis a cathedral church in honor of St. Vincent de Paul, who was a slave for two years in that region. The Cardinal's health is improved. He will go to Algiers soon to assist Mgrs. Dusserre and Lavinhac in consecrating Mgr. Toulotte of the White Fathers, Bishop of Tagasta, recently named his coadjutor for the Sahara.

...Rev. Father Barry, P.P., of Billings' Bridge Ottawa, who has been appointed to another parish, was presented before leaving the other day by his late parishioners with a well-filled purse as an expression of gratitude for his past services in behalf of their eternal welfare, and an appropriate address, in which the parishioners stated that they had learned with deep regret of his transfer to another field of labor and wished him God-speed.

...The Archbishop of Armagh and Primate of All Ireland, has been pleased to make the following appointments: Rev. F. Cox, C. C. Ravensdale, to be C. C. in Dundalk; Rev. N. Spear to be C. C. in Ravensdale; Rev. T. Boyle, C. C., Cullyhanna, to be C. C. in Drogheda; Rev. T. O'Neill, C. C., Faughart, to be C. C. in Cullyhanna.

...A society has been formed under the title of Our Lady's Crusade, for the purpose of organizing together lay Catholics of all countries inspired with a direct sense of personal alliance to the Pope. Those making the Act of Consecration are expected to wear a ring bearing the motto "Victime pro Pontifice et Ecclesia." This motto was suggested by Cardinal Macchi.

...The *Soleil* of Paris says that M^{me}. De Herrera, a lady belonging to one of the most important families in South America, and whose son is engaged to be married to the daughter of the President of Venezuela, has, with her three daughters, just taken the veil. The Bishop of Evreux presided at the ceremony, which took place at the Dominican Convent at Etrepagny, in the department of the Eure.

...Cardinal Manning has seen Mr. Walter J. Mills, who has been over in England arranging for the constitution of a British committee to co-operate with the Chicago committee in bringing about the Labour Congress in connection with the Chicago Exhibition. It is expected that the venerable Cardinal will prepare a paper for the Congress. In conversation with Mr. Mills, his Eminence expressed his conviction that nothing could so help international peace and universal brotherhood as those world's congresses, and he said that "no subject after the way of eternal life is, in my judgment, more vital than the welfare of the world's labour."

...It is stated that the Pope is at present occupied in preparing his answer to the address of the French pilgrims who were received in the course of last month. In this reply the Pope proposed to deal chiefly with the social question, and

at the same time to clear up some of the points in his last Encyclical which have given rise to misunderstandings among Catholics. Two questions which have divided the Catholic Press in some countries will receive special attention—namely, the question of State intervention and that of fixing the wages of workmen. The Pope hopes that his ideas on these two subjects will meet the approval of the Catholic world.

...ROME, Sept. 29.—A grand and imposing religious ceremony took place this morning in St. Peter's church. For some days the Pope has been receiving bodies of religious pilgrims from various countries, and the city is filled with the devout, many of whom have travelled long distances. When it was announced the Pope in person would celebrate low mass this morning great eagerness was manifested by the pilgrims to attend the services. Long before the doors of the church were opened an immense crowd had gathered on the magnificent piazza in front of the structure. Detachments of troops from the Italian army maintained order. When the doors were opened the pilgrims quietly entered. Sixty thousand persons were present, filling the largest cathedral in the world. At 8.40 o'clock, amid the hushed silence of the multitude and reverent bending of the knees, the Pope, seated upon the *sedes gestatoria*, and borne upon the shoulders of the Papal guard, entered the church, and was carried to his throne at the pontifical altar. His Holiness was attired in pure white vestments and wore upon his head the papal tiara. He carried in either hand fans which resembled beautiful palm leaves, and which are used at great ceremonies only. As the head of the procession entered the church the trumpeters of the Swiss guard with martial music heralded the approach of the Pope. The entire ceremony was marked with great pomp. As the Pope was borne along above the heads of the assembled thousands he raised his hands and bestowed his benedictions right and left until he reached the altar. The progress of the procession was attended with rapturous acclaimings.

Men and Things.

...Signal punishments often overtake the profaners of the Cross, even in this life. Arsene Houssaye, an eye-witness, tells the following story:

I was hunting at Bruyeres with a friend who professed himself an atheist. My own skepticism did not keep me from bowing as I passed to our Lord on His Calvary.

Passing by the *Christ* on St. Peter's hill I bowed reverently, as my friend burst into laughter. "Wait a bit," said he, "and watch how I make the sign of the Cross."

He called his dog, put his headpiece on him, and then bent his head so as to make him salute. That was not all; taking his paw he forced him to make the sign of the Cross. The poor beast began barking distressingly, weirdly, savagely.

"Come," said I to my friend, "are you satisfied?"

"Quite satisfied," he answered, now pale as death.

We went on hunting. On our return we passed before the same cross, and my friend began barking just like his dog, with a cry more despairing. I thought it was but a mere sacrilege, but I saw from his manner that his barking was involuntary. The next moment, he stopped and tried to smile as if he had been playing comedy. On reaching his mother's—a holy woman she was—he still barked. That barking kept on next day, and the day after, and from that out every day. —*Little Messenger of Sacred Heart.*

.. "The Bible in the Schools" is again

brought to the attention of the public—this time from Reading, Pa. A press despatch from that city under date of 20th inst. reads:

A long controversy over the use of Protestant or Roman Catholic Bibles in the public schools here ended last week by the recommendation of the supply committee of the School Board that twelve copies of the works of William Shakespeare be bought in place of twelve copies of the Bible for use in the public schools of the city.

The trouble originated in the fact that Miss Margaret Bourke, one of the teachers, had read morning lessons from the Roman Catholic Bible in her school, although without comment. The school directors, although personally favoring the Protestant Scriptures, were powerless to interfere, inasmuch as all versions of the Bible stand equal before the law, according to the decision in the celebrated Sharpsburg case, where the court denied an application for an injunction to prevent the reading of the St. James version in a common school.

The novelty of the supply committee's proposition to substitute Shakespeare for the Bible, and thus avoid further difficulty, created such a sensation that the School Board hastened to prevent its execution by agreeing that the Bible should still be retained in the schools, and that only such copies as are furnished by the Board shall be used. By this latter provision the opponents of the Douay version have carried their point, and the revised Bible of 1881 will hereafter be the version supplied to the Reading schools.

...Bishop Becker of Savannah, in a letter to the *Hebrew Standard*, condemns as un-Catholic the spirit that prompts men to persecute others on account of religious or race difference. We commend to religious bigots the careful reading of this extract from Bishop Becker's letter:—

"There is nothing more opposed to the spirit of the Church than persecution. What individuals in power for a time may have done is so much more to be deplored. How, above all others, the Hebrews are hated and trodden upon by those who are beholden to that race for the essence of religion is to me an unsolvable problem. Whatsoever we possess of divine truth we have from the original sources, confessedly Hebrew. This opens a vast field for thought. We oppose persecution of every sort and kind, and especially detest any ill-will or unkindness from any quarter, as against Hebrews. The Catholic Church by her very name condemns all race hatred, and points to the teachings of the Master as sufficiently clear on the subject."

The teachings of the Church bear out this statement of Bishop Becker. As he points out, persecution is contrary to the spirit of brotherly love she has always inculcated. It was in conformity with her teachings that the principle of religious liberty was first recognized in America. At a time when religious toleration was unknown in the other colonies, the Catholic colony of Maryland recognized the right of a person to worship God according to the dictates of his conscience.

..The Right Hon. William Henry Smith, leader of the British House of Commons, died on the afternoon of Oct. 6.

The Right Hon. William Henry Smith, M. P., was the son of Mr. William Henry Smith, of the Strand, London, and Bournemouth, Hampshire, bookseller, publisher, and news-agent. He was born in Duke Street, Grosvenor Square, London, on June 24th, 1825. He attended the Grammar school at Travistock, and having completed his education was taken as a partner in the firm of which his father was head. His first attempt to enter political life was made in July, 1865, when he ran for

Westminster in the Conservative interest and was defeated. He contested Westminster again in November, 1868, and this time was successful, defeating Mr. John Stuart Mill. He continued to represent Westminster in the House of Commons until 1885, when, after the Redistribution Act, he was returned for the Strand. In 1886 he was re-elected. From February, 1874, till August 8th, 1877, he was Financial Secretary of the Treasury, and was then appointed First Lord of the Admiralty in succession to the late Mr. Ward Hunt. In April, 1880, the retirement of the Conservatives compelled his withdrawal from office, but when the Conservative Government was resumed in June, 1885, he became Secretary of War. He was appointed Chief Secretary for Ireland upon the resignation of Sir William Hart Dyke in January, 1886, but the Salisbury Government was ousted six days afterwards, and Mr. W. H. Smith held his appointment for that period only. When Lord Salisbury resumed power Mr. Smith was appointed Secretary of State for War. Subsequently he became First Lord of the Treasury and leader of the first and second School Boards for London, his official duties compelling his resignation of these offices in 1874. The honorary degree of D.C.L. was conferred on him in 1879 by the University of Oxford. In 1880 he was presented with the freedom of the Stationers' Company. He was a magistrate for and D. L. for Middlesex, a magistrate for Herts and Oxon, and a member of the Council of King's College, London.

...Right Rev. J. J. Grimes, Bishop of Christchurch. New Zealand, during his sojourn in San Francisco was the guest of the Marist Fathers, of which Order he is a member. He is on his way home after a visit to the Pope, who presented him with a handsome silver chalice. Bishop Grimes, who was consecrated in 1878, is the first Bishop of Christchurch. The diocese is on the south island. In Christchurch there are about 7,000 Catholics. There is not a sufficient number of priests. In a district one hundred and thirty miles larger than England there are only two Bishops and fifty priests. The Bishop is very anxious to have a school in his diocese where young boys may prepare themselves for the priesthood. The Catholic population consists of Irish, English, Scotch and the natives.

"We have converted quite a number of Maoris," said his Lordship, "and I feel confident that we could without much difficulty convert all of them had we sufficient priests. These natives are physically fine appearing and have a great deal of intelligence. Originally the race was cannibalistic and we have alive to-day not a few converts who ate human flesh."

Dr. T. A. Slocum's

OXYGENIZED EMULSION OF PURE COD LIVER OIL. They who use it - Live. For sale by all druggists. 35 cts. per bottle.

Mr. S. Lachance.—Sir, for several years I have suffered from violent attacks of headache arising from imperfect digestion. To day, after having used a few bottles of *Dr. Sels's Remedy*, I am entirely cured of these attacks and my stomach digests well. I have also used the same remedy in my family, for indigestion, colics and flatulency; and that always with success. *Dr. Sels's Remedy* is also an excellent purgative which acts without causing pain, and which does not prevent one from going about their ordinary occupations.

D. C. BRÖSSEAU,

42 Notre Dame St.,

Montreal.

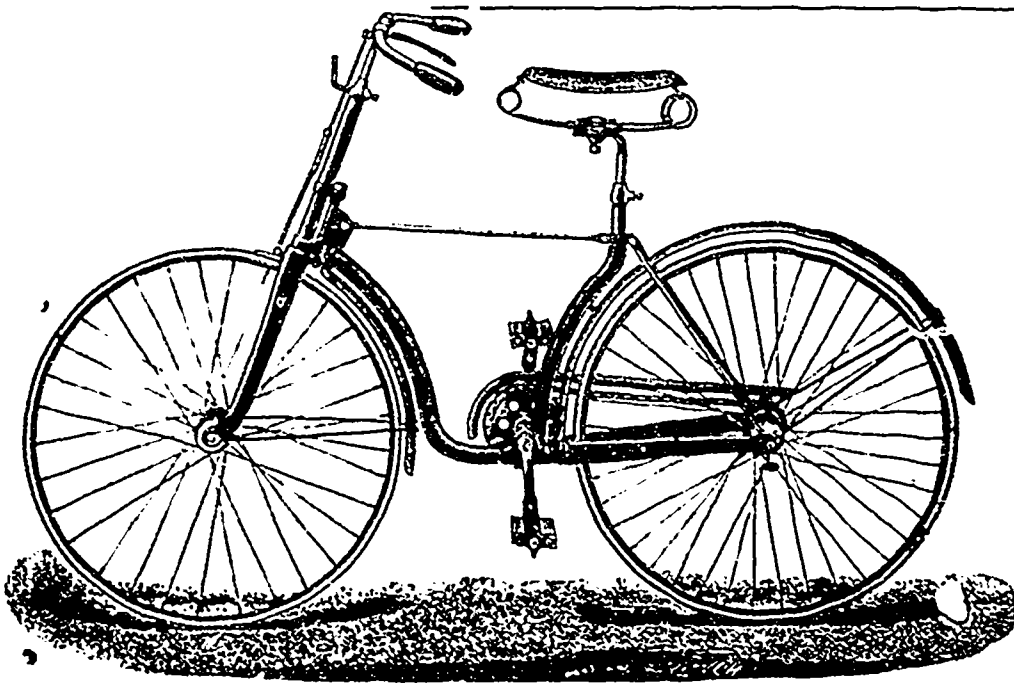
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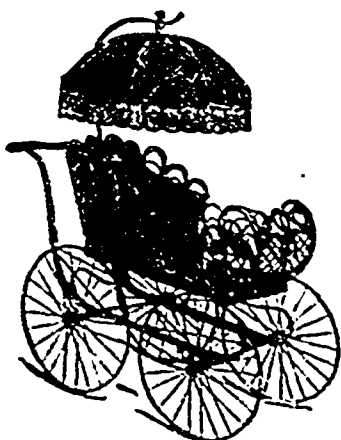
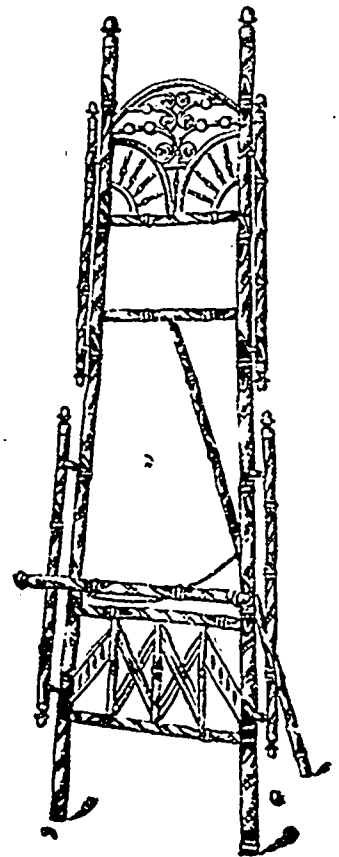
The Review, with its increased size and the new feature about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to donate the following premiums to those sending in to us the number of prepaid subscribers as designated below. All these goods are of the best quality, manufactured by the well known firm of the Gendron Manufacturing Co., 7 and 9 Wellington St., Toronto,

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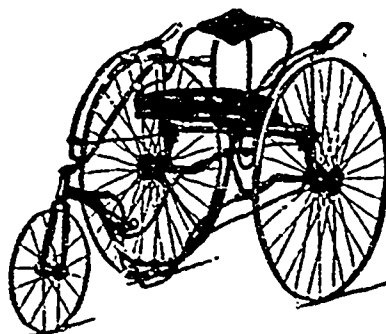


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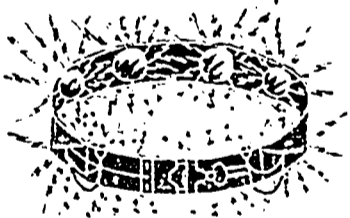
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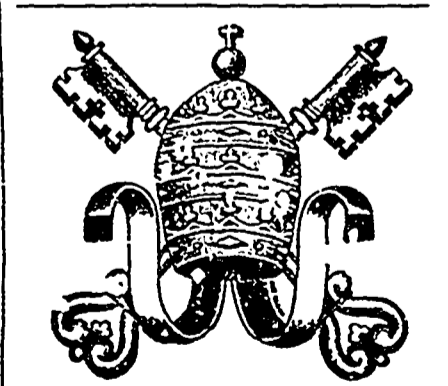
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