

**& McDONALD**  
Richmond St.  
**'CATHOLICI'**  
The Best and Cheapest in the trade.

**Catholic Church**  
National Days.  
Sketch of the Author.

**ADRIER & CO.**  
1569 Notre Dame St.  
MONTREAL

**NATIONAL Lottery.**  
Patronage of the Rev. Father Labelle.  
15th monthly drawing will take place on

**ACEY & CO'S**  
Wholesale Dealers in  
AND SHOE UPPERS  
LONDON, ONT.

**WOODRUFF.**  
NOSE AND THROAT  
Improved hearing apparatus  
LONDON, ONTARIO.

**ASHPLANT**  
The upper part of the building is festooned with spruce, and a commodious band stand has been placed in the rear of the building. A large and handsome fountain and rockery is being placed in the centre of the main floor, and when completed will produce a fine effect.

**ANDERSON & CO'S**  
Wholesale Importers of  
AND FANCY DRY GOODS  
LONDON, ONT.

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—"Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY, JULY 28, 1888.

NO. 510

## "A FACT."

If you want Good Ordered Clothing or Furnishings, see our Stock.

The Best and Cheapest in the trade.

**N. WILSON & CO.**  
112 Dundas. - Near Talbot.

## IN MEMORIAM.

REV. S. A. PENDERGAST, O. P.  
"Father Pendergast died here this morning."

Such is the wording of a telegram received at St. Joseph's Convent, Somerset, Ohio, on the 4th inst., from London. Though comprised in few words, and though not unexpected, the announcement brought deep grief to the hearts of his brethren and friends.

The deceased came as a novice to St. Joseph's when but seventeen years of age, in company with his cousin, now Rev. A. Durkin, O. P. In 1857 he received the habit of the Dominican Order, and in the following year he made profession of his vows, dedicating himself to the service of the Master among the children of the glorious Saint Dominic. During seven years of faithful application to study he steadily advanced in piety and knowledge, and acquired the qualities of zeal, fervor and love for his Divine Master. He soon became the idol of the novitiate. Cheerful, light-hearted, full of innocent mirth, at the same time faithful in every duty, he enjoyed the esteem and love of superiors and companions. He was ordained priest in 1857 by Rev. J. A. Watters, in the cathedral at Columbus, O. Who that knew him did not hope that his life would be protracted to a distant period, and that after diffusing the blessings of religion, wisdom and happiness, he would in a ripe old age gradually sink to rest, his people blessing, and by his people blessed? But alas! this vision has fled, and in its place we behold the pall and the shroud. A few years of sickness and suffering, endured with heroic Christian patience and martyr-like resignation, has terminated too quickly the career that promised so much. But is it to him, thank you, a cause of sorrow that his sun went down while it was yet day? Now in the fruition of eternal joy—for which his priestly life was a preparation—he is far from looking back with lingering regret on what has left. The sorrow and regret are only those, for we have lost a worthy priest, and a faithful, generous spiritual friend. He was one of the most amiable and estimable of men—belonging to his members, flexible in his principles, and generous in his affections. He had all that could charm in society, or attach in private; whilst his friends enjoyed the free and unadvised conversation of an intelligent associate. He ever made a kind indulgent allowance for the faults of men, except those of baseness or cruelty, against which he manifested most open scorn. What wonder, then, that we should mourn his loss? But he is not lost to us forever. He is still our friend, and with God's permission will watch over us, shielding us from danger, cheering us in our pilgrimage of duty, and assisting us in the hour of virtuous exertion.

The remains were received at St. Joseph's on 8th inst., and on the following day a solemn Mass of Requiem was celebrated by Rev. Father Durkin, O. P., assisted by Father Spencer, O. P., a deacon, and Father Flood, O. P., as a subdeacon. The final services, in strict accordance with the Dominican rite, were performed by Very Rev. F. A. Spencer, prior of the convent, assisted by the entire community. *Requiescat in Pace.*

## SPECIAL TO THE CATHOLIC RECORD.

FROM HALIFAX, N. S.

A large number of St. Mary's C. Y. M. Club have succeeded in decorating the altar of St. Mary's Cathedral, and the altar is now being decorated with the grandeur of the place. The upper part of the building is festooned with spruce, and a commodious band stand has been placed in the rear of the building. A large and handsome fountain and rockery is being placed in the centre of the main floor, and when completed will produce a fine effect.

## ST. PATRICK'S CATHOLIC TEACHING SOCIETY.

The St. Patrick's Catechetical Teaching Society held their annual picnic at Mac Noh's Island, 17th inst. About 800 children attending the Sunday-school enjoyed themselves, as none other than good children can. One hundred teachers attended the picnic, and were treated with a most commendable repast. Races, ball, football, etc., were enjoyed by the children, and enthusiastic prizes on the grounds.

## MOUNT ST. JOSEPH, NORTH SYDNEY.

Notwithstanding the disagreeable weather of last Wednesday afternoon, July 11th, a large number assembled in the exhibition hall of the above named academy. The occasion was the fourth annual closing exercises of the school. The young ladies of this institution had gained for themselves by their previous efforts, such a reputation for a finished execution of their always charming programmes, that all who were favored with an invitation, were glad to avail themselves of the privilege. Last Wednesday's entertainment was no exception to the rule, and all came away fully satisfied that the young ladies had brought fresh laurels to their school, that they had on this occasion, well performed the task that had been set them, in the words of one of their own beautiful songs, "do all things glad in the sparkling rain." The following varied and attractive programme was presented:—

## PROGRAMME.

- Part I. Instrumental—Misses Leonard, Pianos—Misses Smith, Collins, McPherson.
- Chorus—Greetings, Intermediate and Primary Education—Intermediate and Primary Education—Misses Leonard, Pianos—Misses Smith, Collins, McPherson.
- Part II. Instrumental—Misses Leonard, Pianos—Misses Smith, Collins, McPherson.
- Chorus—Greetings, Intermediate and Primary Education—Intermediate and Primary Education—Misses Leonard, Pianos—Misses Smith, Collins, McPherson.

## SPECIAL TO THE CATHOLIC RECORD.

FROM WINNIPEG.

SIR—I take great pleasure in forwarding for publication an account of the presentation and address given by the parishioners of St. Mary's Church of this city to the Rev. N. Ouellette, O. M. I., parish priest.

The occasion was the reverend gentleman's fiftieth birthday, and also the anniversary of his patron saint, St. Norbert. As the address says: "Although your health has been unsatisfactory since you came to Winnipeg, you have never failed to be present when your presence might be required."

How truly this simple sentence portrays the zeal and fervor which are the leading characteristics of our faithful pastor. We earnestly hope and pray that God may spare him to us for many, many years to come, and that we will behold him celebrating his hundredth anniversary in our midst.

## ADDRESS.

To Rev. Norbert Ouellette, O. M. I., Parish Priest of St. Mary's, Winnipeg:—

REV. FATHER.—We beg to approach you on this auspicious occasion of your feast with sentiments of filial attachment and devotion, to express our appreciation of your labors since your advent amongst us, and to offer our congratulations on the completion of another year of zeal and devotedness in the service of God, and your entry upon the threshold of a further period of usefulness to the flock committed to your care. On taking charge of the parish you found the church in an unfinished state and the school accommodation inadequate, but, by your untiring energy and marked executive ability, we have now a church edifice that would be an ornament to any city; the church grounds have been beautified, and the schools and convents of St. Mary's, under your fostering care, are second to none in the Dominion, and stand as lasting monuments of the love and affection you bear towards our children, and of your earnest endeavors to give them a sound Christian education.

We recognize with grateful appreciation the strenuous efforts that you have made—how happily crowned with success—to provide priests and teachers to assist you in ministering to the wants of your spiritual children. Since you came amongst us—member of the distinguished order of the Oblates of Mary Immaculate, which has furnished fathers and pecuniary aid to enable you to carry out the zealous project—God has moreover blessed the parish with two mission orders in the Church, the Redemptorists and Jesuits, by which many were led to see the error of their ways, and are now exemplary and dutiful members of your flock. Although your health has been unsatisfactory since you came to Winnipeg you have never failed to be present when your presence might be required. We assure you, dear father, that we earnestly hope and fervently pray that Almighty God may be pleased to spare you for many more years, and give you renewed health, strength and vigor to continue the work so well and faithfully carried on in the past, feeling that whatever you do will be done for the glory of God and the salvation of the souls under your care.

In conclusion, we beg of you to accept the accompanying gift as a slight souvenir of the love and esteem entertained for you by the people of St. Mary's church, June 6, 1888.

The address was signed by the following: who contributed: N. Bawif, A. McGills, E. F. Radiger, O. Munchamp, N. J. McDonald, J. A. Moore, N. Chevrier, P. J. Doherty, J. D. McDonald, J. K. Barrett, D. Smith, J. M. Donald, E. G. Egan, L. W. Grant, N. D. Beck, J. W. Heric, J. E. Wright, F. W. Hasel, J. F. J. Miller, J. Launty, P. Gagnon, J. J. Golden, P. Martel, J. M. Carey, H. A. Costigan, J. A. Renard, D. Miller, L. G. McPhillips, A. E. McPhillips, Edward R. Chard, James F. Angan, E. L. Thomas, A. Savaria, J. E. Dubard, A. Morris, A. Lucier.

## SPECIAL TO THE CATHOLIC RECORD.

THE WINDSOR CATHOLIC SCHOOLS.

As a rule Catholics are too modest to sound their own praises, and but little seen in the public newspapers concerning the efficiency of our Catholic schools and teachers. The male department of

## THE WINDSOR CATHOLIC SCHOOLS.

the Windsor Catholic School has been a "light hidden under a bushel," a bright star in the horizon of learning that has produced more than its proportion of brilliant pupils, who have been an honor to their teacher and a credit to the honor of their birth. For the past thirteen years David Cheney, Esq., B. A., has presided over the head department of that school, having had about six years previous experience in the public and high schools of some of the eastern counties of this Province, four years of which time was spent as an assistant teacher in the Morrisburg high school. Mr. Cheney is of French descent, and is an accomplished scholar in both the English and French languages, qualifications which are rarely found in the same individual in so eminent a degree as in this case, and which are decidedly useful in many of the countries of Ontario, which like Essex County, are peopled by both races. He has been exceedingly fortunate in producing successful students. On one occasion the pupils of his room, who were candidates for second class certificates, were the only successful ones of all the applicants from the Windsor schools.

Year after year numbers of his pupils pass with high honors the examinations with ease, and not less fortunate have been those whom he has prepared for second or third class examinations, the names of which would make quite a long list, nearly all of whom occupy excellent positions either as teachers or in other profitable and useful vocations of honor or profit. And not by any means the least of these are two of his pupils who, under his tutelage, passed the matriculation examinations, and are now practicing physicians of high repute in their respective localities. And while our friend, whose learning and ability we write, was making scholastic out of his pupils, he himself was as studious as they, having by great exertions and untiring labor managed to pass successfully and with high honors all the required examinations to entitle him to have conferred upon him the degree of Bachelor of Arts, which was so conferred upon him at the recent commencement exercises of the Detroit College, a most excellent institution of learning, under the able management of the Rev. Fathers of the Society of Jesus. Our friend Cheney is fully qualified in point of learning and ability to accept any position that might offer itself in the line of educational institutions; his success as a teacher is amply testified to by the fact of his having remained so long in his present position. Mr. Cheney is a member of the Board of Education, Windsor, Ont. We feel sure that our brother members will be pleased to hear of his promotion in the ranks of learning. Such men are too humble and of too retiring a disposition to boast of their own work, and therefore we deem it but just that we should let it be known that we have in one ranks men that are the equals at least in the ranks of our educational institutions. We should make this known with all due pride. Let us endeavor to show by such facts as we have related above that there is no inferiority in Catholics, as is sometimes charged, where the proper spirit is fostered, and an opportunity afforded for its manifestation.

## SPECIAL TO THE CATHOLIC RECORD.

FROM OSCEOLA.

VISIT OF HIS LORDSHIP BISHOP LORRAIN.

The fifth, sixth and seventh of July were red-letter days in our parish, being marked by a very successful pastoral visit from our beloved Bishop, Rt. Rev. N. Z. Lorrain. His Lordship arrived in our parish from Egansville escorted by our reverend pastor, Rev. F. M. Devine, and many parishioners. Two beautiful arches of the hearty welcome which every soul of the parish had for our chief pastor; the main street of our little village was so decked with evergreens, flags, and garlands, and flowers that it looked like a section of the route of a Corpus Christi procession in Montreal. Of course these exterior decorations were outbalanced by the ornamentation of the interior of the church and presbytery.

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## THE THOROLD BAZAAR.

LIST OF WINNING NUMBERS—GENERAL DRAWING.

- A Bazar—1050, 4111, 4140, 40690.
- 2541, 21761, 2565, 47890, 36270, 13701, 39369, 8538, 41718, 28410, 22240, 40690, 29821.
- A Bazar—32010, 8851, 38651, 42710, 20149, 22330, 19273, 23201, 15810, 5780, 16851, 28760, 23851.
- A Bazar—3221, 3034, 52532, 1870, 39925, 4811, 31061, 20250, 31611, 4440, 21641, 27160, 32987, 49192, 30630, 30130, 8231, 22101, 29710.
- A Bazar—48270, 21100, 26870, 11, 48, 570, 10500, 6960, 2251, 9120, 4930, 1611, 38614, 19480, 49451, 25940, 27200, 37920, 33721, 12701, 45341, 14324, 1041.
- A Bazar—47004, 41720, 12801, 5701, 2520, 60140, 12802, 44551, 5558, 39131, 35651, 14841, 48110, 28291, 35341, 38441, 2, 941, 5370.
- A Bazar—33560, 41732, 6280, 6000, 23115, 34420, 32231, 4650, 42910, 14511, 32311, 20250, 29001, 25013, 21010.
- A Bazar—34504, 44500, 22160, 14261, 44559, 22151, 40290, 11640, 37501, 5720, 16676, 14540, 19029, 48601.
- A Bazar—3930, 10380, 21031, 32131, 24181, 22870, 4724, 21400, 45881, 46280, 19191, 29741, 30869, 37410, 24300, 22210, 37370, 3480, 4961, 16180, 15441, 37060.
- A Bazar—551, 591, 17211, 49107, 2630, 30580, 43151, 30181, 50425, 22338, 32420, 36761, 20791, 900, 5570, 48381, 44370, 14739, 3621, 34421.
- A Bazar—25051, 5050, 29490, 29428, 14791, 18571, 14931, 13961, 2071, 19060, 13270.
- A Bazar—40091, 31261, 22160, 42113, 4091, 2711, 36217, 3901, 46620, 49210, 49000, 39151, 26980, 39370, 47000, 741, 17599, 821, 21001.
- A Bazar—49381, 33801, 20541, 40031, 9041, 48181, 2391, 36655, 36170, 4737, 13301, 51120.
- A Bazar—90, 37781, 31090, 46930, 48131, 19511, 31470, 19130, 18921, 40730, 37990, 12923, 39881, 27000, 35311, 49210, 9040.
- A Bazar—37090, 33910, 7880, 92110, 42620, 21464, 49211, 45270, 24610, 7360, 33655, 49170, 33815.
- A Bazar—21930, 9445, 1268, 32851, 4290, 37011, 7850, 4860, 43301, 47911, 34420, 45161, 23278, 36971.
- A Bazar—73950, 78316, 58350, 19271, 22831, 30101, 9102, 30920, 11010, 50, 33853, 10531, 12750, 4390, 3251, 14590.
- A Bazar—730, 42300, 46990, 19570, 34001, 29421, 20431, 3892, 8413, 271, 7731, 30001, 19300, 39450, 40161.

## SPECIAL DRAWING—COMPLEMENTARY TICKETS.

A Bazar—1358, 3662, 255, 886, 4389, 3575, 897, 3258, 2699.

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GALILEO AND KEPLER.

Galileo Galilei was a native of Pisa, Italy, and was born on the 8th of February, 1624. Few names have enjoyed such a remarkable celebrity and strange to say, the general appreciation of his character rests on a misconception of his real claims to distinction. His true claim to greatness rests not upon his astronomical discoveries, but upon his researches in natural philosophy, and as the founder of the science of dynamics. The interest attaching to the name of Galileo is connected in the minds of many with the supposed position he holds in respect to the relation of the Church and science. The issue of malicious fiction called modern history, through the influence of designing persons, has steadily represented science, in the person of Galileo, struggling against the persecution of the Roman Church. He is even pictured as suffering torture from the Inquisition, and he has been taught while being racked to say, "E pur si muove." (It moves however), meaning the earth.

Galileo's own biographer denies the story of torture. He tells us in his History of the Literature of the Middle Ages, that the story is false. Dr. Wessel, in his History of the Inductive Sciences, considers the charge an invention; also the distinguished article in Chambers's Encyclopaedia implies that the charge is a fiction. In most encyclopedias it is displayed as a fact, the object being to prove the Papacy cruel and opposed to science. It is also offered as an argument against Papal infallibility. The general verdict is that there is no proof worthy of credit sustaining the charge of torture.

Galileo, after the decree of the holy office, was admitted to an audience by Pope Paul V. He then spoke of the enmities and calumnies of which he was the object. Paul V. replied that he was fully convinced of his right intentions and sincerity of purpose, and when Galileo expressed some anxiety lest he might still be exposed to the ill-will of his enemies, the Pope desired him to set his mind at rest on this point, for that both himself and the cardinals of the congregation of the Index had formed such an opinion as would prevent their giving credence to any calumnies against him. Paul V. said to him: "As long as I am alive you may rest in security," and he repeated several times that he would be ready on all occasions to give him proofs of his protection. This is found in the works of Galileo, (vol. 6 page 26.) In 1623 Cardinal Maffei Bonifacio, who had celebrated Galileo's discoveries in verse, became Pope, and he, on learning that Galileo was coming to Rome, said: "I shall have great pleasure in seeing him." He had six interviews with this Pope (Urban VIII.), and he wrote to his friend, Prince Cesi, and spoke of his distinguished reception by His Holiness. "The Pope sent a brief to the Grand Duke of Tuscany, Ferdinand II. which contained the most flattering praises of Galileo. Cardinal Hohenzoller promised to speak to the Pope in relation to the decree still in force against some of his writings. The Holy Father said: 'The Church had not condemned and would not condemn the opinion as heretical, but only as rash.' The Pope were his personal friends, as also the Cardinals of the Holy Office. Pope Urban said of him: 'We have found in him not only literary distinction, but also a love of religion and all the qualities which can merit our pontifical favour.'

Others not persecuted. Nicholas Cusa, a priest who was born at Cusa on the banks of the Moselle, having studied in the most famous universities of Germany and Italy, became Archbishop of Liege and in that capacity he assisted at the Council of Basel in 1431. He had written a treatise on Astronomy nearly two centuries before Galileo, and at this council he maintained his side with Cardinal Cesarini that the true system of astronomy should be called not geocentric but heliocentric and that the earth and not the sun was in motion. What was the consequence of this bold step? Was he summoned before an Inquisition? He was summoned before Nicholas V. to receive a cardinal's hat and with it the Bishopric of Briza in the Tyrol. Copernicus came to Rome from the banks of the Vistula and we find him a humble priest raised to be a professor in the Pope's university and engaged in giving lectures on the new theory of the heavens to over 2,000 pupils, and when he was unable to print his new work, Cardinal Shomburg undertook the entire expense of the publication and when the great work was printed it was dedicated to the reigning pope, Paul III. If the Roman authorities treated the inventors of the system (after Pythagoras) so graciously, why should they persecute Galileo who was merely explaining the system? True, Cusa and Copernicus, although priests, kept the question of religion entirely aloof from their philosophical speculations, while Galileo reduced the issue to a question of scriptural interpretation. In reality it was a fight between two schools of philosophy and Galileo rashly insisted on a decision from the Church in the matter at issue.

The Church conservative. The Church cannot afford to leap to conclusions on a matter of mere science. There may have been some seventeen theories of our system since Joshua commanded the heavens to stand still, and the Church under the old or new law was committed to none of them. A prominent reason for delay is the fact that at that time the system was not sufficiently demonstrated. The celebrated Delambre said "that till the velocity of light was ascertained by Roemer, and the aberration of light was calculated by Bradley, and the laws of gravitation were established by Newton, all the Copernican systems were reduced to mere probabilities." Macaulay tells us that Bacon rejected the theories of Galileo, and so did Descartes. According to Galileo the sun is without any local movement whatever, whereas the contrary is now established. The Copernican system was wrong in giving the planets a circular orbit, while the Copernican system was founded on false geometry. Tycho Brahe, though he rejected the system of Ptolemy, confessed that he was not prepared to adopt that

of Copernicus. Galileo spoke warmly against the system at first. It is said that even at present the Copernican system fails to explain certain phenomena. As regards the opinions and decrees of the congregation of the Index the head of the Church may delegate to it a portion of his supreme jurisdiction, but he cannot communicate to it his infallibility, which is incommunicable. Its acts are not absolute. The sentences against Galileo was that he was not to teach his doctrine as a demonstrated fact, and that he was to be a prisoner at the good will of the court, and that he was to recite the seven penitential psalms once a week for three years. He located himself at the pleasant villa of Arcetri, a mile from Florence, near the church of St. Matthew, where his two daughters were cloistered nuns. Here he lived in happiness and peace.

John Kepler was born near Stuttgart to Wurtemberg in 1571. In order to show the great difference it makes to us whose or is gored, I give the story of Kepler which our histories fail to mention. The celebrated astronomer Kepler was condemned by the Theological Faculty of Tubingen, in 1630, for confirming the identical scientific truth, which thirty years later caused the dispute of the schools with Galileo. The majority of Protestants are, without doubt, ignorant of this interesting case. The historian Menzel says, "He was persecuted only in his native country, where he with difficulty, saved his mother from being burnt as a witch. He fled thence to the Catholics, and notwithstanding his Lutheran principles, was tolerated by the Jesuits, who know how to value scientific knowledge." John Kepler reflected no less credit on Protestant Germany than Galileo on Catholic Italy. He discovered the elliptical form of planetary orbits, and settled the truth of the Copernican system on an immovable basis. He was forced to lay his system before the Academical Senate of Tubingen for their approbation, without which it could not be printed. The unanimous decision of the divines composing the senate was that "Kepler's book contained a damnable heresy, because it contradicted the teachings of the Bible in that passage where Joshua commands the sun to stand still." To this Kepler replied: "That as the Bible addressed itself to mankind in general, it spoke of things in the life of men as men in general are accustomed to speak of them; that the Bible was in no respect a manual of optics or astronomy, but had much higher objects in view; but it was a miserable abuse to seek in it for answers to worldly things; that Joshua had wished to have the day prolonged and God had responded to his wish; how this had happened was not a subject for inquiry." Such an answer as this might at least have been expected to make an impression on a body of theologians, the very reason of whose existence was in their religious creed affirming the right of every one to explain the Bible for himself. (Note the inconsistency!) Had not the Duke of Wurtemberg interposed to protect Kepler he would probably have suffered. He quitted Wurtemberg and fled for refuge to the Jesuits of Graz and Ingolstadt, who honored his great talents, and received him with open arms, because of the service he had rendered to science. On the death of Tycho Brahe he received the appointment of Court Astronomer to the Emperor Rudolph II.—Philip O'Neill.

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THE REVOLT OF THE CELT.

The Saxon Must go. GRANT ALLAN, IN THE UNIVERSAL REVIEW.

Our once Teutonic England pauses now for a brief breathing space on the very eve of passing, more tranquilly, through her own much-militated French Revolution. But she only draws back pour mieux sauter. The minor scenes and episodes of the drama, of course, as in most other adaptations from the French, will be greatly modified. The properties and accessories will be planned on a far less national and imposing scale than in the Parisian original. There will be no guillotines, no tribunes, no bling tumbrils, no copious shedding of theatrical blood coram populo. On Canities will sport no gay tricolor rosettes; our St. Justs will array themselves in no becoming periwinkle costumes; our crowds of St. Giles will never march in triumph with waving flags along the road to Windsor. But, for all that, everybody now admits, the French Revolution represented the final victory of the Celtic element and the Celtic ideals of the populace in France over the Teutonic element and the Teutonic ideals of the old nobles. And what I want to point out in this present paper is the corresponding fact that the modern Radical movement in England, now for the first time fairly beheld in its true proportions by both sides among the combatants, is a movement for the substitution of the Celtic element and the Celtic ideals of Scotland, Ireland, and the northern and western counties, for the Teutonic element and the Teutonic ideals of the true restricted Saxon England in the south and east. The opposition is not merely, as most people vainly imagine, an opposition of rich to poor, or of class to class; it is an opposition of race to race. The battle to be fought out is not merely social and economic; it is far more fundamentally ethnic in character. A return wave of Celticism is conquering England, but England, in the person of the Saxon, is being parenthetically to believe, will emerge a much better from that just-reconquest. The history of England down to the reign of Elizabeth is almost exclusively the history of the Teutonized and civilized southeastern half. From that day onward, the Celt has been making himself felt. Gaining from age to age in weight and numbers, to day he is but master of the situation. Three things

have contributed to this revolutionary result. In the first place, as the outlying Celtic districts have been gradually amalgamated, the Celt has learned the English language, and becomes to all intents and purposes an English citizen. In the second place, the widening of franchises in the present day has made over political power from the dominant, predatory, and idle Teutons, to the subject, industrial and hard-working Celts. In the third place, a great return wave of Celtic population has surged down from the mountains and across the narrow seas to flood the markets of the once Teutonic regions. It will not dwell at length upon this point either, already well known in its effects to politicians. One has only to look at the way the Highlanders have poured into Glasgow and Edinburgh; at the influx of Irish into London, Birmingham, Southampton and Newcastle; at the Welsh in Liverpool and the metropolitan district, to see how largely this return wave of Celts has modified and reversed the political position. The entire adult laboring population of counties like Devon, Dorset and Cornwall now moves eastward at about the age of twenty to seek work in London or in the great trade centres. The Celt has worked back upon the conquered region.

Put briefly the ethnical aspect of the question, then, is simply this: For several hundred years after the first Teuton settlement, the Celt has kept pushing ever westward, settling and Teutonizing wherever he went. For the last 200 years or more, this movement has in the main been checked, and the Celt, who increases faster than the Teuton, has begun to pour back his own surplus population upon the previously settled and Teutonized regions. English-speaking as the Celt now is, the process goes on very silently, but it goes on none the less surely and rapidly for all that.

This extraordinary but unnoticed transference of power from the hands of the conquerors to the hands of the conquered entails, of course, a corresponding substitution of Celtic for Teutonic social ideals. The springs of action are innate in the blood. The Celt, therefore, beginning to feel his newly gained power, is now gradually in course of reasserting himself. In Ireland, in Wales, in the Scotch crofter districts, nay, even in Cornwall, we may hear him asking, without conscious of it, for the measure of justice which the dominant Teuton never before had the wit to allow him. More than that; he has friends in the Teutonic camp itself; he is everywhere now supported in his demands by the vast Celtic substratum that interpenetrates and underlines the most English portion of the community. Not only are the Irish in England with us; not only are the scattered Welsh and Scotch with us, but the so-called English workmen are with us in great part also. We see the country to day divided into two camps, in one of which are the Teutonic masters and to some extent the servile Teutonized populace of the South-east; while in the other stand the ever unassimilated free Celts of the North and West, and the free-minded Celtic or semi-Celtic laborers of England generally. On this hand we see the plunderers with their flunkies and their serfs; on that we see the workers with their sympathizers and their guides. From the day when the vast Celtic West, teeming with the spirit of revolt, incorporated un-Teutonized into the British Empire, the result of that contest was a foregone conclusion.

THE CELT MUST INEVITABLY SWAMP THE TEUTON.

peaceful Celtic ideals must inevitably replace the predatory institutions of the rapacious Germans. In the new Gododin, it is the Saxon whose fall must be sung. The folk who evolved feudalism and snobs must give way at last to the folk who evolved the fraternal clan system and the Plan of Campaign.

And what is more, these common underlying Celtic ideals? Well, the free Celt, I suppose, has four great cardinal notions or emotions implanted ineradicably in the very fibre of his nature, all of whom are wanting in the alternately servile or lordly Teuton: The love of individual freedom, the right of personal property in land, the equality of men as their capacity as citizens of the free state. Every one of these statements, I know, is a rank paradox; because hitherto the lion has never been allowed to paint his own portrait killing the man; it is the Teuton's side alone that we have yet seen. Let us examine each briefly in detail, and see whether the paradox is or is not, as usual, a truth. First, the Celt loves individual freedom. He is self-moved. He is an individualist. The law-loving Teuton delights, after his kind, in calling him lawless. And so, indeed, he is. To him justice is not a law, but a principle, and a law-abiding folk could never be cast in the teeth of the Welsh, of the Irish, of the Highland Scots, the Teutons, in the lump, clinging to this day, to the principle of authority; the Celts, in the lump, insist rather on the principle of sufficient reason. Look at them on the continent of Europe as a whole. The Germans, intelligent, docile, obedient, hearty, submit to be ruled by the iron hands of the sternest Bismarck or Molke they can find; no watchword of liberty, of private initiative, of the public right; in their place, those servile parrot cries, our Kaiser, our Fatherland, our despotism, our duty, like whipped dogs, yowling at Comptele, but he cannot change the profoundly democratic sentiment of the nation as a whole. Every Parisian is a republic in himself. The French reject the principle of authority, the divine or hereditary right of one man to interfere with another man's movements; they are borne within them the sentiment of liberty and the desire of government by the sufficient reason. They are individualists, not despotic or despotically governed Teutons.

In Britain the same profound characteristics come out still. It is our Teutonic squire and major-generals and parsons who say emphatically, "Hang it all, sir! why doesn't the Government put this nonsense all down with a strong hand? String up every Irish agitator in a row; give 'em a dose of cold lead in Trafalgar Square; cut down your Brat-laughs before they get into the House; dragon everybody who's insubordinate anywhere." It is these people who know of a surety with the Law's crofters; who talk about "putting the law in force" against the starving peasantry of Skye or Connemara; who justified Eyre for hanging Gordon; who blew up boys from the guns in the great uprising of outraged India. Rysal Ulster, law-abiding Ulster, Teutonic Ulster is all for the principle of authority in government; its notions are summed up under the flower in Col. Sanderson's frock coat button hole. It is the law; let that suffice; the ruling classes have so decided it; the duty of the ruled is to starve and be quiet. Deceased wife's sister, or tithe or Church rate—while it is the law you must obey it. As though bad laws ever got changed away by many men boldly and openly breaking them!

The Celt is certainly not built that way. This fetish of the law, the Saxon-made law, appeals him not. He bows no knee at the eponymous of Robert. Even in peaceful Methodistical Wales he is by nature a rebel—a dissenter and a radical. He "wants to know, you know, and he will have his answer. He will not blindly accept the creed or the statutes that King and Parliament impose upon him from above. Clause twenty-seven never strikes him as peculiarly sacred. The Teutonic or Teutonized peasantry of the eastern counties of Sussex, of Hants, of Essex, of Leicestershire—poor downtrodden folk—will endure whatever wrongs come and person may choose to work upon them. But the sturdy Welshman is a law to himself. He has in him the stuff to make Rebecca rioters; he will not pay toll and team to alien authority whenever demanded; he will not bring tithe uncannon to a foreign church; he will fight for his salmon in his own free rivers; he will wander where he lists him on his own free hills. And the same thing is true in like degree of the Scotch Highlander and the Irish Celt. The iron heel of Saxon despotism has never crushed those Fenian spirits down. Our English Teuton, alternately lords and slaves, but never truly free and equal, were cowed successively by Dunc and Norman till they lost the very taste for personal freedom, and became instead ingraind snobs, that is to say, willing worshippers and admirers, in all mean ways, of the powers that be, of princes and of property. They not only acquiesced; they learned to hug their chains; they felt down on their faces with awe and joy before the face of a lord. They acquired what Mr. Du Maurier well calls "the British (he means English) passion for inequality." The feudal despotism of William the Conqueror, the centralized despotism of Henry the II., the personal despotism of the Tudors, produced on successive generations of Teutonic Englishmen, the present day, the true Teutonic Englishman may almost be picked out in any Metropolitan first-class carriage by his stolid, square-cut, prosperous build, his habit of reading lasciviously about lords and ladies, and his resolute devotion to the skirts of the peerage.

As the Celt, however, reversed, becomes the tyrant, the Teuton, on the other hand, the Celt wherever he went. In the Teutonized districts he reduced the Celt almost to his own unwholesome image, it is hard to find how any lingering trace of Celtic freedom or Celtic individuality even in preponderantly Celtic English counties like Dorset and Surrey. But where the Celt was merely incorporated without being Teutonized, he retained his own lawless, insubordinate, self-governing habits. The Cromwells and the Wades swept over the land, but they left the people in possession of their huts, and the people kept true within them to their native individuality. In the present moment, in Cornwall, Radicals, in Ireland, land-leaguers; in the Highlands, recalcitrant and saxon crofters.

Second among the ingrained Celtic ideals comes the surviving belief in the right of ownership in land—the idea that God made the earth, not for dukes, but for every man Jack of us. The servile Teuton has no sense of any claim to the soil he dwells upon. He pays rent gladly; he accepts to the full the famous English doctrine that the earth is the landlord's and the fulness thereof is his; you try to explain to an ordinary Teuton that "Squire" has no more original and natural right to the soil of the parish than he himself has, he opens his dull eyes at you in blank astonishment, and replies that of course the land is "Squire's," because the parish has always belonged in "Squire's" family. He is too great a fool to know he has been cheated. If you try to put the same self-evident truth, in language suited to his muddy intellect, before the square-cut Teuton on the Metropolitan railway, you will find him just as stolidly impervious to the right reason of a verily honest man in a Suffolk cornfield. To the Englishman, with his irrational habit of accepting the actual and acquiescing in every display of brute power from above (within the constitution), the mere fact that law and authority vest the land in such and such a person seems a sufficient title, without any thought of the arrangement. The man who got his square miles of dirt, and why on earth shouldn't he have it as well as any other fellow? The late-revered Jeremy Bentham has said he ought to be allowed to keep it, and would you run counter to the late-revered Jeremy Bentham's judicious opinion? Even the natural cupidity of humanity seems in this case insufficient for the propagandist of true faith to work upon. "Three acres and a cow" fall flat on deaf ears. Though you point out to the English laborer that when the spoilers are forced to disgorge he himself ought to come in the end for a fair share of the recovered spoil, he only gapes his vacant mouth at you in

Germanic surprise, and responds with his queer inverted taste for natural justice that the land is "Squire's," and the park, and the pheasants, and he doesn't see why on earth it should ever be taken away from 'un. He thinks it would be very hard on "Squire;" he never for a moment appears to reflect that it is a sight harder now on Poll and the babies.

Not so the Celt. He never accepted the feudal system; he never made himself any lord's man; he never willingly or knowingly allowed his native claim to the use of the soil, by force or fraud, to be taken away from him. Beginning at a very early period, the Teutonic English permitted their kings to turn flocks into bookland, to bestow vast estates that belonged to the people upon particular persons on military tenure; to alienate the earth from the tiller who earned it in favor of a first of the feudal lord, and later still of that mere useless and hungry mouth, the landlord. The man has there so long been divorced from the soil, that even plain reasoning fails to make him see his natural claim to it. In the Celtic communities, on the other hand, the soil was ever practically for the people. The clan or the cultivator held the title in usufruct, and it was only under the influence of English lawyers (hos tu Romane caveto) that the head of the clan at last usurped the nominal freehold. So deeply rooted is this English prejudice in favor of an unjust division of the soil, indeed, that I have even seen that unhappy malvervaer of the land in Scotland and Ireland quoted as a precedent for the similar misdeeds where the Indian cannaid, a mere farmer of the revenue over a given district, became transformed under our pauperizing rule into a landlord collecting rent from the riots, his tenants being so poor that they could have been frankly impossible. Even after our English or Lowland Scotch system was nominally introduced into Ireland and the Highlands, the Celtic order still lived on in what was practically his ancestral farm, on much the same customary terms as ever. It has only been of very recent years indeed that the "Law," that squinting idol of the Saxon-English grade of intelligence, has begun to be put in force in all its rigor by the Winans and the Clanriggards, the crowbar of the evictor and the devouring tooth of the legalizer in the midst and amid.

CELTIC INTELLIGENCE, LOGICAL ABOVE ALL.

awakening to the practical world in which it now lived, began to understand the condition of inequality and injustice sanctioned by Teutonic law and custom, it was inevitable that there should arise a reactionary movement—the movement which finds its various concrete expressions in the Land League, in the Crofter League, in the more general cry for land-nationalization. The soil for the people is the Celtic idea. One man has no more right than another to the free use of all natural powers, materials and energies. Gravitation does not belong to the Duke of Rutland. Coal was not laid by the Tudor and Lord Durham. Either all have equal claims to light and air and earth and water, or nobody has any claim at all to any of them. That is the simplest natural logic, the fundamental basis of all social ethics. In France, the great Revolution settled the question of hand, in a rough and ready way, by transferring the soil from a few hundreds of thousands of Teutonic peasant proprietors. That was all very well as far as it went; but it was unscientific and incomplete; it did not provide for the artisans of the towns, nor adequately guard against the periodical recurrence of the agrarian question. The land nationalization scheme of Henry George (a Cornish Celt by descent), Alfred Russel Wallace (a Welsh Celt by descent), and Michael Davitt (an Irish Celt by actual birth), presents the more philosophical form of the same deep-seated Celtic aspiration. Earth, iron, coal, water, for all of us! No monopolies of fresh air, no right of royalties on soil sunlight! In the present moment, in Ireland, Scotland, Wales, and Cornwall, the land question is the burning question of the day; in England, among the more Celtic half of the community it smoulders slowly, before breaking at last into a consuming blaze of artisan opinion.

The third profound Celtic ideal is the sense of the sanctity of personal property. In this the Teuton is absolutely deficient. He can understand that "Squire" should own his acres and his manor house, his horses and his asses, his men-servants and his maid-servants, and all this is his, because "Squire," of course, has a claim to most things; but he cannot understand why he himself should ever own the produce and out-come of his own hands or brain. He has no conception at all of what, in ultimate analysis, constitutes property. For property, by its very etymology, as well as by the common consent of all unsophisticated mankind (I omit the lawyers), is *proprum*, a man's own, that which he made or shaped himself by exerting his handicraft on the common stock of raw material open to all. An acre of land, or a square mile of sea, or a waterfall, or a river, or a coal mine, or an oil well, or a human being, black or white, are not, and cannot conceivably be, property. Did the Duke of Sutherland make Sutherlandshire? But a book, a picture, a shoe, a coat, a ship, a house, a picture, a statue, a tune, are, and must always be, the property of the man who made or shaped them, unless he freely gives or sells or barbers his right in them to some other person. The law—that is to say, the will of a real or political majority, and for the most part the will of a dead majority, often an ignorant and prejudiced medieval majority—may happen to bestow them against all common equity, upon somebody else, just as the law may happen to deprive English authors of American copyright, or to sanction the holding of the man himself as a slave or serf, or to decree the existence of an hereditary or hereditary right to legislate over other men's rights, or to legislate over equally wicked form of rank injustice. But as a question of natural right, there can be no doubt among adult males of

sound mind and capable of passing the standard, that all wealth is by nature the property of its creators. To take it from them by force or fraud, by law or lawlessness, is sheer robbery. And of that truth, simple as it seems, the Teutonic intellect appears as yet not to possess the faintest or remotest glimmering perception.

It is an instructive sight for the passionate ethical philosopher to watch that cynical champion of the party of confiscation, Mr. Arthur Balfour, endeavoring by sundry tortuous and squirming fallacies to show the temporary majority in a sympathetic Teutonic House that Irishmen, if they happen to be landless men, have no claim at all, against the taboos of the land, to the product of their own handicraft and labor. Equally instructive is it for the calm looker on to see that fervid and inspired defender of the rights of personal property, Mr. John Dillon (I name him with reverence), rise up in the white heat of his righteous indignation, after one of these cruel casualistic displays, and reduce the flimsy sophisms of that wriggling and writhing Teutonic apologist, like tissue paper in a flame, to shivered ashes. The fact is, where an essentially unjust distribution of raw material exists, essentially unjust ideas as to personal property must necessarily accompany it. Where your basis rotten, your superstructure is hardly likely to be sound or solid. In Teuton communities it is a matter of common observation, for who lists to look, that the notion of wealth as derived from labor and belonging to labor hardly exists at all; it is rejected by the notion that certain classes have an inherent right to live at the expense of the labor of others—the root idea of slavery, and a survival of serfdom. No Celtic community would ever accept that degrading idea; it would point out that the Governours didn't build Wales in the name of the Duke of Norfolk; that the Duke of Devonshire didn't build the Marquis of Bats didn't lay the bricks and mortar of Cardiff. It would insist that every man had a right to be protected in his own earnings against the greed of a Cavendish or the caprice of a Balfour. For that, the industrious Irish tenant has long been battling, hitherto mostly in vain; the Teutonism which staidly and abated the lazy landlord's ruthlessly confiscating the labor of the tenants' hands. With a hard fight he has gained the privilege not to be robbed without appeal; tenant right, we call it. It means a legal recognition of a man's property, to a certain extent, in that which he himself has made or done. It is a Celtic idea, the first to be realized in the world; the first of these our four Celtic ideas.

I have left to the last, by design, the fourth and most fundamental of these Celtic notions, from which as fountain all the others naturally flow; I mean, the equality of all men in their capacity as citizens of the free state. That equality the Celt feels strongly; he is a man; no other man is more than a man; he will not do pooh to a silver gilt brother. HE WAS NEVER A SNOB AND NEVER A PLUNGER.

True, he often prides himself greatly on his family, but it is with the honest pride of being descended from worthy ancestors, not with the mean pride of being second cousin to an earl's brother-in-law. That honest pride is common among working folk in Wales; in England it is almost unknown, even in the better artisan circles. It is a pleasure to hear Welshmen talk together, to mark the natural absence of Teutonic snobism, that servile snobishness which runs like a false tone through most English speaking. The Celt feels the dignity of his manhood. Brutal Saxon sneer at his Estiodford, generally because in their insular ignorance they don't know how to pronounce its name; but to the Welshman the Estiodford is the outer and visible sign of the inner love of Celticness and individuality in the Celt's bosom. Where mean things are not meanly admired, worthy things will be worthily aimed at. Small English grocers and drapers and farmers would think it beneath them to compete for an English prize essay, or take part in a contest of snuff playing or glee singing; they are too good to think beneath them because they know its value. But the Celt knows his value as man. He knows that no one man is born by nature to lord it over another. He respects learning, he reverences age, he feels a peculiar loyalty to the head of his clan, but he does not bow to every rich and vulgar duke who happens to own one-half more of the earth than the idea of hereditary legislation; he knows that no country can be called free where certain men possess by birth the inherent and irrational privilege of imposing their will as law upon others. If one looks at the list of speakers at any Teutonic meeting, London, it is interesting to note how almost every name from Wm. Morris, Welsh Socialist poet, to the Burns and O'Connors, the Loyds and McDonnells, is demonstrably of pure Celtic origin. The Celt believes in human equality. From that fundamental creed of the British (I do not mean Radicalism) it follows, as a matter of course, that all have equal rights to soil and airs and minerals and water, to the use of their own limbs, to the full enjoyment of their own labor. That is Radicalism, the faith of the future, the realizable ideal of the free Celtic peoples.

Within the last two years, this new Celtic Radicalism has begun to disengage itself from the mere half-hearted, double-faced Whiggery which forms the highest Liberal water-mark of the Teutonic intellect. That touchstone of political morality, the Irish question, has squarely severed the old Liberal party into two marked ethical halves. That is the meaning of the great disruption: Teutonic Liberalism has reached the end of its tether. The Celt still presses on. The Brights and the Chamberlains have fallen away from the line of march; they have straggled over to their natural allies, the Tories; they let them gutter their money bags like Demos, and fatten still on the produce of their ungodly sweating system. But the Celt needs no help from sleek or fat hands. He can do very well with his own folk. The Morleys and the Dillons will lead him in the future. For them, My

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Catholic Record.

London, Sat., July 28th, 1888.

LADIES' RETREAT.

In another column may be seen the announcement that a retreat for ladies will commence in the Sacred Heart Convent on the third day of September next. We have every reason to feel that this will be glad news to a large number of piously disposed ladies, who, on account of the erection of the new wing just finished, could not last year avail themselves of the blessed opportunity of making their annual retreat. Their happiness and satisfaction will be all the more intense this time from that deprivation, as also on account of the more ample accommodation afforded by the new buildings, including a magnificent chapel, which have been just completed at a cost of \$30,000, to the self sacrificing and devoted members of the community of the Sacred Heart.

It would be scarcely possible to imagine, for ladies of the world, beset with household cares, temptations and anxieties, a more acceptable or more delightful way of spending a few days of relaxation and calm repose. Here they have an opportunity, during four days of severance from the outside world, of reviewing their past life, of appearing each one daily at the bar of her own conscience, of examining her own heart's pulsations and their motives, of acknowledging to herself her short comings, her faults, her imperfections, and the necessity for a change and improvement. Several times during the day the voice of an exhorter is heard. He is a man of great experience in the art of directing consciences. He comes with an abundant and varied stock of knowledge and familiarity with spiritual matters and the workings of heavenly grace, that people living in the world, and battling with its difficulties, can scarcely have any conception of. He is eloquent, earnest and persuasive. He may speak for an hour at every spiritual exercise, but every text is appropriate, every lesson exemplified and nicely conveyed, every appeal finds a response, and time flies. What with the morning exercises of meditation and Holy Mass, with the daily conferences and considerations, with the night sermon, followed by solemn Benediction of the most Blessed Sacrament, the four days run into one, and are really but one. It is a day of joy, of new life and recreation, a day of holy purpose and a pledge of perseverance.

The additional rooms for visitors lately supplied, the extensive halls and corridors just finished, and the beautiful new chapel that will be blessed for the occasion—all will be new sources of attraction for those ladies who are desirous of making their annual retreat this year within the hallowed precincts of the Sacred Heart Convent, London.

A BOLD STROKE.

An extraordinary story, which carries with it considerable plausibility, is related concerning the plan on which it was intended to work to operate the Presidential campaign, if Mr. James G. Blaine had been nominated as the candidate by the Chicago Convention. The plan said to have been adopted consisted in a most determined attempt to capture the vote of New York State, and the city of New York was to be made the battle ground. According to this story, Mr. Blaine was to make a tour of Ireland during the progress of the campaign. As a candidate for the Presidency, there is no doubt he would have been the recipient of an ovation in every city and town of Ireland where he would appear, the more especially as he would be regarded as a champion of the Irish cause of Home Rule, and the resolution passed by the National Republican Convention in favor of Ireland's rights would be appealed to as an evidence of his sincerity. Mr. Blaine's triumphant reception in Ireland would, no doubt, have great weight in bringing to his side the Irishmen of New York, and it seems highly probable that enough Irish votes would be thus obtained to secure the State for him. His friends estimate that by this stroke of policy two out of three of all the Irishmen of the State would be undoubtedly secured for him. New York State being gained, his election would be certain, for with New York on his side there are enough States sure to the Republicans to secure a majority in the electoral college.

A GREAT HARDSHIP.

A recent decision of the Chancery Courts has inflicted upon the evicted tenantry a most severe blow, and has given great satisfaction to the rack-renting landlords. When tenants were evicted it has been the custom of the Land League to erect houses for their relief in the neighborhood on sites which were supplied by the other tenants, and their right to do this was never called into question until recently. Suits were brought in Chancery before the Vice Chancellor and the Master of the Rolls to get them to declare that this action is an act of waste which is injurious to the landlords' interests, and the judges have so decided; and have issued an injunction to prevent the erection of such dwelling houses, and to remove those which have been erected. Thus the evicted tenantry are to be made absolutely homeless, unless legislation can be obtained which will give them relief. This, of course, will not be given by the present Government. The only hope for the evicted tenantry is to have recourse to the law's delay, by appealing their cases, and if the Government be soon defeated redress may be given by a new Ministry, or perhaps by an Irish Parliament in College Green.

THE POLICY OF MURDER.

Dr. Ridley, the physician who attended Tullamore jail while Mr. Mandeville was confined there, committed suicide in order to avoid giving evidence as to cruel treatment inflicted on the prisoner. The powers of darkness seemed to be leagued together for the protection of the Government. Just when Col. Ming-Harman became troublesome on account of the narrow escape of the Government from defeat on the question of paying his salary, he died and delivered them from that trouble, and now Dr. Ridley puts himself out of the way with a similar object in view. It is stated that the papers of deceased contain a confession that the harshness of Mr. Mandeville's treatment was prompted from high quarters, and though the coroner has taken possession of them it is believed that Mr. Balfour will take measures for their suppression. The Dublin Freeman says: "Had Ridley been a worse man he would have faced examination, but not being dead to human feeling he ended his life in a moment of overwhelming shame." However, sometimes even the powers of darkness overreach themselves, and it may so happen on this occasion. Very possibly there will be sufficient evidence to bring the guilt of the murder home to the Government even without Dr. Ridley. Daniel Goulding, a warder of Tullamore, gave evidence at the inquest which has already caused a great sensation. He deposed that on the evening of November 22nd, the governor of the jail said he had received orders to strip Mr. Mandeville; that he (witness) and the other five warders entered the prisoner's cell and found him sleeping soundly; that the chief warder shook the prisoner rudely and aroused him; that Mr. Mandeville resisted but was soon stripped naked, and that he cried, "For decency's sake leave my shirt," whereupon the warder gave him his shirt, in which he lay the rest of the night, refusing to put on the prison garb. The witness said he was aware that Mr. Mandeville had been punished for periods never recorded in the warder's book. It may be hoped that Mr. Blunt's evidence will be taken as to Mr. Balfour's murderous intent, and if this be the case the latter may not altogether escape punishment. Mr. O'Brien has stated that Dr. Ridley told him that when he gave Commoner Hooper jute for a mattress, he received a note from Dublin Castle next morning demanding a reason for the relaxation.

Amid all this cruelty and oppression the calm determination and forbearance of the Irish is wonderful. At the very moment when these developments are taking place, Mr. Wm. O'Brien, himself a victim of the same heartless tyranny to which Mr. Mandeville succumbed, said in a speech at Edinburgh, "he believed that deep in the heart of the British people is a feeling of sickness and loathing for the endless misery and bloodguiltiness in Ireland. The deepest desire of the Irish is to forgive and forget the miserable past, and to enter upon a brighter and better time."

There can be no doubt that the better time is coming, notwithstanding the hardships of the present.

A DESPICABLE ELECTION TRICK.

The conduct of the Government in removing a regiment of soldiers, in which there were 200 voters, from Ayr immediately before the election in that constituency was made the subject of an enquiry in Parliament. The accusation was fully borne out by Mr. Stanhope's reply to Mr. MacNeill. It is known that a large majority of the soldier voters were Liberals, and the Government, undoubtedly, by this means expected to retain their former majority. The fact that this contemptible trick, along with their bringing on the

election during the absence of Mr. Evans, the Liberal candidate, in America, was not able to secure a seat which had been previously theirs by no decisive majority, puts in the strongest light the great change which has come over the electors on the Irish question, which was the issue by excellence which was brought before the voters in this constituency. The following was the conversation which occurred on the subject in the House:

Mr. Stanhope, replying to Mr. MacNeill, said there was no militia corps of Ayrshire Artillery. The Ayrshire Infantry Militia would drill at Ayr next month. Probably it was the regiment of the Argyll and Bute Artillery Militia which had been referred to, which had been selected last December to train this year at Plymouth. The actual orders for the embarkation were issued on the 17th of May (Opposition cheers). No application had been received asking that any change should be made in the arrangement, but if it had been received it would have been impossible to accede to it (hear, hear).

Mr. MacNeill asked whether it was true that in the regiment in question there were 200 voters, and whether it had been stationed at Campbeltown, one of the Ayr burghs (cheers). Mr. Stanhope replied that as regarded the number of voters in the regiment he had no information, and he did not intend to ask for it (Ministerial cheers). He believed the regiment had been stationed at Campbeltown, but the military authorities decided in December last that this year it should drill at Plymouth.

Mr. T. P. O'Connor wished to know whether the House was to understand that the military authorities had the power of disfranchising a number of soldier voters by removing them—(Opposition cheers)—from the constituency in which they had a vote at a time when an election contest was going on (cheers).

AN IGNORANT MAGISTRACY.

The review of Mr. William O'Brien's case before the Exchequer Court has given occasion for a most damaging exposure of the removable magistrates to whom is committed the carrying out of the Coercion Act in Ireland. It will be remembered that Mr. O'Brien was tried for attending an illegal meeting of the National League, and was sentenced to three months' imprisonment. The meeting was in reality a public political meeting, and not a meeting of the National League as such. It is true that the people are all members of the League, but this fact could not change the character of the meeting and make it illegal. But the removable magistrates before whom the case was tried were ready to take any course which would be pleasing to Mr. Balfour. In fact they hold office at the will of the Government, and they can be dismissed at any time if they do not prove themselves obedient tools of Mr. Balfour. A large majority of these officials had formerly been policemen, or officers of low grade in the army, and they are totally unfit, by their lack of education, to occupy a judicial position; nevertheless to them has been committed the important task of administering the Coercion Act. Mr. Balfour, however, in a letter dated 18th February, took occasion to speak very highly of the qualifications of these magistrates. He said "the great majority of the resident magistrates now serving in Ireland . . . are doing now, though under circumstances of aggravated difficulty, the same work and in the same spirit of zeal and fidelity as that for which Lord Spencer praised them before he changed his political opinions." However, the judges of the Exchequer Court have given utterance to quite a different estimate of the legal ability of these men. Lord Chief Baron Pells and Baron Dowse spoke of the magistrates who tried Mr. O'Brien in the strongest terms of contempt. They were guilty of asking and following the advice of the prosecuting Crown Attorney as to the preparation of the case of Mr. O'Brien when they sent it to the Court of Exchequer. Baron Dowse declared this to be a most improper proceeding. He added "unless these magistrates are to be made over to they will never prepare a case by themselves, and they won't do it because they couldn't if they tried." The Baron further said "if you get one of them that can do it, he ought to be sent to the British Museum."

Lord Chief Baron Pells said: "The Crown ought to be as independent as the prisoner, and the magistrates ought to have as little to say to the Crown in the matter of stating a case as the prisoner's lawyers."

These first principles of judicial independence were most grossly violated by the presiding magistrates at Mr. O'Brien's trial, without the least regard to decency, and, as the two judges of the Exchequer Court declared, the Crown did not even prove the meeting to be an illegal one for which Mr. O'Brien was sentenced.

The magistrates were ordered by the court to commence the trial anew from the beginning. And as Mr. O'Brien had been put to expense to prove that the

lower court had been in the wrong, the Crown was ordered to pay the costs of the suit in the Exchequer Court.

It will be remembered that when the Coercion Act was passed through Parliament, the Government declared that it did not create any new crimes, but that it was intended to give facilities for the punishment of what was already recognized as criminal. This pretence has been finally dispelled by the judgment of the Exchequer Court. Baron Dowse said: "I have been surprised that it should continue to be asserted that this Act created no new offences. Why, this is a new offence." The Chief Baron then said: "I decided in Walsh's case that the Act did create a new offence."

Baron Dowse: "It clearly says that so and so shall be an offence which was not an offence when the Act passed."

The Chief Baron: "I agree that there was no evidence upon the case that the assembly was illegal at common law before the statute, and it is not contended by the Crown."

THE DEBATE ON COERCION.

Notwithstanding the fact that Mr. Morley's motion of censure on the Government for its tyrannical administration of the Coercion Act was defeated by a majority of ninety three, the moral victory was decidedly with the minority. It could not be expected, and it was not expected, that the motion would pass, but an opportunity was given to call the attention of the English public to the cruelties enacted in Ireland under the pretence of preserving law and order, and besides the Liberal-Unionists, by their votes, belied the empty professions which they had so profusely made at the elections that they are really opposed to the cruelty of coercion, and are anxious to do justice to Ireland if they can only do so without endangering the Union. By their votes on this occasion they have sanctioned the attacks made by Government on the liberty of the press, and of political discussion, and have put themselves in their true light as Tories of the deepest dye and enemies of true Liberalism. The result must be their utter annihilation as a party at next election, if not sooner. Another good result of the discussion was the opportunity given to Mr. William O'Brien to make one of his most brilliant speeches, in which he exposed the tyranny of the oppressors of his country in his most powerful style. He literally demolished Colonel Sanderson and Mr. T. W. Russell. Referring to the use made by Mr. Russell of the boycotting of Nora Fitzgerald, and the mock sympathy which was expressed for her, he said that thousands of Nora Fitzgeralds had been flung out to die in the gutter, or to meet a worse fate on the streets of New York and other American cities, the victims of Irish landlordism, and for them there was no sympathy. He then described Lord Massarene in a torrent of invective, quoting Sir Redvers Buller, who had described him as a profligate and a drunkard, whose tyranny was upheld by the whole power of the Government. Here he added: "These be your gods O Israel; these are the men you delight to honor, while you clothe John Dillon in a felon's garb."

He then defended the Plan of Campaign, which he said had achieved many victories for the tenants who could not gain relief in any other way. Out of more than 60,000 tenants who had fought their battle by means of the Plan, there were only 250 evicted, and every one of these had been restored to his homestead.

Mr. Chaplin followed Mr. O'Brien, and defended the course of the Government, but his speech was exceedingly weak and vapid. He said if there is any one man in England who is responsible for the atrocities of the National League it is the leader of the Opposition. He was here interrupted with cries of "shame" and "withdraw." Instead of withdrawing his insult to Mr. Gladstone, he continued: "Mr. Gladstone might have forgotten what he had formerly said of the Parnellite chiefs, but that would not be attributed to loss of memory through the infirmities of age."

Mr. Gladstone was the next speaker. Referring to Mr. Chaplin he disposed of him in a few words. He said: "However much I may be afflicted with loss of memory through the infirmities of age, I hope, for some time, at all events, to be able to cope with antagonists of Mr. Chaplin's calibre." He then pointed to the fact, which of itself is sufficient to show the barbarity with which Ireland is treated, that out of eighty-six Irish Nationalist members who have seats in that house, nineteen have been sentenced to prison, and if those nineteen went back to their constituents, every man would be returned again to Parliament with a larger majority than before, as a mark of the detestation with which the Government is regarded by the people of Ireland.

As to the Plan of Campaign, Mr. Gladstone said that it was adopted as a last resource by the tenantry, only when the Government refused to redress the grievances under which they were suffering;

and the demands of the tenantry who made use of the Plan were in no case excessive, but always moderate. The Grand Old Man continued: "It was a strange irony of fate that Mr. Dillon should be lectured on lawfulness by Colonel Sanderson, who had threatened that in case Parliament would pass a certain law, he would advise violent resistance to it. Mr. Dillon had used his influence at Mitchells-town to prevent the shedding of blood, and this should have made the judge lenient towards him, instead of inflicting on him the maxims penalty."

In spite of the large majority by which the Government was sustained, the Ayr election proves that they are tottering to their downfall, yet the Ayr election is but one of a long series which points to the same moral. One thing is sure, the more prominently the case of Ireland is brought to the attention of the English people the more surely will their triumph be attained. This was ably pointed out by Mr. Gladstone, who toward the conclusion of his able effort said:

"The curse of Cromwell lives in Ireland from generation to generation. Can it be supposed that the people who were aware that incredible atrocities have been committed in the name of the law, could regard the law in the same light as the judge?"

The motion was supported by 273 voters; 306 voted for the Government and against the motion.

PRAYER AND DRUGGUT.

The Toronto Mail of the 18th inst. has an article under the title "the Clergy and the Druggut," which takes boldly the extreme infidel position that prayers for rain, or for any other "interruption of God's natural order," are a folly, and it moreover asserts that the Churches of Christendom are fast coming to acknowledge this. It says, among other things: "Every creed in Christendom is being purged of the notion of what a modern writer calls a partial and pliable God, receiving in its stead the juster conception of a Being too wise to be taught by us, and too good to dispense curses and blessings in a spirit of revenge or favoritism."

The inference from all this is plain. According to this view, which is really the view of the old Epicureans, God does not concern Himself with the affairs of men, or at least He does not do so to the extent of special providences. All this precludes God from working miracles, and of course that journal must have its usual fling at the habitants of Quebec, who still place some confidence in the efficacy of prayer, who ask St. Anne to intercede for rain, who invoke St. Roch as a special protector against small pox, St. Barbara against lightning and so forth.

But not only is God's power of working miracles denied, but even He is excluded from any special power over His own great work of creation. He cannot so arrange secondary causes as to produce rain in answer to the earnest supplications of His creatures.

This doctrine is Ingersollism, pure and simple. Col. Ingersoll says: "All worship is based upon the belief that some being exists who can, if he will, change the natural order of events. The savage prays to a stone that he calls a god, while the Christian prays to a God that he calls a spirit, and the prayers of both are equally useful."

Reason tells us that God, the free Creator of the universe can control His own work, and if science has discovered a certain regular order by which He in His wisdom operates, this does not diminish His all-controlling power when He thinks fit to intervene, even by miracles. Revelation, however, is positive on this subject. The miracles recorded in Holy Writ constitute the very basis of Revealed Religion, and the special providences are almost equally important. To deny God's power in this is equivalent both to the denial of His existence, and the total rejection of His Revealed Word. It was not precisely a miracle, as we understand the term, that the prayer of Moses at Horeb (Ex. xvii.), gained the victory for the children of Israel, but it was a special providence that "when Moses lifted up his hands Israel overcame, but if he let them down a little, Amalec overcame." It was by a similar special providence that the words of Elias had their effect: "There shall not be dew nor rain these years, but according to the words of my mouth." And only in the third year at his prayer "the heavens grew dark with clouds and wind, and there fell a great rain." (3 Kings, xviii, xix.)

Yet the Mail is not without some seemingly Christian authority in support of its view. The Protestant Bishop of Manchester in a late sermon is quoted as authority for the belief that "the interruption of God's natural order by prayer is of doubtful validity." This only shows that infidelity is making rapid strides where the authority of the Catholic Church is rejected. And as far as miraculous cures are concerned, at the shrine of St. Anne of Beaurpe and other shrines, while we do not mean to pretend that they always occur when prayer is offered up for the purpose of

obtaining them, we do unhesitatingly say that they occur often enough to show that the power of God is as great to day as it was in the days of Moses or those of Christ. The earnest faith of the Quebec habitants is a protest against the spread of the dangerous doctrines of negation which infidels are so busily engaged in propagating at the present time, and the Christians of Canada owe the habitants a debt of gratitude for setting up a barrier against the unbelievers who deny The Power of Godliness.

THE "PAN-PRESBYTERIAN" COUNCIL.

OL.

The "Pan-Presbyterian" Council, in session in London, England, has decided to hold its next session in Toronto. A Canadian was appointed as permanent Secretary, Rev. Mr. Mathews, of Quebec. It is reported that though a large majority were in favor of the usage of hymn singing, they were unable to make use of hymns in the Council as a European sect which is acknowledged as Presbyterian objects to the practice on conscientious grounds. From the meagre cable reports it would seem that there was a discussion on the "Infallibility and Inspiration of the Scripture." These were defended by a number of the delegates. We would naturally infer that they were also severely attacked. The Council was remarkably unanimous in condemning "Romanism," which it declares must be opposed along with infidelity. In this connection it is remarkable that Presbyterians on this side of the Atlantic have done absolutely nothing to stem the infidelity which is so rampant here, leaving Catholic priests to battle alone against Ingersoll and his horde of blasphemers who are making such ravages among Presbyterians and other Protestants. However, the priests appear to get along very well without them, and the Catholics, having within their reach satisfactory antidotes to the poison, are not affected by it. The Council closed on 12th July, after giving due laudation to William III, as the patron of Civil and Religious Liberty. One of the speakers, however, let the cat out of the bag, stating that the honor was due to Billy because he established Protestantism; that is to say by persecuting Catholics. This is the true Presbyterian idea of Religious Liberty.

Resolutions were passed by the Council to establish an order of deaconesses, to be composed somewhat on the plan of the Catholic Religious Orders, but they will not be bound to remain unmarried. The next Council will meet in 1891.

A CATHOLIC REACTION IN MEXICO.

It will be learned with great gratification that the Church in Mexico is rapidly gaining ground in the affections of the people. Under the administration of Juarez it was made penal for a priest to appear with his cassock on the streets, the schools were made secular, and the property of the Religious Orders was sequestered, but though these laws are still in force, they have become a dead letter to a great extent, owing to the strength of popular affection for religion. The Rev. Samuel P. Craver, a Presbyterian clergyman, writes a long letter to the Independent, in which he states that there is a most decided reaction among the people in favor of the Church. Writing from a Presbyterian point of view, of course it is to be expected that he would consider the advance of Catholicity to be a return to "blind fanaticism and superstition," and he so expresses himself, but his testimony is all the more valuable on this account. His letter, however, much more mild than is usual with Protestant missionaries who write upon the Catholic Church, and we feel a pleasure in making an extract from it. We say, under the circumstances, very fairly cherish the hope that Mexico may become once more Catholic to the core. Mr. Craver says:

"So strong were the measures taken under the administration of Juarez and Lerio that it seemed as though the political power of the Church would be completely broken, while not a little of its social and spiritual influence was destroyed. In pursuance of this policy, the establishment of Protestantism was encouraged as a 'make weight against sacerdotism.' Protestantism saw the open door and came in. For some years progress was rapid, and multitudes were accessible to the gospel message. The land was dotted over with little points of light. In the midst of the dense superstition and spiritual darkness that prevailed. It seemed that the evangelization of Mexico was to be accomplished with great rapidity. Much has indeed been accomplished and much is being done to day; but progress is not so rapid as formerly, and we stop to inquire the cause. We find it in a decided reaction in favor of the Roman Catholic Church. The masses are less accessible now than they were ten years ago, and the struggle of the priesthood to regain their prestige and get control of public affairs is persistent, earnest and largely successful. It is true the reform laws have not been repealed, but in many parts of the country they are almost a dead letter. Processions, the Host, the priestly vestments, clanging of bells and other flagrant violations of the law are extremely common. The authorities in many places continue at these violations, and in others lack the nerve to execute the law against the will of the fanatical masses. These facts in themselves indicate something of a reaction, but there are

others which point of Roman Catholicism these I wish to see construction of rebuilding of old ten or twelve years.

were the most churches. One country locked or even for t and fresh from last five year marked change new churches cease not be almost, renovati and repairing r reviving forces ment of schools. This has been defence, inasmuch were, by few, di because Protest schools at almost congregations do so. The peo the Catholic Chur lect the children places she is, in through contr ported by the S increase in pigr A few years ago almost wholly t classes, who we pay their vovt image Now, ev imposing pilgr one of the many

SACRED SER near Mexico. I found the rich the poorer class bishop heads the by a numerous clergy. In the been as many as pilgrimage from Fourth—The Virg of Guas limited to pilgrin battle alone against Ingersoll and his horde of blasphemers who are making such ravages among Presbyterians and other Protestants. However, the priests appear to get along very well without them, and the Catholics, having within their reach satisfactory antidotes to the poison, are not affected by it. The Council closed on 12th July, after giving due laudation to William III, as the patron of Civil and Religious Liberty. One of the speakers, however, let the cat out of the bag, stating that the honor was due to Billy because he established Protestantism; that is to say by persecuting Catholics. This is the true Presbyterian idea of Religious Liberty.

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OTHER SIGNS.

I speak of are fo quency of "missio sionary" who gr be to increase the people and their in the constantly the church party the increasing sub in general to the and their conve the influence of is becoming mor year, at least s goes in the centu

THE TIM

It seems to be the Government connected with Mr. Parnell that may not be reach by making the general inquiry Irishmen whom t think proper to scope of their they are about well so word their investigation into the land, past, prese and possible. T reasonable as the on following. I mission will be Bowen of the Co Wills of the Qu Watson of the Lo ary.

The Hon. Rogie at Lostwithiel, has opinion the Times Eighteen months the House of Cor duces documents Parnell's complicit murders, provide be mentioned, and The matter was ington, who refer authenticity of t Mr. Parnell was with the outrage these are the st the Times got pu lished. Mr. Bret they are fraudul But reasonable that even if the authentic, and the Nationalist memb committed all the still justice shoul land. Mr. John miners at Morpet wards spoke at a the opening of a course of his spee on authority that ing Commission w steady work bet

we do unhesitatingly occur often enough to ever of God is as great in the days of Moses. The earnest faith of is a protest against dangerous doctrines of are so busily gaging at the present of gratitude for set- against the unbelievers of Godliness.

PREBYTERIAN COUNCIL.

byterian" Council, in England, has decided in Toronto. A pointed as permanent r. Mathews, of Quebec, though a large majority use of hymns a European sect which is Presbyterian objects conscientious grounds. cable reports it would as a discussion on the inspiration of the Scrip- defended by a num- We would natu- were also severely duncill was remark- "Romacism," must be opposed along a this connection it is esbyterians on this side have done absolutely a Infidelity which is so ing Catholic priests to ing Ingersoll and his ers who are making Presbyterians sud However, the priests ang very well without thools, having within tory antitudes to the affected by it. The 12th July, after giving William III. as the d Religious Liberty. s, however, let the cat- ing that the honor was he established Pro- to say by persecuting the true Presbyterian erty. passed by the Council of decessions, to be at on the plan of the Orders, but they will remain unmarried. will meet in 1891.

PROSECUTION IN MEXICO.

with great gratifica- in Mexico is rapidly the affections of the administration of penal for a priest to lock on the streets, the secular, and the pro- ligious Orders was hough these laws are have become a dead extent, owing to the affection for religion. P. Caver, a Presby- writes a long letter to which he states that led reaction among the the Church. Writing a point of view, he cted that he would of Catholicity to be ananacism and super- expresses himself, but e more valuable on latter h, however, much sal with Protestant ite upon the Catholic a pleasure in making We may, under the fairly cherish the hope one more Cath- Craver says: the measures taken ation of Juan; as though the politi- arch would be com- e not a little of its dence was destroyed. policy, the establish- was encouraged as at aerodotalism. the open door and years progress was e were accessible to The land was dotted

POINTS OF LIGHT

ense superstitution and that prevailed. It gelization of Mexico led with great rapid- ed been accomplished e as formerly, and we cause. We find it in favor of the Roman e masses are less they were ten years of the priesthood to and get control of sion, earnest and e true the reform epealed, but in many they are almost a sions, the Host, the angling of bells and one of the law are The authorities in at these violations, e will be to execute e themselves judica- tion, but there are

others which point to a decided revival of Roman Catholicism in Mexico, and of these I wish to speak briefly. First—The construction of new churches and the repairing of old ones. As stated above, ten or twelve years ago

DECAY AND RUIN

were the most striking features of the churches. One travelling through the country looked in vain for new churches or even for those that were bright and fresh from repairs. But the last five years have recorded a marked change. Comparatively few new churches are being built, because not needed; but everywhere, almost, renovation, rebuilding, regilding and repainting are seen. This indicates retiving forces. Second—The establish- ment of schools on an extensive scale. This has been done largely in self- defence, inasmuch as the public schools were, by law, divorced from religion also because Protestantism has established schools at almost every point where congregations exist, or is preparing to do so. The people want schools, and so the Catholic Church is supplying them. The children go elsewhere. In many places she is, in defiance of law, getting through control of the schools sup- ported by the State. Third—The great increase in pilgrimages to sacred shrines. A few years ago this practice was limited almost wholly to the poor and ignorant classes, who went in groups on foot to pay their vows to some miracle-working image. Now, every month witnesses an imposing pilgrimage by rail, from some one of the many dioceses to the great and SACRED SHRINE OF GUADALUPE, near Mexico. In these pilgrimages are found the rich and educated, as well as the poorer classes, and a bishop or arch- bishop heads the procession accompanied by a numerous retinue of the laicior clergy. In the present year, there have been as many as 1500 persons in a single pilgrimage from Puebla to Mexico. Fourth—The increasing devotion to the Virgin of Guadalupe. This is not limited to pilgrimages, but was shown by the renewal, a year ago last December, of the oath of fealty to this image, an act that had not occurred before for one hundred years. It was attended with great solemnity and pomp. At a given hour and as a signal from the bells, the people dropped upon their knees and took the oath of allegiance to Mary of Guadalupe. Nearly everybody in the streets of this city, so far as I could see, knelt on hearing the signal. Since that time, many houses of the wealthy have a lighted lantern in some window every night as a signal of their consecration to the Guadalupean. Again, this increasing devotion is marked by an effort now mak- ing to raise \$1,000,000 with which to crown the image of Guadalupe. In the last century, permission was obtained from the Pope for the coronation, but, owing to difficulties here, it was not effected. Now His Holiness has graciously conceded per- mission to carry into effect this pious design, and it is proposed to hang a mas- sive gold crown on the head of the figure in December next. Fifth—

OTHER SIGNS OF THE REVIVAL

I speak of are found in the greater fre- quency of "missions" carried on by mis- sioners, whose great ambition appears to be to increase the blind fanaticism of the people and their hatred of Protestantism in the constantly augmenting influence of the church party in government affairs; in the increasing subservience of the people in general to the mandates of the priests and their consequent imperviousness to the teachings of Protestantism. Our work is becoming more difficult from year to year, at least so far as my observation goes in the central States of the republic."

THE TIMES' SLANDERS.

It seems to be now pretty certain that the Government intend to mix matters connected with the accusations against Mr. Parnell that a satisfactory conclusion may not be reached. They will do this by making the Commission a court of general inquiry into the conduct of all Irishmen whom the Commission may think proper to comprise within the scope of their investigations. While they are about it they might just as well so word their bill as to make the investigation into the whole history of Ireland, past, present and future—actual and possible. This would be about as reasonable as the course they seem bent on following. It is stated that the Commission will be composed of Justice Bowen of the Court of Appeals, Justice Wills of the Queen's Bench, and Lord Watson of the Lords of Appeal in Ordinary.

The Hon. Reginald Brett, at a meeting at Lostwithiel, last Friday, said that in his opinion the Times had fallen into a trap. Eighteen months ago an ex-member of the House of Commons offered to pro- duce documentary evidence of Mr. Parnell's complicity in the Phoenix Park murders, provided his name should not be mentioned, and that he be paid £1000. The matter was laid before Lord Hartington, who refused to believe in the authenticity of the documents, or that Mr. Parnell was in any way connected with the outrages. It is believed that these are the same documents which the Times got possession of and published. Mr. Brett is quite satisfied that they are fraudulent.

But reasonable men are still of opinion that even if the Times forgeries were authentic, and that the League and the Nationalist members of Parliament had committed all the crimes in the calendar, still justice should not be denied to Ireland. Mr. John Morley addressed the miners at Morpeth last Friday, and afterwards spoke at a banquet on occasion of the opening of a Liberal Club. In the course of his speech he said: "He was told on authority that the Parnell Investigat- ing Commission would have a good year's steady work before it. He wondered

whether the public realized that fact, He did not believe that the country de- cided the charges against Mr. Parnell should be mixed up with those against thirty or forty other persons. If the Commission bill was passed as it now stood there was a possibility of opening the way for accusations, against any number of persons in Ireland through the disclosures that might be made. The Commission would cause more confusion, ill will and anarchy than he cared to contemplate. Whatever was the result it ought not to alter their determina- tion to do justice to Ireland. Even if it should be proved that the National League was in some respects a criminal organization, they had the terrible damning fact that such an organization was needed to open the eyes of England to the wrongs of Ireland and to force Parliament to rescue tenants from the grasp of the rack renter and the oppressor."

THE COERCION COURTS.

Mr. Balfour's Resident Magistrates, or Removables, as they are dubbed by Mr. John Morley, have received another severe rebuke from the Exchequer Court. Messrs. Heaphy, David Barry and Daniel Lynch were charged at Castle- martyr Petty Sessions with unlawfully taking part in a criminal conspiracy to compel certain shopkeepers at Killesgh on to deal with members of the Royal Irish Constabulary force doing duty on the Pousonby estates in the County of Cork. They were of course sentenced to imprisonment for one month. The case was brought to the Exchequer Court for review. The Chief Baron said that "there was absolutely no evidence to justify the magistrates in convicting the defendants," and he ordered them to be discharged. Baron Dowse and Judge Andrews agreed with the Chief Baron. Baron Dowse remarked that in Finlay's History of Greece the following passage occurs which states the real foundation of English liberty. The passage is as follows: "Where true liberty exists, every agent of the Administration from the gendarme to the Finance Minister" (and he supposed this would include a resident magistrate of whose legal knowledge the Lord Lieutenant was satisfied), "must be rendered personally responsible to the citizen whom his acts affected for the legality of every act he carried into action."

This case, together with the decision of the same Court of Exchequer on William O'Brien's case mentioned in another column, should serve as a total condemnation of the whole system of Mr. Balfour's Coercion Courts.

PREBYTERIAN HOME RULERS.

The following report of an interview of a Globe representative with the Rev. Mr. C. H. Irwin, an Irish Presbyterian clergyman, will be read with much interest, as showing that the expression of the opinion of the Moderator of the Irish Presbyterian church at the last synod did not voice the views of the Irish Presbyterian clergy generally when he pronounced so decisively against Home Rule. We are pleased to find that the entire Presbyterian body of Ireland are not so unpatriotic as we might suppose if we accepted the Moderator's decisive utterances as the voice of his church: Rev. C. H. Irwin, M. A., of Bray, County Wicklow, Ireland, after spending a few days in the city, left last evening for New York, en route for home. Mr. Bray is a Presbyterian clergyman of high standing in Ireland. He is one who has given a great deal of attention to political affairs as well as Church work there during the past decade, and has watched with unabated interest the progress of the Home Rule movement since its inception. Living in the South, he has had ample opportunity of witnessing the great struggles of the people for their rights against rack-renting landlords. He has also studied the feelings of the American people towards Ireland, and on his present trip was surprised to find the great and warm interest manifested by leading Canadians in the cause of Home Rule.

"This feeling," he remarked to a Globe representative yesterday, "cannot but have a great influence for good at home, and I am told," he said, "it is on the increase. People who have been against everything Irish are falling in line as they begin to see the justice of the cause, and our triumph is certainly assured in the near future."

"What is the feeling amongst Presby- terians in Ireland towards Home Rule?" "In the South," replied the reverent- gentleman, "the Presbyterian Church is strongly in favor of self-government. The question of religion is rapidly dis- appearing. The bugaboo that Home Rule means Rome Rule has almost van- ished from amongst educated Protest- ants, who have in recent years opened their eyes to the great advantage Home Rule would be to the country. Then again, Presbyterians in Ireland have not been treated with justice by the Govern- ment. Episcopalians get the prefer- ence in all matters of State, and the proportion of patronage given to Presby- terians is small indeed in comparison with their numbers."

"How about the Methodists?" "The number of Methodists in Ireland is small, when compared with Presby- terians. The Methodist body cannot be greater than 45,000, while the Presby- terians number over 510,000. I have no

hesitation in stating that the feeling in favor of Home Rule is growing as rapidly amongst the Methodist body as among the Presbyterians."

"Is this the case in the North also?" "Well, no," replied Mr. Irwin, "it is not. The Orange Tories, for party purposes, keep alive the religious difference of the past. They excite all the religious bitterness and create all the party strife possible. But even in the North there is a marked increase in the number of Protestants of all denominations who are becoming alive to the necessity of Home Rule. Eventually they will all fall in line, as they are daily getting more and more educated in the belief that Ireland as a nation is well able to govern herself."

"You live close to Lord Lansdowne's estate at Luggacuran. How is he regarded there?" asked the Globe representative.

"Yes, I have lived near the scenes of the recent troubles between Lord Lansdowne and his tenants, and I have been a witness of a great deal of what has been going on there within the past ten years. Lord Lansdowne is an absentee, rack-renting landlord. He wants all the money he can get out of the estate with- out spending any money on it. There- fore trouble must follow. The harrowing tales of poverty and woe depicted by William O'Brien have not given an idea of the sufferings of Lord Lansdowne's unfortunate tenants. The Dublin Freeman's Journal sent a com- missioner some time ago to inquire into the state of the tenantry, and the descriptions published in that paper, though terrible to contemplate, were not in the least overdrawn."

"But," said Mr. Irwin, "Lord Lansdowne is not any worse than other ab- sents landlords. They care not for the sufferings of the people, they are away from it. They get the money by hook or by crook and that is all they care about. It is different where there are resident landlords. In the south of Ire- land the landlord lives amongst his tenants, there is peace and contentment and seldom any complaints made."

With reference to the O'Donnell Times suit, Mr. Irwin said that Mr. Parnell could not be shaken in the confidence of the Irish people. He would be running a great risk to go into Court with the present Administration, and he has made a fair offer to have a com- mittee of inquiry appointed to investi- gate the case.

TAXATION WITHOUT REPRESENTATION.

The Grand Jury of Clare imposed upon the taxpayers of the County a special tax for compensation to the widow of Constable Whelan, who was killed in a midnight raid which he planned with the informer Cullinan on the house of farmer Sexton in the neighborhood of Lisdoonvanna some months ago. This unjust tax has been universally resisted by the people, and it costs the Govern- ment about twenty shillings for every shilling collected by distraint. It is now reported that the Government has given up the effort to collect it. The same should be done for the ever more iniquitous tax which has been saddled upon the people of Mitcheltowna to compensate Constable Leahy for in- juries received at the brutal attack made on the people who were assem- bled in public meeting. The Govern- ment has no thought of compensating the families of the men, Lonergan, Shinnick, and Casey, who were mur- dered without provocation by the police. Such a tax as this would not be resisted, but it is not surprising the people should revolt against the imposition of a tax for compensation to the murderers for injuries received while perpetrating their outrage—and the tax is the more oppressive as it was imposed by a grand jury of land- lords of the County of Cork, on an unwilling tenantry. It is to be hoped that the report from Clare that the tenantry are victorious may prove true, and that they may be equally victori- ous in the County of Cork struggle.

A COWARDLY OFFICIAL DOCUMENT.

United Ireland has, with its usual energy and enterprise, succeeded in unearthing another secret circular issued to the police by order of the Chief Secretary. It is as follows: "The new form is to be filled in cases of every eviction, if possible before the eviction and transmitted through me; if not possible before, then after the eviction, attached to the eviction report, and a copy attached to the duplicate for me."

2. In all important evictions likely to cause comment, a reference should be made to me before protection is prom- ised, unless the County Inspector is of opinion that the delay thus involved would be distinctly mischievous."

3. All harsh evictions should be reported to me before protection is prom- ised.

4. Protection in cases of demolition of houses or the wholesale clearing of estates should not be given without previous reference to me.

5. In any other cases of evictions, previous instructions regarding protection are still to be adhered to."

EDITORIAL NOTES.

The anniversary of the taking of the Bastille was celebrated throughout France on the 14th inst.

GENERAL O'RION, the new Minister of War in Spain, is a Spaniard by birth, but of Irish extraction.

THE title war is continuing to rage fiercely in Wales. In several districts there were conflicts between the police and the people, and many persons were severely injured.

A CATHOLIC Bishop was murdered in Armenia, Monsieigneur Obannes, Bishop of Van. The murderers broke into his residence at night. The Turkish authorities have arrested four Armenians on suspicion.

MR JOHN D'O'VELY NOBLE, of Petrolia, has been granted a portion of territory in the Punjab for the purpose of develop- ing the oil deposits of that country. The oil deposits are very rich, and Mr. Noble has with him a strong company of capital- ists.

THE Glasgow Evening News says that the Catholics of Scotland intend to pur- chase the island of Iona from the Duke of Argyll. They propose to erect a cathed- ral, and to place a colony of monks on this historic spot.

THE Presbyterian Church at Dorchester Station has on hand an organ dispute. So far those who are ranged against the "Kist of whistles" have the best of it. The organ has been banded from the church, but those who are in favor of it are endeavoring to reinstate the instru- ment.

It is reported that Joliet, Illinois, will soon be made an episcopal see, and that three names have been sent to Rome, that the Holy Father may select a Bishop from the number. The three priests named are from Chicago, Fort Wayne, and Wiscon- sin, respectively.

By a decree the Holy Father has granted a plenary indulgence once a month to those who recite the little office of the Blessed Virgin. Pious Catholics should endeavor to extend devotion to the Mother of God, and they can do so efficaciously by making known and cir- culating the Office of the Immaculate Con- ception.

The Golden Rose which the Pope is going to present to the Princess Regent of Brazil is in the form of rosebush in a vase. There are on it eight flowers and leaves in gold and gems. The inscription is in Latin, signifying "Leo XIII., to the most high Princess Imperial of Brazil, Regent, the third day before the month of May, 1888."

A CABLE despatch states that the Pope has written a letter to the Irish bishops insisting that his rescript, con- demnatory of the Plan of Campaign and boycotting, shall be obeyed. The Holy Father states that he is pained to find that forced and evasive interpretations have been put upon the decree, and he insists that his information was most complete. His Holiness therefore insists that the rescript against the Plan of Campaign and boycotting shall be obeyed.

LEO XIII. is said to be occupied at present with a scheme for erecting a Catholic University in Mexico, after the model of that of Louvain, and on similar lines to the one about to be opened in Washington. The Mexican Bishops have declared in a letter to the Holy Father that they have sufficient means to undertake the great work. The foundation of such a univer- sity would be looked upon as a jubilee offering to the Pope.

THE new American party, which re- vives the Know-Nothingism of former days, has declared its intention to put forward party nominees for the Presi- dency and Vice Presidency. Six candidates are already in the field, Harrison, Republi- can; Cleveland, Democrat; Clinton B. Fiske, Prohibitionist; Robert R. Cowdry, United Labor; Belva Ann Lockwood, Woman's Rights; Streeter, Labor party. There are more candidates this time than have ever come before the people.

GENERAL BOULANGER moved in the French Chamber the dissolution of the House, as it no longer represented the people. The motion was lost after an acrimonious debate. The General then resigned. Recriminations which passed between him and M. Floquet caused a duel with swords, in which Mons. Picquet received a slight wound on the arm. General Boulanger was wounded seriously in the throat, near the jugular vein. His situation is critical, but it is expected he will recover. He has, however, lost his prestige as a brave hero and a popular idol. Soldiers are not apt to admire much a soldier who is wounded in a fight with a civilian, and civilians make derogatory remarks on the General's whole conduct in the premises. M. Floquet had the choice of weapons, and as he had been practicing sword exercise for some time, he chose the sword. At the duel he was cool, while the General was excited.

THE Methodist Conference of New York has been less stringent than former conferences in its catalogue of sins. We used to hear much of the sin of using tobacco in any form, a practice which was considered about as bad as the use of intoxicating drinks, but the late General Conference refused to put this habit on the list of demoralizing acts, and the Methodist Minister will now be allowed to smoke his cigar or pipe in peace.

THE movement for the disestablish- ment of the Church of Scotland is grow- ing stronger every year. In 1886 the vote for disestablishment in the House of Commons was 125 and against it there were 237, being a majority of 112. A motion in favor of disestablishment was made recently in the House, and was supported by 208 votes, the majority against it being only fifty-two. At this rate it seems highly probable that before long a motion for disestablishment will be carried.

THE Rt. Rev. Bishop Lefschce, of Three Rivers, writes a letter to the Superior of the Jesuits, contradicting the story that he had suspended one of the Fathers for endeavoring to influence a dying per- son to leave his property to the society. Bishop Lefschce says: "This stupid attack of the enemies of the Church on your fathers is for me new proof of the good done by your illustrious society, and will but increase the esteem I have always had for it."

THE Pan-Anglican Council, in session at Lambeth, London, is composed of 110 Bishops. The English Bishops appear in purple court dress, the Americans in ordinary garb. The Mayor of London, who, though styled a Catholic, is a Free- mason, welcomed the 92nd Archbishop of Canterbury and the 108th Bishop of London." This faction, connecting the Anglican Church with the Pre-Reformation Catholic Church, was of course intended to flatter the law-created Bishops as suc- cessors of Sts. Augustine, Anselm, etc. But, persistent as the Anglican clergy are in claiming that their Bishops are the lawful successors of the long line of Catholic Bishops from St. Augustine down to the days of Henry VIII., the claim is justly ridiculed by a discerning public.

MANY miraculous cures are reported to have taken place lately at the shrine of St. Anne of Beaupre, amongst others a girl named Nellie McCarthy, who left Montreal with a pilgrimage from St. Ann's parish on the 7th inst., and re- turned on the 9th perfectly cured of a hip disease of four or five years' stand- ing. Her mother, a widow living on Murray street, Montreal, accompanied her, and all are much rejoiced at the cure. About 400 persons altogether made the pilgrimage. The girl is about twelve years of age.

HALF BREEDS of the North West have written to Gabriel Dumont, acknowl- edging him as their chief, and requesting him to ask of the Federal Government a redress of the grievances under which they are still laboring. They are thank- ful for the amnesty granted them, but they declare that deprived as they are still of their property, if they were strong enough they would insist on their rights as they did before the last rebellion. They ask Mr. Dumont to urge their rights upon the Government, and promise to stand by him even to the last drop of their blood.

DEATH OF REV. FATHER EUGENE FUNCKEN, GEN. COUNS., C. R., ETC.

The parish of St. Agatha and the neigh- boring districts of the diocese of Hamilton generally were filled with sadness at the unexpected report that the good and pious Father Eugene was dead.

If the priest is called to go like Jesus and to teach, to lead and to sanctify, he is by offering the holy sacrifice or by dis- pensing the holy sacraments, and to go through life doing good to mankind, then this man has followed his vocation and many, very many, will remember their faithful shepherd in their life's pilgrimage and especially at the hour of their death. He was born at Waukegan, Kneish Prussia, November 25th, 1831. At the age of four years he addressed the Duke of Splegel, Government School Inspector, when visiting his father's school with verses composed by the little boy himself. His good parents, together with several learned priests, gave him an early and solid educa- tion. In his sixteenth year he entered the College at Cologne, and, although living in the midst of modern paganism, he pre- served a childlike faith and had it con- firmed by the teachings of such masters as Vosen and Schluunks. He also formed a life-long attachment to his professor of history, Dr. Cechtering. Such excellent men at Kaldenkirchen as Dr. Strecker completed his preliminary education.

When twenty years of age he stood at the deathbed of his mother, whose favorite he had always been, on account of his deep piety and kindness of heart, and helped her to a truly Christian death—just as the kind hearted and devout Father Kloefer assisted him at his last hour. Thus God repays whatever we do for our parents.

Dr. John Georg von Moller, Bishop of Munster, sent him to the German college at Rome in 1851, where he soon made the acquaintance of the Resurrectionist Fathers, whose house St. Claudio was at

that time the rendezvous of such great Catholic men as Montellmeyer, Louis Ventilo, P. V. Mura, Dr. Raulin, Gioberti, Achermann, Dr. Merode, Piotrowski, Czarnowski, Zourecki, Don Pitta and a host of others. He was received into the Congregation by the Rev. Fathers Jerome Kusiowicz and Peter Smanenka. The latter used to say, "Of all my disciples my good Eugene understood me best." In his theological course he attended the lectures of Fathers Perrone, Passaglia, Ballerini, and Patrizi. Having made his vows as member of the Congregation of the Resurrection in 1853, he was or- dained priest by His Eminence Cardinal Patrizi in the church of the Lateran, and was sent to Canada at the request of Bishop Charbonel, of Toronto. Here it was then in Canada the old settlers know well enough. Much was to be done, much to be reformed under his direction. The mission in this neighborhood were de- veloped by degrees; assistants arrived, churches and chapels were built and de- corated, the holy days were sanctified, sacred relics exhibited for veneration, the blessings of holy Church were given to many a house and heart, and soon the pretty little chapel of St. Agatha became a well-known shrine visited by many a devout pilgrim.

The sad fate of forlorn children soon aroused his compassion; and with the help of a few devout virgins he opened an asylum for them in an old log cabin. Protestants and Catholics have since lived with each other in building and main- taining a large, comfortable home, which now harbors from forty to fifty orphans, under the direction of the devoted Sisters of Notre Dame.

In the year 1864 Father Eugene's brother, Dr. Louis Funcken, came over and began the College of St. Jerome, first in a log house of St. Agatha and afterwards in Berlin. When the Rev. Dr. Funcken asked his superior for men and money to begin his college, he was told by them to go and to trust rather, who would provide the means. And so he did. Father Louis Funcken still expresses himself in his dramatic manner thus: "Without Father Eugene we would not have accom- plished a title; he has money, sound advice, and leaves us the honor."

Not the diocese of Hamilton alone, but many dioceses of Canada and the United States, owe this institution a large num- ber of pious and zealous priests. As pastor Father Eugene has accom- plished a great deal. He was a most elo- quent and deep pulpit orator, and was in- ducible in the confessional. He has dried many a tear, raised up many who were downcast and brought blessing into many families. "God bless him," says a multitude of people.

Profoundly Catholic through deep con- viction, he was yet kind and tolerant towards Protestants. "He who preaches love," he used to say with St. Francis de Sales, "sometimes controversy enough extends over the whole earth," said he, with Augustine, "for the members of Christ are scattered over the whole world." By means of his spiritual poetry he exercised a benign influence far beyond his immediate sphere of labor, and many a sad heart drew consolation and joy from his devout songs. His "Immaculate" a series of Eucharistic poems, is a master- piece of poetry, and may be soon published in one volume.

Towards the members of his Congrega- tion he was kindness personified and he was endowed with a large share of spiritual wisdom and discernment, so that Father Louis used to say: "The man has saved us from many a foolish step."

In 1862 he received from the Propa- ganda of Rome the title of a Vicar Apo- stolic; in 1861 he was appointed Pro- vincial of his order in America, and in 1879 Bishop Crimmon appointed him a member of the Diocesan Council and Vicar General. He celebrated the 25th anniversary of his ordination to the priesthood on the 10th of the year 1882; was appointed member of the General Council of his Congregation in 1887. He died of apoplexy July 18th, 1888. He retained his consciousness almost to the end. Although suffering very much, he never complained. When Father Louis administered Extreme Unction and expressed his sympathy in his sufferings, he said: "O! what does it amount to anyway! The martyrs surely had to suffer other tortures." And so he breathed his last, at peace with God and man in the presence of his brother, Dr. L. Funcken, Father Wm. Kloefer, Rev. Dr. Elens and Forster and a few orphans. May he rest in peace.

THE FORGED LETTERS.

From United Ireland, July 7th.

The forger (the London Times) has already covered itself with ridicule and loathing. It has in effect admitted that its foul libel on Mr. Parnell was a clumsy forgery, and it has heaped infamy on infamy by the production of a still more clumsy and more revolting forgery. The calm disdain with which the Irish leader refused to dirty his hands with the audacious libellers has been admirably vindicated by the event. When the fac simile of the forged letter was pro- duced, with the bad imitation of Mr. Parnell's signature, we were told that Mr. Parnell had but to take up the challenge, and startling and conclusive proof of its genuineness would be produced. The forger has confessed that it has no proof. No explanation of when or how the letters were written or when or how they fell into their possession has been offered. It does no more than it did before—it thro- ws down the clumsy and repudiated forgeries and calls upon the jury and the public to take them upon trust. That sense of fair play which, latent or apparent, is present in the English character, will revolt against the cowardly doctrine. To do the Attorney General justice, he seemed more than half ashamed of his degrading task, and wisely devoted the greater part of his speech to showing that the libels, false and foul as they might be, had no application to Mr. O'Donnell, whom he described as a charlatan politician, whom vanity and self- feeling to his former colleagues had tempt- ed to these proceedings, when his former col- leagues could be attacked without any opportunity of defence. The Lord Chief Justice has declared the action has been framed in the manner most favourable to the Times. All the same, the forger's defence and justification collapses almost before it has begun.





