

It appears in our issue of Saturday that the office report, without delay any change of address giving both old and new.  
Communications solicited from all Catholics, accompanied in every instance by the name of the author. Names of contributors withheld if desired.  
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**MAKES LITTLE DIFFERENCE**

In the present temper of the American people it is idle to hope that they would, within the next twenty years, realize the necessity of religious education to a sufficient extent to favor any arrangement whereby parents might secure it for their children without being doubly taxed for the same. The recommendation, therefore, of an amendment by the Constitutional Convention's committee on education will not startle those who do believe that no education is perfect which does not develop all the faculties of the mind, which does not draw out all the beauties of the soul, and prove the truth of the claim that man in his soul is like unto God. The amendment which the committee has recommended, reads:

"Neither the State nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit other to be used, directly or indirectly, in aid or maintenance of schools or institutions of learning, wholly or partly under the direction or control of any religious denomination, or in which any denominational tenet or doctrine is taught."

Time will bring the people to a sense of the huge blunder they commit when they bestow all their favor upon a system of education which gluts the mind and starves the soul; which gives men the power to do mischief, yet trains not the conscience to resist mischievous impulses. God grant that the happening of some great catastrophe may not be necessary to make them see their blunder. Yet in the light of events not yet a month past, who dares to say that even the destruction of our country may not be brought about by the lack of a religious spirit among greedy capitalists, on the one side, and desperate workmen, led astray by anarchist-infidels on the other. At no time in our history has the value of sound religious instruction been shown as during the troubles which are now gathering around us; but, it is evident from the favor with which such measures as the above are received, that only a limited few outside of the members of the Catholic Church can appreciate the value of such instruction.

**WHAT WILL BE DONE WITH THE MEN?**

Our Catholic contemporaries are still discussing Miss Elder's sensational paper: "Wanted; Eligible Catholic Young Men"—in which she asserts that the average young Catholic man is not sufficiently refined, nor sufficiently pious, nor sufficiently learned to make a suitable husband for the Catholic young woman of to-day. In all the comments we have noticed, we fail to observe a suggestion as to what should be done for these same young men, since they must not aspire to the hand of the educated and refined Catholic maiden. The inferiority of the former seems to be a settled fact in Miss Elder's mind, and she clearly deems them unfit to become the husbands of the latter. Would she, then, have them outside the Church?

Surely no. Would she have them all become monks and for the remainder of their lives do penance for the unworthiness of which she accuses them? Would she have them remain bachelors or would she advise them to seek wives as destitute of refinement, education and piety as themselves?

Having pointed out the dearth of eligible Catholic young men, Miss Elder should now tell us what should be done with the thousands of ineligible ones. It is really as serious a problem as the one she propounds. Her paper shows countless beautiful, refined and religious young Catholic women gliding into old maidenhood or contracting mixed marriages, because they cannot find suitable Catholic husbands. It must be equally true that there are countless poorly educated, unrefined Catholic young men unable to find Catholic wives.

After reading Miss Elder's paper, the thought may come to some that since the Blessed Mother of God was content to accept a poor carpenter as a husband, the young Catholic woman of to-day, educated, refined and devout though she be, might dare to go through life with one of those ineligible young men, after all.

**THE SAME MOTIVES**

It is said that the Wilson bill could not pass the Senate, so it came from the house, because nearly every Democratic Senator insisted that the products of his State should not be put upon the free list or admitted at a low rate of duty. Each threatened to "hold up" the bill unless his constituents were assured of good remuneration for the products of their labor and investments. Each threatened to defeat the bill—regardless of the effect such action would have upon the country in general—unless his locality was taken care of.

In Chicago, Debs and his associates are in jail for actions committed from motives similar to those which actuated the Senators in their conspiracy. Let justice be done to all. If Debs must be sent to jail for threatening to paralyze the business of railway companies if the men's demand for higher pay were not granted, why not lock up the Senators who threaten to defeat the tariff bill, paralyze the business of the entire country, unless their own constituents are protected? Debs tried to obtain higher prices for the labor of his constituents. The Senators try to do the same thing, though the whole country suffers from their efforts.

**WOULDN'T STEAL CHURCHES**

Blackmore, author of that quaint old romance, "Lorna Doone," gives many a sly whack at the English Protestantism of the 17th century. In one place the hero of Lorna Doone is made to say:

"And another difficulty was, that as we had all been Protestants from the time of Queen Elizabeth, the maiden must be converted first, and taught to hate all Papists. Now Lorna had not the smallest idea of being converted."

With this I was tolerably content, not seeing so very much difference between a creed and a credo, and believing God to be our Father in Latin as well as English. Moreover, my darling knew but little of the Popish ways—whether excellent or otherwise—inasmuch as the Doones, though they stole their houses, or at least the joiner's work, had never been tempted enough by the devil to steal either church or chapel.

The Doones were outlaws and robbers; but, unlike the "Reformers" who stole church and chapel from their Catholic neighbors, "they had never been tempted enough by the devil, etc." There were depths of villainy to which they would not descend.

The able contribution of Mr. E. J. Sullivan is concluded in this issue. We have no doubt that it has been read with interest, by our readers, particularly by those who came—or whose fathers came—from the land in whose behalf Mr. Sullivan appeals so earnestly and so well. May the hopes which our gifted contributor expresses be fully realized in the near future.

Bravo! Senator Hill.

**A PLEA FOR AN IRISH LEGISLATURE**

From three Standpoints—Sentimental, Social, and Commercial.  
By E. J. Sullivan, Rochester, N. Y.

(CONTINUED)  
Now, I have selected the education question as being among the most prominent of their social evils, in order to prove that they can never hope to see the Parliament of England pay any due attention to their wants and grievances, and that the only way in which the social life of the Irish people can be purified and exalted is through the exertions of a native Parliament which would apply itself to satisfying the wants and wishes of the people. And one of the first duties of such an assembly would be to afford increased facilities to all classes for education, and that education should be of a twofold character. The importance of technical education is making itself manifest day after day. It is, indeed, most important that, with a system of mental advancement, some useful instruction of a technical character should be combined.

Now, in examining the question from a commercial or trade point of view, I think it will not require any lengthened argument to prove that, year after year, the trade of Ireland is decaying. The never ending reports of continued depression are but sadly eloquent proof of that. You can also supply yourself with indisputable evidence of that fact if you will visit the emigrant ship, and there you will find that it is not the old or infirm who are emigrating, but the young, strong, and healthy—the bone and sinew of the land who have to seek in another clime what is denied them at home. Again, take up the census returns for the last 40 years, and you will discover the astounding fact of a decrease of 50 per cent in the population of the country. What has been the cause of it all? Was it through any fault of the people themselves, through laziness, or want of thrift, or want of genius? To say so would be to libel the Irish race, for in other countries they have distinguished themselves in every walk of life; they have been always found in the front rank of soldiers, statesmen, merchants, and mechanics. Then whence comes it that this country is sunk in such misery and poverty? It springs from that system of government which set itself to paralyze and ruin their trade. We require no historical proof of that, although plenty of it could be forthcoming. Suffice to say that since the reign of Queen Victoria, a little over a half a century,

1,500,000 died of famine.  
3,668,000 persons were evicted.  
4,200,000 persons were expropriated.  
57,000 persons died of ship fever.  
3,000 persons were imprisoned.

Under the various coercion acts. Because to use Mr. Gladstone's words, "They were rightly struggling to be free."  
300 persons were shot down in suppressing public meetings.

53 coercion acts were passed in that period. 95 persons were executed for resisting tyranny. 270 persons died in English dungeons. 12 newspapers were suppressed. This is only a partial record of English misgovernment. We are also furnished with sufficient evidence of it from the published statements of English Ministers, whose principal reason for not granting them the right to make their own laws, is that by so doing a stop would be put to the wholesale monopoly by English trade, and an effort be made to protect and revive the fast sinking industries of the land. Now, this disastrous monopoly, encouraged and fostered as it is by alien rule, will inevitably stamp out the few remaining industries of the country if some protection is not afforded, and nothing would be capable of affording that protection, and encouragement to their trade but a native Parliament. That would be one of the greatest responsibilities which would rest on a home government. The Irish people want a parliament of the people and by the people. Such a parliament as that of 1782, popularly known as Grattan's. Not such a one as that which existed for three hundred years prior to that time, and which only simply carried into execution the mandates of English Ministers. It must be a Parliament, free and unfettered in its exercise and power to deal with the problems—social, moral, and political—which effect that nation. And to the building up of such a noble institution should every true son of Ireland untiringly devote himself. The union of all the classes of Irishmen for such a grand object has been rendered very difficult in the past owing to disunion created by English Governments and the West Britons, whose power in that country depends upon the division of that people. Religious feuds and sectarian difference were propagated and encouraged by them in order to effect that object. But, now that their insidious attempts in that direction are not succeeding to anything like the extent of former

times, owing to the fact that the people of the North have had their eyes opened to their real intentions, they cry out in a loud and earnest voice to the North to join with them in putting down the cry of Home Rule, on the ground that if it were granted they could expect no justice or fair play from the Catholics, who would be in a majority. I do not think it possible that in this enlightened and advanced age the men of the North will bear to such insidious counsel. Ought they not to be convinced from the past history of landlordism that such a cry is only the outcome of hard-pressed and perverted ingenuity? Can't they see that it is a last desperate effort of the landlords to retain some of the ill-gotten wealth, the result of hard toil of their oppressed and rack-rented tenants, and some share of those hateful privileges which were used in the impoverishment and destitution of the country? And the landlords know very well that under a native Parliament their power and their privileges would be swept away. Surely it can't be possible that the intelligent men of the North will be gulled by such a patent imposition. Can't they convince themselves from Irish history that whenever the Catholics were in power they did not descend to the persecution of their Protestant fellow-countrymen. Take for example the short Irish Parliament of James II, which was solely composed, I might say, of Catholics, and from whom reprisals might be expected, after being so long hunted and persecuted in such a diabolical manner. They, instead, return good for evil, and set themselves to a fair adjustment of the laws on the principles of justice and equity. And is not the tolerance and singleminded patriotism of Catholics exemplified in a striking manner by the love and reverence which they have always professed towards these great Protestant patriots, whose lives were devoted in various ways to striving to lift their country from her misery and degradation? What are the names most revered and honored by every Catholic who possesses a spark of national sentiment? Are they not the names of Grattan, Tone, Emmet, Fitzgerald, Orr, Davis, Mitchell, Swift, Lucas, Butt, and C. S. Parnell? It is not for any particular creed they are struggling. It is for their homes and country, and they need their arms to every Irishman who is willing to join them. Let the men of the North but join hands with them now, and they will bury for ever the memory of those wretched feuds and squabbles which were a blot upon their civilization, and a disgrace to their country. With all their faults we cannot doubt but that even the Orangemen love their country, and take a pride in her glorious traditions and but for the cupidity of the landlord and ascendancy class would most probably have long ago fallen into line with this great national advance. Even yet it is not too late for them to shake off those degrading influences which have in the past made them the enemies instead of the friends of their country. Let them but throw in their lot with them and help to forward this great cause, which is theirs as well as ours, and the blending of the Orange and Green would prove to the civilized world that Irishmen were at least truly united from the centre to the sea. If they remain aloof, or become actively hostile, they cannot, to any appreciable extent, effect the issue, and they will only in the end have the cold consolation of not participating in the glorious work of restoring to their country the recognized privileges of a free nation. English statesmen are very fond of assuming their incapacity to govern themselves; but let us remind them that, except when English intrigue and bribery degraded and debased the Irish Parliament, their country's Legislative assembly was the recognized model for civilized Governments to follow. We challenge the English Parliament to show that they ever produced as eminent a body of statesmen, brilliant orators, and refined gentlemen as those who composed the Irish Parliament of '82, which was really an independent Irish Parliament, and in no way subservient to that of England. Such a contention is simply absurd and preposterous; and if they can't offer some more tangible reason for denying them the rights of self-government, so long shall they be a thorn in their side, and a nightmare to disturb their guilty slumbers. Real peace they shall never give them until they restore to that right of which they were foolishly plundered 94 years ago. They may talk of Local Government schemes and County Boards, but they shall not be satisfied with such paltry measure. They demand sole and complete control over their own affairs.

The Irish people are not dead yet. Like that faith to which they have clung through ages of persecution and martyrdom it may be said of them that though "oft doomed to death" they are "fated not to die."

**THE GOSPELS.**

GOSPEL: St. Mark vii. 31:21—At that time: "Jesus going out of the coasts of Tyre He came by Sidon to the Sea of Galilee through the midst of the coast of Decapolis. And they bring to Him one deaf and dumb; and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue. And looking up to heaven He groined, and said: Ephpheta, which is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them the more a great deal would they publish it. And somewhat the more did they wonder, saying: He hath done all things well. He hath made the deaf to hear and the dumb to speak."

The deaf and dumb man is said to represent the human race, which, because of sin of our first parents, heard not the voice of salvation, and was unable to pronounce the words that would redound to the glory of God and save souls. When Jesus, before curing this man, raised His eyes to heaven and groined, He showed His great compassion for mankind, which had become deaf and dumb as far as God was concerned and through its own fault.

Weekly Church Calendar.  
SUN. JULY 29—Eleventh Sunday after Pentecost. Epist. 1 Cor. xv. 1-10. Gosp. Matt. vii. 31-37.  
MON. 30—St. Abdon and Sennen, Martyrs.  
TUES. 31—St. Alexis, Confessor.  
WED. AUG. 1—St. Peter's chains. The Machabees, Martyrs.  
THUR. 2—St. Alphonsus Liguri, Bishop Confessor, and Doctor of the Church. St. Stephen, Pope and Martyr.  
FRI. 3—Fasting of the body of St. Stephen, First Martyr.  
SAT. 4—St. Dominik, Confessor.

Eucharistic Convention.  
On August 7 and 8, this year, there will be a Notre Dame University, Notre Dame, Indiana, the first Eucharistic Convention arranged by the Priests' Eucharistic League. The League or Association, founded by the Rev. P. Eymard, numbers over 29,000 members who belong exclusively to the clergy.  
A Eucharist Convention was planned already for the year 1893; circumstances did not permit the plan to be carried out until this year. The Rt. Bishop Maes, of Covington, controls all preparations as regards the convention. Any suggestion in this affair may be forwarded to the Rt. Rev. Bishop, 1140 Madison Avenue, Covington, Ky.

The Catholic Total Abstinence Union of America will hold its twenty-fourth annual convention at St. Paul, Minn., August 1st, 2d, and 3d.  
The sorrowful manner with which the people of St. Mary's heard the rumor, (happily unfounded,) of Father O'Hanlon's removal to another parish, proves the esteem in which he is held. If ever a priest possesses the love of the people among whom he labors, that one is the assistant pastor of St. Mary's.  
Acknowledges It.  
Syracuse Sun.  
We fully realize with the Rochester Journal that the Sun's "rays missed them." Stand in their way and you shall feel them.  
Don't fail to call at Byrne's, 408 State street, if you can wear 3 L or 4 B or C width. The special sale of samples is on, and you can buy two pairs of ultra fine shoes for the price of one. BYRNE, 408 State street.  
Victory is with them. Already it

is with them. Other nations have bowed to the yoke of conquest, and been wiped out from history. Other people have given up the faith of their fathers at the bidding of the world. Other races have sold the glories of their past and the hopes of their future for a mess of pottage; as if there was nothing nobler in man's destiny than to feed and sleep, and die. But Ireland, after centuries of suffering and sacrifice, such as they have tried, no other nation in the world, has successfully, proudly, gloriously, defended and retained her life, her faith, her nationality. Well may her children, proclaiming aloud that "there is a God in Israel," look forward to a serene and happy future beyond the tearful clouds of this troubled present. Assuredly a people who have survived so much, resisted so much, and retained so much, are destined to receive the rich reward of such devotion, such constancy, and such heroism. I feel I cannot more appropriately conclude this paper than to recall the words of Moore:  
"The nations have fallen, and tho' still are young,  
Their sun is but rising, when others are set,  
And tho' slavery's cloud o'er thy morning hath hung,  
The full noon of freedom shall beam round thee yet."  
"Enn. Oh Erin, tho' long in the shade,  
Thy star will shine out, when the proud east shall fade."  
(THE END.)

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