

on the Ponsonby estate, he threw up his post and declared that he would go into the workhouse with his children rather than disgrace himself by doing dirty work for the land thieves. We are glad to learn that the Ponsonby tenants are resolved that Wallace and his family shall not starve.

It is now an open secret that Mr. Ponsonby bitterly complains of the ill-treatment he is receiving from the Land Corporation. Mr. Smith-Barry and his *confreeres* have left him completely in the lurch. It is estimated that Mr. Ponsonby has lost £14,000 by his silly conduct. He sees his error, and it is said is inclined to come to terms with his tenants; but the Land Corporation have him in a tight place, and will not let their victim go so easily. There is a Coercion Act which is usually put in force against those who seek to induce or compel a man not to do what he has a legal right to do, but this piece of legislation was never intended for such magnates as those of the Land Corporation, less there might be some escape for Mr. Ponsonby.

The trial of the Belfast swindlers in Wicklow has terminated. Its result is a shocking scandal. The culprits were duly found guilty—there was no other conclusion possible—but in awarding the punishment for their wholesale fraud and robbery the judge capped all his previous performances as a cynically partial magistrate. Sentences of six months and nine months' imprisonment only were imposed, while one of them who had turned Queen's evidence—the greatest rogue perhaps of the lot—Mr. Chesnutte Smyth—is freed from the prosecution which had been instituted against him and allowed out, without condition or fetter, to utilise his wits again upon a gullible public. The scandal is too much even for those who hitherto have regarded Judge O'Brien as a splendid pillar of the State. His judgment is denounced in scathing terms by the *Daily Express*, as offering a premium on fraud and swindling, and as nothing more or less than a judicial farce.

It would be hard to parallel for pitiful vindictiveness the action of the "loyalists" of the Dublin Church Synod in ousting Professor Galbraith from the position of secretary, which he had filled for so many years. Talk of boycotting! Talk of cruelty! We defy anyone to produce a specimen of ill-conditioned rancour to match this achievement of these high-placed Christian men. Whatever may be alleged about the sins of our ignorant countrymen defending themselves how they can against oppression, the indescribable meanness and ingratitude of such a transaction as this have never been laid to their charge. The Rev. Mr. Galbraith has for fourteen years given his services as secretary to the Dublin Church Synod, and discharged the duties of the office with that dignity and strictness which endear him even to opponents. But the exemplars of Christian charity who lay down the law of the Protestant Church every year in the Dublin Synod resolved to make a victim of the Rev. Mr. Galbraith for his political opinions. Nationalists are sometimes abused for bringing politics into municipal corporations and Poor-law boards. The spleen of Coercionist divines is such that it impels them even to bring politics into a church synod. Not even the rebuke of Archbishop Plunket shamed them from their disgraceful purpose. Mr. Galbraith sat in the secretary's seat. The business of the Synod was about to begin, when Canon Marable, holy man, rose up and sprung a resolution appointing another clergyman secretary. Dr. Stubbs at once proposed an amendment retaining Mr. Galbraith, which the Archdeacon of Dublin seconded, and the Archbishop voted for. But the Pharisees and Coercionists were too strong to be thus balked of their vengeance. They carried the day and Mr. Galbraith, full of pathetic dignity under the insult, rose from the secretary's seat, which he had occupied for fourteen years, and took his place in the body of the hall. The Archbishop did his best to mark his sense of this shameful incident, but the disgrace to the Church Synod will not easily be wiped away, and if the Home Rule propagandists in England don't make excellent use of it we shall be very much mistaken. We wonder if Canon Marable's congregation won't remember it to him the next time he preaches on Christian charity.

The annual meeting of the Protestant Home Rule Association on Thursday, October 25, was the most successful held yet, and nothing could have been more enthusiastic and imposing than the public meeting afterwards in the Ancient Concert Rooms. There was a splendid platform of distinguished Protestant Nationalists, over whom presided with his accustomed spirit, geniality, and dignity, the noble old veteran, Professor Galbraith, whom the Coercionists of the Dublin Protestant Synod have just been making dearer than ever to the National heart by their miserable boycotting. Mr. srs. Pierce Mahony, Dixon, Plunkerton, and Swift M'Neill, furnished a contingent from the Protestants of the Irish Parliamentary Party. Mr. Pictou, M.P., who, with Mr. Stephenson, M.P., has been down on the Glensharold estate committing the same contempt of Judge Boyd as Mr. Mahony, was a good representative of English Liberalism. Of course, the indefatigable and devoted secretary of the Association, Mr. Oldham, to whom a lion's share of the credit for the day's success was due, was to the fore. If there was one thing wanting to complete a demonstration unique and inspiring in every respect, it was supplied when these Protestant Home Rulers, concluded their meeting by chanting in a mighty chorus, "God save Ireland." Could there be a more striking sign of the way a noble patriotism draws and fuses together the divided elements of a nation in a common sympathy than this?

It would be impossible to appreciate too warmly the services done by this invaluable arm of our National forces. The members of the Protestant Home Rule Association have to endure and sacrifice many things in daring to declare let alone to act upon their National sympathies—of which the expulsion of Professor Galbraith from the Secretaryship of the Dublin Synod comes to their Catholic fellow-countrymen as a timely reminder. They have to put up with the sneers, the social ostracism, the boycotting of their own class, often of their own families—things not easy to bear as human nature goes. As with all our people the service of the cause is with them no path of roses. It is therefore an omen of brightest promise to see this association not only striving on, but increasing in strength, numbers, and efficiency at every meeting. It is even opening new fields of work. The Association is now about publishing a series of leaflets addressed to their fellow-Protestants of the North, reminding them of

the fact, on which Mr. Gladstone in his letter laid stress, that their forefathers were the most strenuous of Nationalists in another crisis in their country's history, and appealing to them to lay aside the spirit of bigotry and make common cause with their countrymen. This is a far more favourable time for such an appeal than when John Mitchel addressed the Northern Protestants to a similar purpose in what was perhaps the most powerful series of articles that issued from his pen.

## DECREES OF THE SYNOD OF SYDNEY.

(Concluded.)

### ON UNIFORMITY OF DISCIPLINE.

173. THE following decrees are published by the Fathers of the Plenary Council, who were unanimously of opinion that the interests of religion would be greatly advanced, if, as far as possible, uniform discipline should prevail throughout the entire Australasian Church. Pastors are to see that all ecclesiastical buildings belonging to their missions, namely, churches, schools, convents, and the like, be insured against fire in some insurance company approved by the Bishop in writing. If the buildings are parish property, the insurance policy is to be met by parish collections.

174. As it is very desirable that the devotion of the Forty Hours should spread in this country, and as the people without great inconvenience cannot assemble in the churches at night, we will petition the Holy See to graciously extend the usual indulgences, although from necessity the exposition would be interrupted during the night (a privilege already enjoyed by some dioceses in Ireland and in the United States); moreover, that during exposition, and failing the usual number of priests, Mass, in which incense could be used, might be sung without the assistance of deacon or sub-deacon.

175. We decree that in future, where circumstances permit, marriages be celebrated in accordance with the law of the Church in the morning, and the nuptial blessing, as found in the Roman Missal and Ritual, be given within the Mass.

176. If after a mixed marriage the non-Catholic party be converted to the faith, there is nothing to prevent the priest from giving the nuptial blessing, should the parties so desire.

177. When the bride and bridegroom belong to different districts, a laudable custom prevails in this country of celebrating the marriage in the district where the bride resides. However, in this case the bridegroom must bring a letter from his pastor testifying that he is free to contract marriage.

178. Should persons present themselves before a priest of another district for the purpose of getting married, we prohibit such priest from assisting at the marriage without having first obtained the leave of the lawful pastor, unless there might be danger in delay.

182. The Fathers decree that, as soon as possible, the same catechism be taught in all the dioceses of Australasia, and that meanwhile the catechism may be used which was lately recommended by the Irish bishops for the whole Church of Ireland.

183. Since it is very much to be desired that the same Ordo for reciting the Divine Office should be followed by all secular priests throughout the entire Australasian Church, the bishops assembled in Plenary Council have agreed to adopt in their respective dioceses, the Catholic Directory published by the authority of his Eminence the Cardinal Archbishop of Sydney, privileges peculiar to each diocese remaining intact. They consider the Holy See should be requested to extend the feasts of the principal Irish and English saints to the Australasian Church. These feasts are:—

St. Fursey, Abb.; St. Fintan, Abb.; St. Cataldus, Bhp.; St. Frigidian Bhp.; St. Rupert, Bhp.; St. Comgal, Ab.; St. Dymna, Virgin and Martyr; St. Columba, Ab.; St. Rumold, Mart.; St. Kilian, Mart.; St. Fiacre, Confess.; St. Canice, Ab.; St. Gall, Ab.; St. Fridolinus, Ab.; St. Malachy, Bhp.; St. Livinus, Mart.; St. Lawrence O'foole, Bhp.; St. Columbanus, Ab.; St. Virgilius, Bhp.; St. Brendan, Abb.; St. Bridgid, Virgin.; St. Ita, Virgin.

Moreover, they consider the Holy Father should be petitioned to raise the Feast of St. Patrick, Apostle of Ireland, to a double of the first class for the whole Australasian Church. They ordain that this feast be celebrated with special honour and devotion.

184. Availing of this opportunity we determine to petition the Holy See to enrol on the Calendar of the Saints the Irish Martyrs who shed a lustre on their faith and country.

185. The Fathers of the Plenary Council unanimously agreed that if the beautiful devotion of the Forty Hours could be celebrated in some place throughout all Australasia every day during the course of the year, the interests of religion would be greatly promoted. For this purpose they also agree that to each diocese a certain number of churches should be assigned, in which the Forty Hours' devotion might be celebrated on fixed dates.

186. It is earnestly to be desired that missions be frequently preached, as the faithful derive great spiritual profit from them; and every year before the Paschal time terminates, let the priest in charge of a district not fail to call in the assistance of a priest from another district to hear the confessions of his people.

187. Priests are prohibited from introducing anything new, or using the vernacular tongue in the celebration of Mass or in other Liturgical functions.

188. It is an established custom in this country at the beginning of Mass, to read the Acts of Faith, Hope, and Charity, and the prayer before Mass. We consider these prayers most suitable to dispose the faithful to assist at the holy sacrifice of the Mass with proper devotion and reverence. But, we decree that the form to be used in reciting these prayers is the one found in the approved catechism.

189. These prayers are recited by the priest before the Parochial Mass on all Sundays and Holy Days of Obligation.