

Some cases have recently occurred which show that by the provision of the Alien Contract Labour Law the employment in the States of a foreign clergyman coming under contract is forbidden. This is rather a serious consideration, more especially as it might perhaps have a bearing on such appointments as, for example, those of the Professors of the Catholic University. The cases referred to, however, are said to have been the outcome of an attempt, on the part of interested people, to bring the law into disfavour with the public, so as to obtain its repeal. Such extremes, it is claimed, were never contemplated by those who framed the law for the necessary protection of the labour interests. Amendment but not repeal is what seems called for.

A shocking accident is reported from Wilkesbarre, Pennsylvania, by which eight coal-miners have lost their lives. Owing to the carelessness of a lad in carrying an open light, an explosion of gas set fire to the mine near its mouth, shutting in the men at work, behind an impassable barrier of flames. The lad who did the mischief expiated his carelessness bravely, running in through the rising fire to give the men warning, and himself perishing with them. Every effort at rescue, attended by heroic devotion, was made, but without success. Most of the victims, if not all of them, were Catholics, and on the abandonment of hope a Mass of *Requiem* was celebrated in one of the churches for the repose of their souls. In the presence of a great crowd of miners deeply affected by the catastrophe, the ceremonies of the Church were solemnly carried out.

BEATIFICATION OF A MARTYR.

(*Lyttelton Times*, April 30.)

THE anniversary of the martyrdom of the Ven. Peter Louis Marie Chanel, who suffered death at the hands of the natives of the Island of Futuna, in Oceania, on April 28, 1841, was celebrated at the pro-Cathedral, Barbadoes street, by a solemn triduum, which began on Saturday and was concluded on Monday night, and consisted of special services of prayer. On Sunday solemn High Mass was sung by the Very Rev. Father Cummings, assisted by the Rev. Fathers Aubrey and Halbwachs acting as deacon and sub-deacon respectively. The music was of a special character, and consisted of Gounod's *Messe Solennelle*, the choir being augmented by several members of the Opera Company now in Christchurch. Mr. and Mrs Neilson and Messrs Behan and Briggs took the solos. In the evening Gounod's "Ave Maria," was given, Mrs Neilson singing the solo. After vespers, the Very Rev. Father Cummings delivered a panegyric on the subject of the martyrdom, giving a brief sketch of the life of the beatified, and eloquently pointing to the advances made by Christian missions during the past fifty years. He showed that the commencement of the present century was marked by wonderful geographical discoveries, which, being followed up by the introduction of religion, were second only to those made by Columbus and Cook. He traced the history of the missionary work in the South Sea Islands, where, in exploring, these devoted men found everywhere new beauties as they advanced. In fact, they presented before them an illustrated book which proved beyond a doubt the mercy and majesty of the Almighty. Only one voice was wanting to lead this universal concert; that want was due to the people being sunk in savagery and under tyranny of the worst sort. Through the efforts of these devoted servants of God they were able to bring in the gentle light of the Gospel of Christ, and, perilous though the work of evangelising these islands was, the Pope had sent trustworthy men to undertake it. On Christmas Eve Dr. Pompallier, with Father Chanel and other priests, set sail for the Antipodes, and began the grand work. Father Chanel arrived at Futuna in 1837. Contrary to all expectations, he was well received by the king, but as soon as the holy priest had learned the language of the country, he began forthwith to preach the doctrine of Christ, and soon succeeded in making many converts. The king, indignant at this successful conversion of his subjects, forbade any one of them to supply Father Chanel with food. Without being daunted, the holy priest cultivated a piece of ground for his own use, and, like the apostles of old, ate his bread at the sweat of his brow. At last the king, growing exasperated at the progress of the Christian religion, resolved to stop it in the bud and drown it in the blood of its first apostle. Satellites were despatched to Father Chanel's poor little hut, where they mutilated him horribly with their clubs and pierced him with a spear, splitting his skull in two with a hatchet. As Christ's blood had been shed for the salvation of the world, so the blood of martyrs became the seed of the gospel. He instanced the fact that the four men who had committed the murder were converted, and assisted in the erection of a church on the spot where Father Chanel was killed. Now the most flourishing Christianity exists there, owing to the great devotedness and holiness of the missionaries. He made a graphic reference to the recent Samoan trouble, where, though cannibalism and brutal atrocities had previously existed, the natives recently manifested true heroism and exemplified Christian virtues which put to shame many in older countries.

The triduum concluded on Monday with a solemn High Mass in the morning, celebrated by the Very Rev. Father Cummings, with the Rev. Fathers Le Menant des Chesnais and Aubrey, deacon and sub-deacon. The other clergy present were the Rev. Fathers Chervier, Goutenoir, Marnane, O'Donnell, Laverty, and Purton. Farmer's Mass was beautifully rendered by the choir, assisted by the same members of the Opera Company as before. In the evening solemn benediction of the Blessed Sacrament closed the triduum.

Says the *Providence Journal*:—"No one can look at any ordinary line regiment of the British Army at the present day without being struck by the boyish and physically weak appearance of the soldiers, who no longer represent the sturdy country labourers but are mainly the riffraff of town streets." Ireland has also ceased to be a recruiting ground for the British Army.

FATHER DAMIEN DEFENDED.

MR. JULIUS A. PALMER, jr., of Boston, deserves the thanks not only of all Catholics, but all who have at heart the honour of human nature, for his complete vindication of the character of Father Damien, so cruelly aspersed by the *Boston Congregationalist* in the *Boston Transcript* of March 1. His past residence and extensive acquaintance in Honolulu peculiarly qualified him for the task. He gives letters from Dr. Prince, A. Morrow, Father Damien's physician; the Bishop of Oloha, Father Damien's ecclesiastical superior; N. B., Emersou, president of the Honolulu Board of Health; Mr Damon, Minister of Finance at Hawaii, and the Hon. H. A. P. Carter, Hawaiian Minister to the U.S. Government, attesting and thus refuting the charges published by the *Congregationalist*, the martyr-priest's personal purity, his authorised mission, correct habits, and activity in sanitary reforms at Molokai. Indirectly, these letters prove the truth of Mr Palmer's hypothesis, that religious jealousy is at the bottom of the cowardly slanders. The Catholic missionaries have suffered overt or covert persecution at the hands of Protestantism in Hawaii ever since their advent thither as regular workers in 1827. Yet, strangely enough, Catholics preceded all others in preaching Christ, to the Hawaiians. In 1818, the chaplain of the French corvette converted and baptised two high officials of King Kamehameha II. Says Mr. Palmer, in conclusion:—"With seven generations of New England Puritan ancestry on the side of each of my parents, gladly, devoutly, and tearfully I would come as an humble brother in the faith of Father Damien to lay this tribute on the silent tomb of the martyr whose voice cannot be heard on earth, but whose works will never cease to follow him. To those who in the language of the creed still repeated each Sunday in the chancels of the English Church, "believe in the communion of saints," it is a holy thought that there is nothing which we might have done to make the martyred priest happier on earth, in the distant and isolated spot where he dwelt, which is forbidden to us to do in memory of him, and for his happiness in the mansions of the blessed to-day. It is in this spirit that I have tried to write of his virtue. It is not permitted to all to spring into the gap from whence falls the death-stricken soldier, but it is permitted to any comrade to resent the slanders of the cowardly calumniator who was silent until the noble warrior fell in defence of the cause to which his life and services had long been given."

AN ENGLISH "CONSTITUTIONAL" AGITATION.

(From the *Irish World*.)

IN view of the Forgeries Commission report, which dwells so much on "violence and intimidation" in connection with the Irish Land League, we print elsewhere a number of interesting facts showing how Englishmen, when they had serious reform work in hand, were not very nice as to their methods or very scrupulous in regard to "law and order." In giving those facts we by no means intend an endorsement of the facts set forth. Upon the "outrages" committed by those British agitators, many of them noble lords and members of Parliament, we pronounce no opinion or judgment whatever.

The facts speak for themselves. They prove that the Briton is a person who will not permit even the law of his own country to stand between him and what he conceives to be his right. In 1831 and 1832 he thought it was his right to have a reform of the franchise laws, and in the agitation to get it he adopted methods rougher than were ever dreamt of in Ireland in the pursuit of far more vital reforms. Before 1832 in England it was only comparatively rich people who could vote for members of Parliament. The great bulk of the nation was excluded from the franchise. Large and important manufacturing towns like Manchester had no representation in Parliament, while small "pocket boroughs" with but a few dozen voters had their member, who was, of course, invariably the lord of the manor or his son. It was to reform this system that the great agitation of '31 and '32 was organised and carried on. Among the "constitutional methods" the agitators adopted were burning towns, destroying lives, and refusing to pay the "King's taxes." Here is an enumeration from an English pen of some of the things they did:—

"They burned up a quarter of Bristol, 94 lives being lost and £500,000 worth of property being destroyed in that riot; they burned Nottingham Castle and various mansions in its neighbourhood; they wrecked a thousand houses in Edinburgh; they burned a vast number of hay and corn ricks through the country; they caused great riots over twenty cities and towns; they wrecked the house and assaulted the person of his Grace the Duke of Wellington; they beat H.R.H. the Duke of Cumberland in the public street; when Lord Londonderry, after voting in the House of Lords, was leaving that building they pelted him with stones, knocked him senseless to the earth, with cries of 'Murder him; cut his throat.'"

Further evidence is furnished by Miss Martineau, in her "History of England," of preparations throughout the country to "march on London" with armies of reformers to bring physical pressure to bear on Parliament. She says:—

"The political unions made known the number they could muster; the Chairman of Birmingham Union declared they could send forth two armies, each fully worth that which had won at Waterloo. On the coast of Sussex ten thousand men declared themselves ready at any moment. Northumberland was prepared in like manner. Yorkshire was awake. The nation was ready if London wanted."

The agitators had also in contemplation "a movement to refuse to pay the King's taxes if the said Bill (the Reform Bill) was rejected."

Such were among the doings of agitators in England half a century ago. And the *London Times* not only had no word of condemnation for the outrages or perpetrators of them, but it encouraged the movement as a right and proper one. The reform demanded was for the benefit of England, not Ireland. That made all the difference with the *Times*,