

THE CATHOLIC RECORD

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Catholic Record.

London, Sat., Oct. 15th, 1887.

THE MAIL DISCARDED.

The Mail has constituted itself the champion of the positions taken by the reverend firebrand of Montreal of whose letter we wrote in a former issue of the Record; and now he throws off the mask of liberality to Catholics which he formerly assumed. We have been accustomed to read in the columns of that journal such professions as this:

"The Mail has not sought to attack or suppress anybody's religion."

But now, professing to take up the cause of the English speaking Protestants of Quebec, and speaking for them we have the announcement:

"No unprejudiced person who examines, however superficially, her (the Catholic Church's) history here and elsewhere, can doubt that ever since Montcalm fell she has been slinging at a peaceful reconquest of the colony, that with this purpose in mind she is making Quebec, to use Mr. Gingras's words, as Catholic as the Treaty of 1763 will allow; and that this is the secret of the growing dissatisfaction in the English settlements which yet remain unobliterated."

At last the cat is let out of the bag! Catholicism is flourishing in Quebec. The priests are zealous, the people believe in and practice their religion, Protestantism, according to the Mail, cannot hold its own side by side with the Catholicity of the Province: it is acknowledged that the Church makes use of only peaceful methods, which she has the right to use, according to the Treaty by which Canada was ceded to England, but with all this "the English settlements" are dissatisfied!

We confess we do not believe the Mail; but if it be true, the sooner the grumblers move themselves away the better will it be for all concerned. We have said "we do not believe the Mail." We are quite aware that there are firebrands in every community; and that there are such living in the Quebec Province is evident from the blood-threatening letter of the Montreal "Protestant Minister" whose letter, now endorsed by the Mail, appeared in that journal on the 24th ult., but we do not believe that the Quebec Protestants to any considerable extent partake of the intolerant spirit exhibited by the Mail and its portage. It is well known that the sentiments which were enunciated by Mr. Weir a few weeks ago, in a letter to the Mail, are those of the respectable commercial men of the Province of Quebec: "More liberal minded men than the educated French-Canadians I do not wish to know, and the principles of justice to all creeds and races, and a firm and abiding love of their constitutional rights permeate even to the ignorant among them." His reproach to the Mail is equally effective and deserved: "You are accumulating a mass of bigoted race and religious prejudice in the minds of your readers, that is a terrible disintegrating force in the country." Again: "As an outsider I may announce the opinion very generally held that bigotry and prejudice are more rampant in your fair province than in any other part of the continent, and that Toronto is the headquarters of this base sentiment, and the Mail the official organ." We have no intention of selling under false colors. We believe firmly that the Catholic Church is the one true Church, and that, consequently, Protestantism is an erroneous system. Our religion, however, teaches charity to all men, and have the best wishes for our Protestant neighbors. Moreover, we believe that many of the Ontario Protestants also have charitable sentiments towards Catholics, and that their patriotism, good sense, and love of justice will keep them from taking part with the Mail in its anti-Catholic crusade. A blarney and honest pen that that wielded by the Mail have essayed before now a similar crusade, and have failed, and we are satisfied that the Mail will fall too. It will undoubtedly, as Mr. Weir points out, have a certain following in this Province, but unless we much mistake the popular feeling, it is sinking fast into that obscurity which has before now been the fate of journals which have followed a similar course. We have too high an opinion of our Protestant neighbors to believe that they are to be hoodwinked by the Mail's frantic appeals to bigotry as to inaugurate a war of sectionalism with their fellow-country-

men of the Province of Quebec, who are of different race and religion from themselves.

The occasion which the Mail takes for endorsing the opinions of the Montreal "Protestant Minister" arises out of an able letter written by the gentlemanly and scholarly editor of the Mirror, Mr. Joseph Tasse, to that journal. Mr. Tasse points out that so far from the British minority in Quebec being treated with arrogance, "No minority is more fairly, more handsomely treated in the whole Dominion. Its educational system is under its absolute control; and it has a greater number of public officials, senators, members of Parliament, legislative councillors and judges, than warranted if population were the only standard."

The Mail in reply declares that the tithesystem in force in Quebec "provides the Church with a motive for getting rid of the Protestant population." The tithesystem of Quebec applies only to Catholics. If the Catholic population of the Province think proper to tax themselves for the maintenance of the Church, the Protestants have no right to complain. Still less is it the business of the Protestants of Ontario to interfere in the matter; and if they do, they need only expect to be smothered for their pains. The Mail's insinuation that "the Church" is endeavoring to banish the Protestants on account of the tithe law is a deliberate falsehood, and he makes no attempt to prove his position, for he knows that he is unable to do so.

The Mail adds that "the English minority complain, according to the Huntingdon Gleaner, that the English-speaking people during the past fifteen years have been by degrees deprived of their rightful share of representation in municipal and legislative matters, that they have been and still are being weeded out of all positions in our law courts and departmental offices."

The falsehood of this is patent to any one who will take the trouble of reading the list of names of those who occupy these offices. It will be seen that, as Mr. Tasse observes, the English names are far in excess of the proportion they would be entitled to according to population. But let the Mail look nearer home. How does the Protestant majority in Ontario deal with the Catholic minority? In the same offices which the Mail and the Gleaner enumerate, the Catholic names are comparatively few and far between. It would be becoming in the Mail to endeavor to correct this inequality at home before taking upon himself the office of censor of a neighboring Province.

But this journal finds an excuse that the French-Canadians are "a quasi-alien race." Here he lies under a grievous mistake. He will find that they are as truly Canadian as those whose origin is English, and if he aims at treating them as in any way inferior, he will be sadly disappointed. There are others in Canada, beside the French-Canadians, who will not submit to the restoration of the "Ascendancy" faction to the position of masters of the Dominion. Their day is past, never to return.

But we must not overlook a couple of cases of supposed hardship which have occurred in Quebec, and on which the Mail has been harping with indomitable perseverance. The first is the case of certain English settlers at Ste. Barbe. A new parish was there erected by the bishop of the diocese. It appears that by virtue of an old law this erection has a municipal effect which brought the English settlers under the operation of a municipal tax for drainage of the locality. This tax the English settlers, or some of them, do not wish to pay, because their French-Canadian neighbors, as well as themselves, will be benefited by it. It seems to be scarcely a sufficient cause why the people of Ontario should be called on by the Montreal reverend firebrand and the Mail to declare war against the Province of Quebec.

If there is a real grievance to be redressed, we presume the Quebec authorities and the court of equity are capable of dealing with it: but if the grievance lies in this that a Catholic Bishop's acts have municipal effects, we would remind the Mail that here in Ontario a Methodist minister for many years exercised supreme control over the whole educational system of this Province. If this was tolerable in a Protestant Province, we cannot see why it should be so very unendurable that a Catholic Bishop should have certain municipal powers among a more completely Catholic people.

The next case does not concern the English population of Quebec at all. It is the case of the Oka Indians. Of course, however, Indians ought to be dealt with justly; but in the present case the justice seems to be altogether on the side of the Seminary. The Francophobes are quite willing to espouse any cause, as long as they can find an opportunity to exhibit their spite against the French Canadians. These Indians were living on property belonging to the Seminary of Montreal. Some Protestant ministers raised trouble by inducing the Indians to claim the property as their own, and in furtherance of this claim the Indians were excited to acts of violence against the Seminary's rights. They besides proceeded to build upon the property against the wish of the Seminary. It does not improve the Indian

claim that they wished to build a Protestant Church. The Seminary objected to their proceedings, which as proprietors they had a right to do. The only reason why the firebrands who recognize the Mail as their organ is that the Seminary are a Catholic corporation.

But the Oka difficulty is not the only Indian question in the Dominion. Within the last few weeks a whole tribe of peaceful Indians has left Metlakahla in British Columbia. The settlement had been civilized and instructed by Mr. William Duncan, a lay missionary of the Church of England. Then when an English Church clergyman was sent to continue the work, owing to a difference arising out of the doctrinal diversities between Mr. Duncan and the clergyman, the Indians who preferred to accept the doctrine of Mr. Duncan were not allowed to use the Church of England property which had till then been available for them. The Indians here also thought that they were wronged; and under this impression they have gone to establish themselves in Alaska, leaving behind them but 150 members of the tribe who choose to remain.

Where are the Mail's denunciations against the Church of England on this account? Where are the Ontario and malcontent Quebec warriors who propose to take up arms to right the wrong of the Metlakahla? This the Mail's following should certainly do if they are influenced solely by love of justice in their declaration of war against the French-Canadians.

AN APOSTOLIC MINISTRY.

The Christian Guardian of the 5th Inst. copies approvingly from the New York Observer an article on "The demand of the day," in which the following occurs:

"What is the greatest need of the church-to-day? We answer: A consecrated ministry. . . . If the church is to be roused to a true evangelism, God's ambassadors must make a new and more complete self-surrender. Every choice that fixes the soul more entirely and securely on God is the signal for a new unfolding and unrolling of God to the soul; it opens a new door through which stream into us the light and bliss of God till our earthly experience is not one of transformation, but of transfiguration."

Surely there is need in the Church of Christ of a "consecrated ministry," and this being so it may well be inferred that Christ in establishing His church did not neglect to take the necessary means to secure "ambassadors" who "must make a new and complete self-surrender." Christ himself appointed "a consecrated ministry," when he selected his Apostles and said to them, "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth." Acts i, 8. Is not this sufficiently clear from the words of the great Apostle of the Gentiles? "He (Christ) gave some Apostles, and some Prophets, and other some Evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," Eph. iv, 11, 12.

There could be no admission more damaging to Methodism and the other non-descript sectaries into which Protestantism is divided, than this which is made by the Observer, and implicitly by the Guardian, that it is necessary to establish a humanly constituted consecrated ministry, because of the absence from those bodies of a ministry divinely appointed. All this implies that in the Methodist theory, God did not know, and therefore neglected to supply, as part of the essential constitution of the Church, that which is now acknowledged to be necessary, "a consecrated ministry;" and that it is necessary for man to invent a ministry to supply the omission!

Reflecting people are well aware that Protestantism does not possess a divinely established ministry; but it is seldom that so candid an avowal is made of this deficiency by the authorized organs of Protestant denominations.

It cannot be said that we have misinterpreted the extract we have here quoted, for it cannot have another meaning than that we have given it. Besides, the same admission is from time to time made in other forms; and why should it not be made? It is clear to all that, to say the least, most of the sects have no ministry derived from the Apostles, or from even the seventy-two disciples who were sent by Christ "two and two before His face into every city and place whither He himself was to come." (St. Luke x, 1.) It would be in vain, therefore, to lay claim to any such succession, and but few attempt it, conscious that such claim would rest on not even a colorable title. Hence, in the same issue of the Guardian from which we have taken the above extract, we have the further admission: "When an unbroken line of Episcopal ordinations is claimed for one church (the Church of England is here meant), we deny the historic validity of the claim. John Wesley, Archbishop Whately, Bishop Stillingfleet, Chillingworth, and many other competent witnesses deny that the alleged Episcopal succession is historically true." Of course, if the claim of the Church of

England to Apostolic succession be unfounded, the Methodists are equally devoid of such claim, since they are merely a schism from the Anglican body. It is true that in the same article it is asserted: "We claim an equally certain historic connection with primitive Christianity for Presbyterians, Methodists and other Christian bodies." This, however, evidently refers to the pretended identity between primitive Christian doctrine and the doctrine of these sects. It is not a claim to ministerial ordination directly derived from the Apostles by succession, for the existence of such succession is flatly denied to all alike.

In saying above that "to say the least, most of the sects have no ministry derived from the Apostles," it is not to be supposed that we mean that any of them have such a ministry: the Church of England, for example. We mean merely that we do not propose to enter here upon the discussion of the claims of some of the Church of England clergy. We are simply dealing now with the condition of the great bulk and vast majority of Protestants. If they possessed even a plausible claim to a ministry derived from the Apostles, they would be by no means backward in laying claim to it, as is evident from the claim so prominently set forth to "an historic connection." What would more satisfactorily establish "historic connection" than undeniable lineal descent? The pretence, therefore, that this succession is unnecessary, is a plain admission that they do not possess it; and its non-possession is of itself sufficient to condemn all these sects as being of human, instead of Divine, institution.

Let us now see what is the Scriptural requirement in regard to the Church ministry. St. Paul says:

"Neither doth any man take the honor, (of the Christian priesthood,) to himself, but he that is called by God as Aaron was." Heb. v, 4.

The Apostle, to confirm this, adds: "So Christ also did not glorify himself that he might be made a high-priest, but he that said unto him: Thou art my son; this day have I begotten thee. As he saith also in another place, 'thou art a priest forever according to the order of Melchisedech.'" Christ was therefore, according to this Apostle, "called by God a high-priest according to the order of Melchisedech." Verse 10. The Christian priesthood must, therefore, be as truly of divine institution as was the priesthood of Aaron. In what sense, then, was the priesthood of Aaron divinely appointed? He was named to the office by God himself, who ordered Moses to perform the rite of his consecration thereto; and God also appointed that his sons should succeed him perpetually:

"Thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony. . . . Thou shalt clothe Aaron with his vestments. . . . Thou shalt bring his sons also, and shalt put on them the linen tunic, and gird them with a girdle, to wit, Aaron and his children, and thou shalt put mitres upon them; and they shall be priests to me by a perpetual ordinance. After thou shalt have consecrated their hands." (Ex. xxix.)

But even the sons of Aaron were not permitted to offer a humanly-invented worship to Almighty God; and when they presumed to do so "offering before the Lord strange fire which was not commanded them. . . . fire coming out from the Lord destroyed them, and they died before the Lord."

When afterwards two hundred and fifty princes of the people rebelled against the authority of Moses and Aaron, God by many miracles established before all Israel that only those whom He had appointed should fulfil their office. Thus we see the indignation of God against those who set up a ministry in opposition to that which was divinely instituted. The ministry of the Apostles, and their lawful successors, is therefore the only one which can be permitted in the Christian Church. Presbyterians, Methodists, and others who only pretend to some undefined "historic connection" with "primitive Christianity" are merely usurpers when they claim to fulfil the sacred functions which God has reserved to the lawful successors of the Apostolic body, whom alone He has appointed to be the depositary of ministerial authority. These alone are the "ministers of Christ, and the dispensers of the mysteries of God." 1 Cor. iv, 1. It is very true that a need of the age is "a consecrated ministry;" but a humanly instituted ministry can never lay just claim to any such title, no matter what form of consecration they may adopt.

A TRIUMPH FOR LORD MAYOR SULLIVAN.

On Thursday, 6th Oct., Mr. Sullivan, Lord Mayor of Dublin, was driven to court to answer the charge of publishing in his paper the reports of proclaimed branches of the Land League. He was accompanied by Mr. O'Brien and a large number of friends. His progress to the court was made the occasion of an ovation to the Lord Mayor and Mr. O'Brien. The latter did not enter the court, and Mr. Sullivan's case was proceeded with. After hearing the evidence the court dismissed the case because the crown offered no proof that the meetings reported in the Nation were of suppressed branches of the League. The spectators were enthusiastic over the decision. Thus the Government prove themselves to be blunderers as well as tyrants.

SOLDIERS WANTED.

The supporters of the Salisbury Government are not satisfied with the weakness exhibited by the Government, so they demand greater vigor. As ten days ago, 200 branches of the League were suppressed, (on paper,) they say the root and stem should now be struck down. Some Government organs are demanding a military regime, as they say the "country is on the verge of open rebellion." This would require an army to sustain it. Mr. Balfour's methods have increased the energy of resistance, and if this is to be squelched, every jail in Ireland will have to be filled brimful with prisoners. Mr. Balfour will soon have the country in the happy state that will just suit Russia and France for pushing their influence in Eastern Asia and Egypt. Ireland has hitherto been a handsome recruiting ground for filling the ranks of the army and manning the navy: but it may well be asked, where will be the recruits if Ireland has to be occupied as a hostile country?

IRELAND IN AMERICA.

Mr. Parnell has shown his usual tact, discernment and foresight in his selection of Mr. Arthur O'Connor and Sir Thomas Henry Grattan Esmonde, both members of the House of Commons, and representative men in the ranks of the Irish party, to present the case of Ireland to the American public. Mr. O'Connor is the best informed man in the British Parliament and is qualified as is no other person living to lay before the impartial public of America the wants, the claims, and the status of Ireland. The American people are fond of statistical argument. They know that the conclusions drawn from stubborn figures endure while the deductions of rhetorical declamation are often wanting in character and permanency. Mr. O'Connor is just the man for that large and unselfish class of Americans who are tired of the poetry of Ireland's miseries, and want to see exposed in all its hideous nakedness the rock-bottom foundation of her sufferings. The representatives of the Irish party who have already visited America have indeed done noble service to the cause, but we do them no injustice in saying that we believe that Mr. O'Connor's work in the same direction will be invested with a permanency and influence which will bring over to Ireland's cause many of the hesitating and even hostile in America.

Of Sir Thomas Henry Grattan Esmonde, M. P., we need only say that he is one of the most promising, popular and persuasive of the younger contingent of Mr. Parnell's following. He comes to America as a representative of the land-lord class, to expose and denounce the iniquities of that unhallored element. Both delegates have already met an enthusiastic welcome from all sections of the American people. Their first meeting at New York, was a great and genuine success. The Sun, in bidding them welcome and inviting the citizens of the New World's metropolis to greet them in full force at their inaugural meeting, said amongst other things deserving of note:

We should convince the representatives of afflicted but undaunted Ireland that our own fate in their recovery of the home rule that Grattan won has never wavered; and that, far from deeming Mr. Parnell's constitutional campaign a failure, we believe it to be upon the verge of a sweeping and resplendent victory. It should be made unmistakable to Mr. Parnell's lieutenants, now on a visit to this country, that this is the genuine conviction of all Americans keen-eyed enough to read the signs of the times, and appreciate the new and startling features of the present situation in Great Britain. It should be made manifest that no Irish American who is at once a wise man and a patriot, is in favor of discarding in the heat of the last battle those lawful and honorable weapons by which Englishmen themselves are daily won over to the cause of liberty and justice.

The Sun further added, and we have here a statement of view inviting and meriting attention:

Let us show Mr. O'Connor and Sir Grattan Esmonde—and nothing we could say or do would inspire them with more hope and confidence—that all clear-sighted men among us agree with Mr. Patrick Ford in recognizing that there are "two Englands" now. There is the old Ireland-hating England, represented by a short-lived Unionist majority in Parliament, and there is the new Ireland-loving England of the powerful minority, which with every bye-election is striding toward political supremacy. It is because they see on all hands the proofs of a benignant revolution in English opinion, that Irish Americans—no matter to what pitch of natural resentment they are wrought by the England of Salisbury and Balfour—have made up their minds to do no act that could grieve and alienate, could silence and paralyze, the England of Gladstone.

It is indeed with heartfelt joy that the Irish race at home and in America is at last enabled to draw the line of distinction between the two Englands—England the humane and sympathetic—and England the selfish and oppressive. One of the most painful features of the Irish question in times past was that the man who declared himself the friend of Ire-

land had almost perforce to become England's enemy. He looked in vain to the English Tory and to the English Whig for any indication of sympathy with Ireland, or even the slightest evidence of intelligence of Ireland's case. Such, however, is not now the case. The English democracy, representing more than half of England's population and political power, not only fully understands Ireland's wants, but are firmly determined to do her justice. To strengthen the hands and heart and head of this England of Gladstone is the fixed purpose of the Ireland of the Old and New Worlds. At the New York meeting, presided over by Mr. Charles A. Dana, of the Sun, the following resolutions, proposed by Judge Noah Davis, were, after speeches from the Irish delegates, unanimously and enthusiastically adopted:

Resolved, That we, the citizens of New York in mass meeting assembled, record our earnest protest against the policy of the Tory Government as a blot on the civilization of the age—an attempt to turn back the wheels of progress. Ignoring every principle of right these rulers seek to substitute despotism for liberty, and to stifle freedom of speech and of the press. We denounce the recent slaughter at Mitchelstown as the direct result of this policy, and as a crime against humanity.

Resolved, That as citizens of a great republic, strong in the love its people bear for the free institutions which are our greatest pride and the most precious heritage we can leave our children, we would be false to every principle underlying our citizenship if our sympathies did not go out warm and fervent toward those struggling for the rights we ourselves enjoy.

We therefore bid goodspeed to the efforts of William E. Gladstone and Charles Stewart Parnell to end the feud of centuries by establishing home rule for Ireland.

We hail with delight the evidence that the people of England are realizing the wisdom of having justice replace force, as manifested by the recent elections.

Resolved, That we express our confidence in the Irish Parliamentary party and its splendid leader, Charles Stewart Parnell, and we extend a hearty greeting to his colleagues present with us this evening—Arthur O'Connor, M. P., and Sir Thomas Henry Grattan Esmonde, M. P.

We trust their mission in this country will be fruitful of substantial aid to the people of Ireland in battling successfully against coercion until victory shall crown their efforts. Reviewing our pledges to stand by the cause of home rule until the end is reached, we ask the men of New York to rally around the banner of the Irish National League and make it a powerful aid in the struggle which the Irish people are so gallantly making for freedom and happiness.

LATEST PHASES OF THE IRISH QUESTION.

Even the Conservative papers are poking fun at the Salisbury Government for the ridiculous failure of the prosecution of Lord Mayor Sullivan of Dublin. Lord Spencer said in a speech at Aberystwyth that "he was satisfied that the League had nothing to do with crime in Ireland." In reference to the trial of the Lord Mayor, he said "he would not advocate a breach of the law, but in the present state of affairs he could not expect anything different on the part of the Irish people. He was convinced more strongly than ever that Ireland needed Home Rule."

The Chronicle (Government organ,) says: "The breakdown of the first prosecution under the Crimes Act must seriously damage the prestige of the Government," and compares the whole case to "one of the farcical scenes in an opera bouffe." And "what makes matters worse, we cannot blame a partisan jury for such untoward failure of justice. The acquittal of the Lord Mayor was ordered by a paid Magistrate of the Crown, whose professional interests could not possibly tempt him to be lenient to the prisoner against whom the Crown was proceeding."

The Times says: "A grave error of judgment has been committed." The Standard says it was a "ridiculous collapse," and the News says, "the legal talent of Dublin Castle was unable to comply with the requirements of the law."

The failure of the case against Mr. Sullivan arose from want of proof that the meetings of the League, the proceedings of which he published in the Nation, were really meetings of suppressed branches. The crown counsels point out that this is equivalent to permanently disabling the prosecution, and that all similar prosecutions will fall, under this precedent, unless the

Government can substantiate this part of their case, which it will be very difficult to do.

The Conservatives and Liberal Unionists through England and Ireland are in a rage at the stupidity of the executive, and demand the dismissal of the Crown lawyers. The difficulty of dealing with a whole nation by oppression is becoming more and more evident every day, and it is pretty generally conceded now that an army must be sent into Ireland if the Coercion law is to be enforced; and that, perhaps, a larger army than England can well spare.

A number of influential English and Scotch journals have offered the Dublin Nation the use of their offices, machinery, and staff in case of its suppression under the Coercion Act.

EDITORIAL NOTES.

No converts from Catholicism were even obtained by the Mormons, says a former missionary in Utah.

The GERMAN Government have apologized for the shooting of the French sportsman on the frontier. It is expected that on payment of a suitable indemnity France will be satisfied.

The Catholic World for November will contain Bishop Keane's introductory article on the Catholic University. He is the rector, and he tells what connection Leo XIII. has had with this greatest event in the history of the American Church since the establishment of its hierarchy. The article is certainly of much importance and should be copied into the Catholic Press.

It has been announced that France and Spain are in harmony in regard to future operations in Morocco. It would appear, however, from the acts of both countries that they have strong suspicions against each other. Both countries are preparing for active operations in Morocco in case of expected trouble there. It is expected that in case of the Sultan's death, which is likely to happen very soon, there will be a civil war, and an immediate attempt to massacre the Christians, which these powers will endeavor to counteract.

SOCIALISM finds but little favor in the United States. In Chicago, New York, and elsewhere, by linking themselves to the Labor Associations, they imagined that they would swell their numbers and gain influence. The Labor Party, however, has cut loose from them most decidedly, and has purged its ranks completely, not only from the Socialists, but even from those who, denying that they were Socialists, held intercourse with those who are such. The Socialists are therefore obliged to march under their own colors, as the "Progressive Labor Party." In New York they have named a State ticket. Thus they have given the public a chance to count them, and if we mistake not their numbers will be found so few that much of the terror which surrounds their name will be dissipated.

The Pennsylvania State Legislature are about to submit to the people certain amendments to the Constitution of the State whereby the voters' qualifications will be modified. Under the proposed amendments, voters must have been citizens of the United States for 30 days, and must have been residents of the State for at least one year previous to the election. Also they must have resided for at least 30 days in the election district in which they vote. Soldiers absent on actual military duty, and other absentees in the Service of the United States, or of the State, shall be deemed residents for the purposes of this law. Another Constitutional amendment is proposed prohibiting the manufacture, sale, or keeping for sale intoxicating liquors to be used as a beverage.

Owing to the difficulty of reconciling the various parties which are found in the Church of England in Canada, the Nova Scotia Synod were obliged to look elsewhere for a Bishop to occupy the See of that Province. At first the Synod looked to England to supply the want, but falling there, Bishop Perry of Iowa was elected. It remained uncertain whether he would accept, as he was absent in England at the time, and gave no indication of his intentions. A few days ago, however, he wrote to an American paper stating that he will not desert his country or leave his beloved American Church. Archbishop Gilpin of Halifax in a letter to a Halifax paper states that by leaving the Nova Scotia Synod to learn his decision through so indirect a way, he has treated the Synod, "to use a mild term, with great discourtesy." It is supposed that the Synod will now endeavor to agree upon some Canadian.

The Coercionists are not altogether indifferent to outside public opinion, or at least some of them are not. Mr. Bright was invited to attend the Centennial celebration of the American Constitution, but he regretfully declined. In