

The True Witness

CATHOLIC CHRONICLE,

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ECCLESIASTICAL CALENDAR.

JANUARY, 1877.

Friday, 5.—Vigil of the Epiphany. St. Telesphorus Pope and Martyr.

Saturday, 6.—EPIPHANY OF OUR LORD. Holyday of Obligation.

Sunday, 7.—SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY.

Monday, 8.—Of the Octave.

Tuesday, 9.—Of the Octave.

Wednesday, 10.—Of the Octave.

Thursday, 11.—Of the Octave.

SUPPORT THE CAUSE.

We mentioned last week to our readers that we had secured the services of Captain Kirwan as the Editor of this journal. The Captain arrived in this city on Saturday evening last, and will undertake the editorial management of the True Witness in our next issue. We shall not say anything about the literary merits of the gallant Captain, now that he is amongst us. All we shall permit ourselves to remark is, that in his case, as in that of his predecessors, the late lamented Father Murphy and Doctor O'Reilly, we have always sought to secure the best talent for the editorial department of this Journal. Our patrons will understand that it is their duty to do something on their part. We print and publish the paper; we do it in a Catholic spirit absolutely free from all political bias. This cannot be done without money. The paper that is published in the interest of a Government generally receives from the powers that be a considerable remuneration in fat advertisements. An opposition organ lives in hopes of better times in so far as that part of the business is concerned. The Catholic journal that espouses no party, has to depend on the Catholic principles of the community in which it exists. Our Holy Father the Pope has given His blessing to Catholic journalism: May we not hope that the Right Rev. Bishops and Rev. Clergy of the Dominion will give us a generous support by their advocacy for the maintenance of the only independent Catholic journal in Canada. We trust we are not asking too much.

SALVATION SIMPLIFIED.

In modern days the world has become so inundated with extempore innovations, too frequently having a tendency to corrupt, and sordid pecuniary ends, originating in the minds of some dissembling sanctimonious speculators, that one any-wise sensitive to the marvels and vicissitudes of a life can hardly recover from the astonishment created by observing the acts of one itinerant religious juggler, until his deeds and eubonious technicalities are superseded by the efforts of a more egregious and empirical rival. The metaphysical question of divisibility is hardly less intricate than the study of the ramifications deducible from the reformation, for as the hero of that age abandoned the True Church, or was excommunicated rather for delinquency or a lewd disobedience, subsequently founding another church on his proper human rancor and proclaiming himself head thereof, so others too, members of this carnal institution, aping his insubordination soon became delinquents and who very reasonably considered themselves more justified in relinquishing his tenets than he was in renouncing fealty to the Church of God. So every decade since the days of Harry, has witnessed a few of those remodelled creeds whose dilatability has been or is in proportion to the incentive finess of its originator; according to the mundane magnitude of his diatribes his system of worship is received. The less check it places upon sensualism, the more it is embraced by vacillating and digressive minds, who, since their apostasy, have been evidently hanging on the brink of infidelity. Here, we see the little edifice, whose walls re-echo the magniloquence of some facetiously inspired impostor to a score or more devout (God fearing) children of Grace, whose spirits groan under his eloquent manipulation. There, the prototyp becomes more expanded and we are often forced to weep, when we think of the innumerable loss of souls, which has preceded the advent and apocryphal evangelism of each alternate Moody and Sanky. But the most prominent feature attending these metamorphosed spectres of religion in order to make them notorious, is the peculiar eccentricity and impropriety or profanity of their nomenclatures. These are frequently astonishing, but not more so than the condign facility with which they are produced. As an instance, a friend of ours recently attended the interment of a confirmed atheist, at which were present ministers of different sects, the relatives of the deceased skeptic, who, in his protracted life, denied his God, very inconsistently desired to have the happy influences of religion exercised at that solemn moment when the portals of the tomb are about being closed forever, consequently, and to avoid exciting jealousy, the different ministers present were invited to perform some kind of a novel lustrating ceremony. These erudite gentlemen prurient for the salvation of souls cordially acceded to the invitation, and they considered this man's soul quite salvageable, because he had been honest, although he never believed

in God! "He that believeth not shall be condemned" was superfluous in this particular case, according to the theological deliberations of these mushroom missionaries; they, therefore, without any discrepancy, unanimously participated in performing what they signified by the epithet of an Independent Service. Independent! Well! although we are blessed with an ordinary share of rational faculties our limited perspicacity cannot perceive in what this independence consists, but our ideas of dubbing, are, we must admit, very superficial. If the term was applied because this man passed his life in a manner independent of God, and, the rules He has established for the salvation of souls, or through the lucrative policy, and sham courtesy of these prayerful practitioners, or what is as plausible yet, through the supposition that the distinct parts used by each minister formed an independent whole, we can see the vindication point without any actual indignation. But the hypocritical assertion that their studied euphuism of prayer, benefitted that man's soul, that their independent service opened the gates of Heaven is we fear nothing short of direful blasphemy, for God's unerring words are "The Kingdom of Heaven suffereth violence and is &c. &c.;" "Unless ye do penance ye all likewise shall perish." But we must here terminate this exemplification of salvation made easy, this is one of the many popular fantasies that meet with a reception, strange to say, sometimes in scientific minds, but when man abandons the stronghold of True Faith it is not to be wondered at, if he seek shelter in any booth that will give a temporary relief from the qualms of conscience that consequently irritate him, once our rebellious senses gain control, it is hard nay, impossible without God's sanctifying Grace, to reduce them to a state of subjection, and without this it is impossible to be saved; and who, let us ask, possesses this divine gift? Not those who have the implicit proof, who accept every Protean doctrine, because it grants a more extensive license to debasing sensuality, nor those who embrace a doctrine for its euphonic and apparently propitious title, nor certainly not those whose deplorable life requires at the moment of interring their bodies, the united efforts of jezuz scriptural empirics to elutriate its pitiable soul, by an Independent Service. This inestimable Grace is not obtained spontaneously by the Thariseses of our days, by the numerous Moodyites and Sankyites and their proselytes; but it is accorded only to those who persevere to the end in making their lives conformable to the will of their Divine Creator, which is done by observing, or being desirous of observing faithfully the rules established in the Church founded by a crucified Redeemer.

ROUTHIER versus KEOGH.

We never interfere in the judgments of any civil Courts, although had we been disposed so to do a la G. Brown we might possibly have been brought to book and even then not have escaped so well as the great Toronto Thunderer did in his late escapade with the honor and dignity of the Bench; we think, however, that we may possibly, without the shadow of a rule nisi crossing the light of our pen say a word on the judgment lately given by His Honor Mr. Justice Routhier in the case of the late Charlevoix Election, where the question of "undue influence" as regards the clergy formed the whole sum and substance of the contestation of the sitting member's election. Judge Routhier is a gentleman, a scholar and a jurist. We may not always agree with him to the full extent to which he wishes to carry his thesis, but we are happy to record our testimony, to his high legal ability and personal morality. Of Mr. Justice Keogh we have nothing to remark. We leave to those who have followed his career in his native land to say what they think of him in any capacity but that of a blatant Nationalist—whose career in that respect is not isolated in the land of Erin. We think however that the manner in which Mr. Justice Keogh is dealt with by His Honor Mr. Justice Routhier in his opening remarks on the precedent relied upon by the Petitioners in the case against the Respondent in the Charlevoix Election, will revive some reminiscences in the minds of the oldest inhabitants of good old Galway.

PRECEDENT.

Since the petitioners arrogating to themselves rights which they have not, and supposing me possessed of powers which do not belong to my jurisdiction, have decided to submit to me matters which relate to ecclesiastical authority, they were obliged, necessarily, to count more upon precedent than upon law.

A decision of Judge Keogh annulling the election in Galway, Ireland, for undue influence on the part of the clergy, has seemed to them particularly conclusive, and it is by his authority that they are backed, calling up at the same time the catholic character of this Judge.

It is certain, nevertheless, that a judgment, the subject matter of which covers fifty folio pages, ought to be sufficient to make known the magistrato who delivered it.

I may be permitted then, to say that the judgment rendered in the Galway case reveals in Judge Keogh a great loquacity assisted by a prodigious memory, and varied, but shallow knowledge. He has studied many books, but there seems to be disorder in his erudition, and I meet nowhere in his work with those large ideas and comprehensive views, which mark the sage and the thinker.

It would be hardly possible to enumerate all the digressions with which his encyclopedical judgment is filled. Everything offers him a theme for his comments, and every person is the object of a biographical sketch. We there in turn see passing before our eyes his personal reminiscences, his classical reminiscences, the history of his friends, old and new, that of the County of Galway for half a century, of the representatives re-elected by that county, of the qualities which distinguished them, and the political parties to which they belonged. Does he name a village, he will say, "that beautiful village, for such it was, and such it still is: Clifden, once the proud heritage of the Martins and the O'Arcys." Does he refer to a newspaper article, he will speak of the bad paper on which it is printed, of the "sorrowful day" which he passed in reading it, and coming to the proprietor of the paper he will add: "He is not responsible for the badness of the paper on which his paper is printed. I believe we have lost all the manufacturing of paper in this part of the world. I have used to be a paper manufacturer in Galway; I hope it has not entirely disappeared. But he is not answerable for that. The Dublin or Manchester makers must be held accountable."

These preliminary observations were necessary in order to make known the man whose opinion has been so often called up in this case, and in order to the appreciation, in his general character,

of the "precedent" upon which the petitioners so particularly lean.

I now enter upon the examination of this celebrated Galway case, and commence by a brief expose of the facts, such as related by Judge Keogh, without myself guaranteeing their accuracy.

Possibly Mr. Justice Routhier may be mistaken in his appreciation of his learned Brother's peculiarities, but despite the loudly proclaimed Catholicity of Mr. Justice Keogh, we believe any one will admit that blaterum skite has not abandoned the learned Judge in his present exalted position, and that like most time servers, he forgets when the payment of his obligations as a satisfied office-seeker ends. At reete we give the notice of Mr. Justice Routhier's judgment below and we think that whether the grounds taken by the learned Judge as regards the actual state of the law on the subject be held or not, it must be evident to every one that taking the grounds adopted by the bitterest enemies of Catholicity in the Dominion, that there is total separation of Church and State, that the judgment must be maintained in the Supreme Court to which it has been carried. These are the concluding remarks of His Honor—

I sum up in a few words all this lengthy argument.

1st. The law which governs us expressly prohibits all undue influence in "temporal" matters; but the context of this law, and the acts of "undue influence" which it enumerates and defines, indicate that it cannot be applied to any act of a "spiritual" nature.

2nd. There is really no English jurisprudence contrary to this interpretation of our law. For the Galway case is the only one in which the election had been annulled for "undue clerical influence," and this influence resulted much less from "spiritual acts" than from "temporal intimidation" knowingly organized and causing a general panic.

3rd. Even though the Galway precedent should be regarded as a jurisprudence opposed to my interpretation of the law, this jurisprudence might have been justifiable in England, but would be unacceptable in Canada, because in this colony the Church and the State are not in the same conditions of existence as in the mother country, and because our constitution, our morals, our state of society, and our religious condition differ entirely.

4th. Supposing even that our electoral law might be applied to "spiritual" matters—which would be contrary to the most elementary notions of natural right—still clerical influence should not be declared "undue" in this case, because the facts proved reduce themselves to the expression of certain opinions on moral theology which should be free, and which from their nature itself escape from our jurisdiction.

I conclude that in the name of the constitution, of religious liberty, of law and of justice, I should reject the petition, and declare the defendant legally elected.

PRESENTATION.—A most worthy and greatly beloved priest was honored, on Christmas Day, after Mass, at the rooms of the St. Bridget's Society, Dorchester street, near Seaton, when a presentation was made to the Rev. Father Lonergan, parish priest, of a house, sleigh, robes and harness complete, valued at \$270, by the English portion of St. Bridget's Parishioners. The address was read by Mr. John McEneaney, and the reply by the esteemed Father was couched in the most affectionate terms. —Star.

ITALY AND THE POPEDOM.

Italian politics are not rich in interest. The geographical lie of the country ought to exclude it entirely from the troubled world of conflicting opinions. It should bask in the unchanging sunshine of peace, and revel in colour and form, and the ethereal beauties of art. Its sons may be painters and poets, and men of science, and men skilled in the most fantastic handicraft, but never heroes. Modern politics mean war and how to wage it. The Italians need never combat; they have no enemies but their own selves, and they are so few that they rather merit the appellation of rowdies than military foes. It is just because the Italian is not a soldier, nor a warrior, nor a hero, that these few turbulent spirits are able to make havoc of peace and existing institutions and ride dominant—a factions power—over the inert masses who make the nation. The restless mountaineer, the half-bred Goth of the Italian Alps, is true to the savage nature of his forefathers. The laws of gravity force him down upon the richer plains and smiling valleys of the peninsula. Like unto the hordes who were led by Alaric, are the swarms of locusts with which the house of Savoy has defiled the fair face of Italy. They have broken into every treasure house to satiate their greed for gold, and have not hesitated to ransack the temple of God for those objects of value which the piety and obsequiousness of faithful hearts had gratefully given back to their Creator. In this general pillage the modern Piedmontese, who likes to be called a Christian, has far outstripped his pagan predecessors. St. Augustine tells us that the barbarian Alaric, King of the Goths, while he delivered Rome into the hands of his followers to be plundered at will, strictly commanded that all the vases of silver and gold the precious stones, the ornaments, and the richly embroidered stuffs which belonged to the holy apostles St. Peter and Paul should be left untouched in the possession of the Sovereign Pontiff. During the last six years Rome and the States of the Church, which are the property of St. Peter and Paul, have been robbed of all that was capable of being turned into peace. This was the infernal policy. It is now nearly at an end. The Church has no money, no land, no home. This was the complaint made when the present Ministers came into office. Their predecessors had so thoroughly done their work that there was nothing left to steal. The men of to-day, however, are radically inclined; their programme is to undo, to strip, to lay waste; to overturn in general confusion the wisdom and the work of ages. The ordinary field of politics is barren for them; they have one mission—to remodel the Church of God on earth—and to this they are "bracing up their efforts."

It is not every nation which has men naturally endowed with the gifts necessary to fit them to cope with God. Vulgar blustering and muscular malice are the attributes of those who war against God; but they who would match their intellects with His, and remake His works, are prodigies of preternatural growth. Nero and Diocletian, Queen Elizabeth and Cromwell, were heroes in their antagonism to the Truth. Fire and steel were inseparable allies, and failure the issue of their efforts. Bismarck, the coarse Pomeranian, has followed in their footsteps, and like them, he has been discomfited. The object of these noble persecutors was to destroy and to utterly obliterate the power of God. The men in Italy share the same aspirations, and longingly hope for success. Their chance of attaining from a political point of view, for modern manning is cleverer in the wily Southern. Italy, that is the ruling faction of the hour—the Papacy. Oivilly, the Pope is not different from the meanest subject. He lives in a house without paying rent it is true, but he pays water rates and taxes. He is inscribed in a big book as a receiver of outdoor relief from the Gov-

ernment, but, as he never accepts his pauper allowance, the rent has been allowed to run on. The day of distraint, however, is not distant. Like a criminal, he is permitted to receive visitors, while a detachment of gaiters paces over, day and night, before he bronze doors of his prison, to take stock of the motley crowd who pass in and out. One would imagine the end proposed by the revolution was gained, but we find his enemies still discontented. The Pope is still a power in the world. He speaks and writes, and the sheep hear his voice and obey it. Germany, in her vulgar violence last year, requested Italy to solve the difficulty by gagging the press and confiscating the post. The other day she showed how this is done, by sequestering all correspondence between Cardinal Ledochowski and his native land.

Italy moves more slowly. She is not warlike, and cannot do her evil deeds grandly. She has entrusted the heads and hearts and consciences and souls of her thirty millions to one man, and he a layman—a Freemason. He is the Minister of Grace, Justice, and Religion, that is, he is King, Executioner and Pope. It is needless to say he has no religion himself, his position does not require any—it would be inconvenient, it would hamper him. He is bound by his Masonic oath to believe that religion is not useful or necessary; though he must not aver so much at present. He has very successfully closed all schools and colleges where religion was taught, and by his decrees all children must attend his schools where religion is not taught.

There is danger, however, that these same children may learn something good from their respective parish priests, and thus check the progress (downward, of course) of the nations. The Minister of Worship, therefore, has issued a decree to prevent the appointment of any parish priest not recognized by him. The rules of the Church require that bishops should name priests to the care of souls, and without this sanction of a bishop no priest has jurisdiction or authority. In the same way the bishop holds his jurisdiction from the Pope. In order to subvert this order it is proposed that the people of the city of Rome shall choose the Pope by vote, in the same way as they elect a member or a town councillor. A society has been started in Rome to indoctrinate the people with their new liberty. Every city is to elect in a similar way its own bishops, and every parish its own priests. The Bishop of Rome is to have no authority or power or influence outside his own city, though the faithful will be allowed to look upon him still as the First Bishop of the World.

The programme is already in force in Germany and in Switzerland. Bismarck chose Mr. Reinkins for the Bishop of the Northern German Catholic Church, and pays him well for his condescension in accepting the nomination. The Federal Council named Mr. Herzog to be Bishop of the National Swiss Catholic Church, and Reinkins did the pious over him in an obscure village on the frontier. Both these men are unclean, apostates, heretics; but undoubtedly admirably fitted for their posts. When these new ideas take the form of law in Italy an appropriate individual will not be wanting. An apostate Dominican friar, a heretic with the morality of the goat, already styles himself the Vicar-General of the National Italian Catholic Church. He holds forth on Sundays in a conventicle in Rome; and passes the intervening days enjoying the hospitality of an admiring American family. We learn from a handbill distributed in the streets of Naples that this Mr. Preta is seeking to be promulgated bishop of his ideal National Church; perhaps when matters are more advanced the Minister of Worship may patronize this ambitious prodigal. Anti Popes there have been, and may be again.

The astute Italian Minister would not have us believe that he is either acting upon compulsion or from dictates of fancy. He relies upon history to justify him and in purifying the ordinances of the Church, he would lead us back to primitive times. With regard to the election of the Popes and Bishops, his extracts from history will not convince even the least initiated, but the choice of parish priests by the populace is still in vogue in some places in Northern Italy, and has been advocated, he says, by most pious and learned men. For instance Rosmini. Had he said, witness Audisio the refugee, the professor, the canon of St. Peter's who in the year 1870, in face of canon's and councils, rashly upholds these views, he were welcome to the prop; but malice is mature which quotes the learned and humble and saintly Rosmini. It is true that Rosmini had ventilated the idea thirty years ago, but when Rome reprobated it, he unhesitatingly and unreservedly retracted it. Only a few months ago the Master of the Sacred Palace imposed silence upon the calumniators of Rosmini, in a noble letter which bore testimony to his praiseworthy submission upon this one point, and to the complete immunity from error of the whole of his other works. Catholics will not be misled by these tactics; neither are the foundations of the Church of God likely to be sapped by the puny virulence of Freemasonry. —Catholic Times.

THE PROTESTANT TRADITION.

The mass of impressions, prejudices and mistaken ideas concerning the Catholic Church, which has descended from the sixteenth century, and has been constantly accumulating, has been styled, by an eminent writer; the "Protestant Tradition." Do we hear it gravely stated at a dinner table, or in social intercourse, that the priests forgive sins for money, and that "no penny, no pateroster;" is the accepted rule? Then we may be sure that the one who says this is not necessarily untruthful or ignorant, but simply that he is under the unconscious influence of "the Protestant tradition."

Do we hear it said at another time that the Catholics pray in an unknown tongue, the plain inference being that they do not understand the meaning of what they say, but that, like the Mongolians, of Central Asia, who pray by turning a wheel, they are mechanical worshippers? This assertion is another instance of the influence of the "Protestant tradition."

Do we hear that the Catholic Church has a natural affinity for despotic governments, and that because the government of the Church is a Monarchy that, therefore, she can exist only in a Monarchy or that she favors Monarchies as such. This, again, is a manifestation of the existence in the mind of the speaker of "the Protestant tradition."

Do we hear, on the other hand, that the Catholic Church is dangerous to the State; that the Popes have often deposed Monarchs or declared their subjects absolved from their allegiance; and that, therefore, it is the duty of all kings to unite and either put her down, if that were possible, or fetter her action. This, again, is the "Protestant tradition" working in the mind.

Does one hear sensible persons say that Catholics are opposed to science, that the monks of old were universally ignorant, that superstition is encouraged, that miracles, visions, and portents are believed without proof or warrant, that education is not nurtured, that the Church did good in the past perhaps but is now effete and corrupt? All these assertions are merely proofs of the force and existence of the "Protestant tradition."

ever thought of denying was part of Christianity—was prohibited by Protestants in England, in Ireland, and in Norway, as idolatry. Mosaic institutions, revered even by pagans, as witness the conversion of many countries solely by monks, were regarded as intolerable and not to be suffered. The beautiful Cathedrals and parish churches were allowed to fall into ruins when they were not demolished. To crown all men, whom it would be absurd and uncharitable to suppose deficient in judgment or vicious in life, men eminent in science, art, learning and genius, grew up, lived and died, not only perfectly ignorant of Catholicity, but even hating it as an embodiment of all superstitions and wickedness.

Such is the work of the "Protestant Tradition." It has exercised influence, not only over countries where Catholicity was unknown, but over the lands in which it had long existed. For a thousand, five hundred, or three hundred years, the Catholic Religion flourished in England, Scotland, Germany and Norway. How was it that so great an injustice so shocking an ignorance of the beauty of the Church, should ever arise, much less spread? How is it that the Protestant tradition commenced? The answer is plain, and it contains a lesson for us to-day. There were many causes for the outbreak of the Protestant fanaticism and for its growth. The greed of kings and nobles, the impatience of restraint, the pride of nationality kicking against Papal power; but of all causes, none were so potent as ignorance of the truth. Many Catholics took their religion for granted. Everybody had always believed it, except the Turks and a few obscure heretics, and yet many understood little of it. Of course they went to Mass every Sunday, and to confession at least once a year, the more devout monthly or weekly. They knew enough to get to heaven, and would to God all knew as much! But when the faith was furiously assailed by every variety of argument and vituperation, they knew not what to answer.

How absurd the Protestant Tradition is we need not show. It is a scarecrow which has no more resemblance to the actual truth than light to darkness, or white to black. Sins are not forgiven for money. Catholics do not pray in an unknown tongue, monks are not ignorant, the Church favors literature and education, and has no affection for despotism. The Church teaches a lofty morality, is obeyed and venerated by thousands of Saints, and trains millions for Heaven. She has conferred incalculable benefits on mankind, and is not responsible for those who despise her precepts and disobey her commands.

She mollifies kindly despotism and restrains popular passions. Her influence tends to promote domestic happiness, personal and public honesty and virtue, and a cheerful piety. Her ceremonies are majestic and full of instructive symbolism. She is a sure guide to Heaven, and she makes earth bright. —Catholic Standard.

IRELAND, RUSSIA, AND TURKEY.

The air is full of rumours of war. Russia is said to be summoning her vast hosts to march on Turkey, and many days cannot elapse before the policy of the great empire of the north shall be better known to the world than it is now. At present all that seems to be clear is that Russia demands that she may be allowed to occupy Bulgaria so as to exert the Christian subjects of the worn-out Mahomedan empire. But if the Russian bear come "hugs" even the smallest portion of Turkish territory the result is not difficult of conjecture; for, under those circumstances, Constantinople and St. Petersburg would soon be under the same ruler. It is evident that Germany and Austria are by no means hostile to Russia, though they may for form sake frown a little on the occasion. As for the robber king who is wrongly styled "King of Italy," it appears that he too smiles upon the Russian plot. The result is that the Marquis of Salisbury will not be able to report to the Earl of Beaconsfield that the "Sick Man" is convalescent. England will therefore very soon be obliged to ask herself the very important question—"Shall I plunge again into war to prop up an effete despotism?"

The people of England will do no such thing. Too well do they remember the fearful loss of life and the great expenditure of money which took place in the Crimean war, the only result of which has been that Russia (having trampled upon treaties) is now just as powerful in the Crimea and elsewhere as she was before that most useless war began. It is plain that England will not again waste blood and money on the effort to support a State that has outraged all the laws of humanity. It is not to be supposed, on the other hand, that England will assist Russia to obtain possession of Constantinople, for that would be to strike a blow at her own power in the East.

What will Ireland say? There was a time when the "Irish vote" at Westminster counted but little in the questions of imperial policy. That is not now the case. Lord Beaconsfield's administration will have to encounter an opposition which is again growing into strength, led nominally by Lord Hartington, but sustained by such skillful debaters as Mr. Gladstone, Mr. Bright, Mr. Lowe, Sir William Harcourt and many others who possess talent and experience. The threatened war is already most unpopular in England, and if divisions take place upon the subject they will be so close that the votes of the Irish members must be of great importance. As to the Eastern belligerents Ireland can have little to choose. On the one hand, Turkey is the enemy of all Christians, and on the other hand Russia has proved herself to be the cruel, heartless, and remorseless tyrant of Catholic Poland and the relentless persecutor of all who acknowledge the sway of the successor of St. Peter. The atrocities of Russia to the nuns of Minsk are matters of history, and no Catholic can wish the aggrandizement of a State whose rulers have again and again stained their hands with the innocent blood of martyred priests. Ireland, as Christian opposes Turkey, and as Catholic opposes Russia. Let her make good use of her opportunity to endeavor to win her own rights. She certainly will not send forward men to supply a navy in which her religion is branded with degradation, and in which Catholic sailors are refused religious equality. There never was a more valuable moment for any nation. If Ireland had an O'Connell now she would not be slighted, for that glorious patriot would rouse the land from end to end to seize the moment for demanding her rights. About a hundred years ago Gratian thus won the rights of Ireland. If the representatives of that country be wise, now they will force the minister, if not at once to grant Home Rule, at all events to remedy many of the grievances by which that long misgoverned country is still oppressed. —London Universe.

CAPT. KIRWAN'S FAREWELL.

TO THE OFFICERS AND MEMBERS OF THE HOME RULE ASSOCIATIONS IN GREAT BRITAIN.

LONDON, Dec. 5. MY FRIENDS, After three years service in your ranks, the time is come when I must say "good bye." That word conjures up a thousand associations in my memory, as I linger upon its accents, I experience all the emotions which tell me that it is a hard parting. I myself away. But I must be so, and I must part before such a sweet sorrow, that I would fain have a review I go, and with almost faltering hand, I review the history of our past, and say a few words of farewell to you all. And what is the record of that