

basis in sound philosophy. A man's character is one. As public officer and as private citizen, he is simply one man in different circumstances. The false man may have selfish motives for being true to his country. They will hold him till he has stronger selfish motives for being untrue. Hence the surprises of nations. It is dangerous to depend on good action from a bad man. "Do men gather grapes of thorns or figs of thistles?"

In Parnell's case the same selfishness that would wreck the home of his friend is now ready to wreck his party and his country, rather than surrender his personal lease of power.

The very courage, once so grand, when used for his country's deliverance, becomes a pitiful spectacle when the fight is no longer for Ireland's freedom, but for Parnell's supremacy.

Gladstone never loomed up grander than now. An old man of eighty-two, out of office, with no power to intimidate or reward, moulds the public opinion of England, and stands king in a great crisis, simply by writing a letter. The secret of his power is—back of his splendid eloquence and his noble and lofty views—that all England believes in his incorruptible integrity. There stand the two—the man who cannot retire from power, because the power of his purity attends all he does—and the man who cannot hold power, even though he should still keep in his clutch its empty symbols, because he has not held the truth of his own manhood.

#### Religion and Politics.

ALL honor to the Catholic clergy of Ireland for this brave utterance!—as worthy as brave:

"As the pastors of a Catholic nation we do not base this, our judgment and solemn declaration, on political grounds, but simply and solely on the facts and circumstances as revealed in a London divorce court. After the

verdict given in court, we cannot regard Mr. Parnell in any other light than as a man convicted of one of the gravest offenses known to religious society. Aggravated, as it is in his case, by almost every circumstance that could possibly attach to it so as to give it scandalous pre-eminence in guilt and shame, surely Catholic Ireland, so eminently conspicuous for the virtue and purity of its social life, will not accept as its leader a man thus dishonored and wholly unworthy of Christian confidence."

Already, however, they are denounced by the papers for taking up what they "had no need to meddle with." Pretty much so the princes of Jerusalem thought about Jeremiab, and Herod about John the Baptist. So it seems Protestant ministers cannot speak on the Fourth Commandment in Cincinnati when saloon-keepers violate it, nor Catholic ministers for the Seventh Commandment, when it touches an Irish politician. Building the sepulchres of the prophets is not a lost art; nor putting the prophets in a condition to occupy them—at least, if denunciation can do it.

But the law of God does not cease to be divine, even when politicians come under its ban. "The Lord of hosts hath spoken: who can but prophesy?"

#### Forgiveness in the Church.

A MAN who has conducted a continuous series of forgeries through long years, wrecking the firm that trusted him, by the time he reaches Sing Sing repents—as who would not? And Plymouth Church holds the convict pityingly still in her generous fellowship. The spirit and the motive are beautiful, but we still think the discipline was tardy and the forgiveness premature. The church and the world know the man's crime. The world should have known the church's emphatic condemnation. But while his crime is known to the world, the quality of his repentance is known only to God. Time might well have been given the offender to make his repentance as manifest as his crime. So we read 1 Cor. v, in connection with 2 Cor. ii.