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## Catholic Record.

London, Sat., May 21st, 1887. THE TRUTH WILL OUT.

We have been shown a copy of Truth, a New York paper which calls itself a "journal of facts," and claims to be "devoted to the good of all men." The number before us, that of April 28th last, shows that while Truth styles itself a journal of facts and advances the philanthropic claim of being devoted to the good of all men— it is decidedly anti-Irish in form and feeling. We are wicked enough to believe, from our careful perusal of the voluminous number on our table, that Truth has been founded to cater to the prejudices of the un-American minority of New York's citizens-legitimate successors and in many cases descendants of the New Yorkers who, in the war of independence, were more British than the very British themselves, and of the nativist citizens of that proud metropolis who in the late war of secession displayed their loyalty to the Union by rigidly abstaining from bearing the sword in defence of its insulted flag and threat ened institutions. Let no man deceive dimself as to the existence and influence o this un-American party in the city of New York, and even elsewhere in the United States. There are men, and not a few, in that city and elsewhere, who would dly, if they could, restore the British

chical regime which once drove the old thirteen colonies into rebellion These are the men who speak in affected derision of the foreign element, as if the foreign element, Irish, German, French and Dutch, had done nothing to secure American liberty, and upon that liberty build up American greatness—as if it were so very long ago since their own fathers landed in misery on America's shores to seek the happiness denied them by the land whose greatness they never cease to extol-as if. in fine, that "foreign" element is not to-day the very bulwark of American freedom against which European tyranny may vainly thrust its strength. The liberty loving foreigner who makes his home in America bids a lasting farewell to old world tyranny, while the sickly nativist sighs for a return of the days when trial by jury and transported across the seas to be adjudged by strange tribunals and hostile magistrates. For this latter class Truth would fain, it is evident, be the organ. In an article in the number

"More than a fortnight has now passed since the publication by the London Times of the letter ascribed to Mr. Parnell, and nothing has been done by that gentleman to disprove the charge of being its author except that both himself and his author except that both himself and his friends have emphatically stated that it is forgery. The onus of proof, of course, rests with the paper, and the Times has over and over again professed its willingness and even its anxiety to be brought to book in the regular way, viz, by the institution of a suit for libel. This course, which it is plainly his interest and his duty to pursue, the Iriah leader shirks, as he is in the habit of shirking disagreeable truths by the assertion that it would be impossible for such a case to have a fair trial before an English jury. And yet Mr. Parnell is in the constant habit of asserting that the majority of the English people are in favor of the policy which he is pursuing with regard to Ireland, and are above all arxious to see the wrongs of that unhappy country righted. In the face of this it is manifestly inconsistent that Mr. Parnell should affect to believe in the impossibility of his securing justice for himself in England."

We have here certainly a combination

before referred to, entitled "Why this

hesitation?" it thus deals with the Times'

calumny on the Irish leader:

We have here certainly a combination of contradictions well worthy their disingenuous source. The writer admits that upon the Times rests the onus of proof and yet calls upon Mr. Parnell to bear himself that very onus by bringing the matter before an English jury. Mr. Parnell has no fear of an English jury properly constituted. But to secure a verdict against the Times the jury would have to be unanimous. In political cases unanimity in a jury is not to be looked for. Then the composition of the jury could be altogether in the hands of Lord Saliabury's officials, adepts in the noble art of jury-packing. No one, as United Ireland has very justly said, no one but a fool or an ensmy would suggest an appeal by Mr. Parnell to an Eaglish judge or jury. But the real animus of the N. Y. London.

"journal of facts" is clear from the fol-

"journal of facts" is clear from the following:

"There are, of course, a great many people who would be glad to believe that Mr. Parnell, as well as the Times, have been viotimized in this instance, but unfortunately for himself the conduct of the Irish leader, and especially the company he keeps, are of a nature to make it appear at least likely that he privately entertains the sentiments credited to him, though he is careful not to publicly give expression to them after the manner of his supporters and associates, especially on this side of the Atlantic. Since, however, he admits the authenticity of congratulatory and approving telegrams bearing his signature, which have from time to time been sent to treasonable gatherings held in this city and elsewhere, there is no reason to refuse to believe that in a moment of temporary want of caution he should have unbosomed his real feelings to a confidential friend. However, the remedy is in his own hands, and if he hesitates to avail himself of it, his conduct can only be ascribed to the fact that he is afraid of the result."

Here, in the total absence of proofs

Truth condemns, by implication, the Irish leader. What does that journal mean by treasonable meetings in New York? Are meetings of sympathy with Ireland to fall under that classification? With no other lages in New York or elsewhere in America but those in open, honest, and unmistakeable sympathy with his consti-tutional and Parliamentary policy has Mr-Parnell had any communication whatso ever. None of the communications he ha had with American meetings or associa-tions of any kind or character whatsoever breathe ought of conspiracy, treason or sympathy with violence. The murder of Lord Frederick Cavendish was to Mr. Parnell the severest blow he had ever received. No doubt now can there be that had not that awful crime taken place, an Irish Home Rule Bill would before now have passed the British Parliament. By that foul deed the energles of the Liberal party were broken and much of its sympathy with Ireland obliterated. No man, not even Lord Hartington himself, suffered more keenly from the foul and unspeakable outrage of May the 6:h. 1882. The enemies of Ireland have never since ceased endea voring to connect him in some manner, however remote, with the crime which on that day brought shame and sorrow to Ireland. The Times' latest attempt was made to facilitate the passage of the coercion Bill. Its alleged letter from Mr. Parnell was too clearly the work of an informer in Dublin Castle pay. Hence the fear and refusal of the government.to permit Parliamentary enquiry. The truth will, however, out. A despatch from Lincoln, Nebraska, lately gave the world the following facts;

the following facts:

"Mr. John Fitzgerald, president of the Irish National League of America, recently submitted the London Times fac simile of the alleged Parnell letter, together with documents in possession of Mr. Patrick Egan, in the handwriting of Mr. Richard Puggot, formerly proprietor of the Dablin Irishman, to a committee consisting of Gov. Thayer, Treasurer Willard, Auditor Babcock, Mayor Sawyer, Postmaster Watkins and the cashiers of the city banks. To day the committee reported as follows:

"We, the undersigned, have carefully examined the fac simile published in the London Times of the 16th ult, alleged to have been written by Charles S. Parnell, also letters signed Richard Piggott, addressed to Patrick Egan, dated June 25th, 1875, December 6th and 25th, 1875, to Patrick Egan, dated June 25th, 1875, December 6th and 22nd, 1880, January 14th, 1880, and March 9th, 1881, also an enclosure contained in said letter of March 9th, 1881, and we have no heaitation in saying that the alleged fac simile of the letters and enclosures were written by the same hand. The documents referred to were letters from Piggott whereight street. same hand. The documents referred to were letters from Piggott, wherein he tried to blackmail the League through its treasurer, under the pretence he had been offered money by alleged agents of Dublin Castle to publish fictitious articles in relation to the League fund, prepared for the purpose of discrediting the League, and the letter to him from these agents which he enclesed as proof of his statement. In his letter to the treasurer of the League Piggot said he was on the verge of financial ruin and must have money. He would suppress the Dublin Castle article if the League would supply him with a temporary loan of \$300. These letters and fac simile of Parnell's alleged letter the committee above named believes to be in the handwriting of the same man."

Whether or not Piggott be the author of the Times forgery, there is not the slightest room for doubt that the letter published by that paper is the handiwork of some criminal of the James Carey type. Were the Times or the government in possession of any substantial proof attaching Mr. Parnell to the authorship of that ocument, that proof would have been at once forthcoming. The complete annihilation of the Irish leader is an object too dear to the soul of Salisbury to leave room for doubt on this point. The states man who could advocate twenty years of coercion for Ireland as the cure of all its ills, would not for a moment hesitate, had he it in his power, to inflict on Charles Stuart Parnell a political death as effectual as the physical death visited on Lord Frederick Cavendish on May 6.h, 1882.

In St. Peter's Cathedral, London, on last Sunday evening, Rev. Thos. W. Kearney, of Cape Girardeau, Missouri, who has been paying a short visit to his relatives in Canada, preached a very im-

REVOLUTION REBUFFED.

The radicals of France have not an easy ed on which to lay their restless limbs. Hated at home, they are despised abroad. They have made the once great name of France synonymous with cruelty and treachery. Their latest attempt to degrade their country is the organization of an international exposition for 1889 to commemorate the centanary of the revolution of 1789, to which France owes so much of disgrace and misfortune. The project has not been well received. An Ottawa paper says of it: "Nearly all the monarchies of Europe have declined to take any notice of the Paris Exhibition to be held in 1889 because it is commemorative of the great Revolution-an event not contemplated with pleasure by absolute rulers. Britain on the other hand, while prevented from officially encouraging the exhibition, possibly for the same reasons that influence the Continental Powers, will afford every facility to intending British exhibitors. Until we are told what an official recognition means in this case, it may be supposed that Britain is actually taking part in the exhibition. As the French Revolution—the greatest event in history some one has said—cannot be ignored any more than the centennial of American liberty, it seems a very wise conclusion for

Britain to have reached." No one seeks to ignore the French Revolution, but there is quite a marked difference between admitting the existence of facts and the recognition of the principles which produced these facts. The Europe and the France of pre-revolution. ary days have gone forever. No one seeks to recall them. But what all good men desire is to see a return to the Christian principles of legislation and Government which the Revolution denied and set at naught. The old monarchies had their faults. These faults are, in every instance, traceable to their departure from or oblivion of these very Christian principles that it is now sought to reaffirm and restore. But the old monarchies with all their faults were preferable to the Godless republics and radical monarchies of to day, wherein the people are in their own name plundered and oppressed as they never were in by-gone times. It'is no proo to us that the exposition of 1789 is to be success because Britain gives it a quasicognition. If it were to be of any un to France the Salisbury Governmen would lend it no sort of acknowledgmen The British Tory government rejoices in French self-abasement. Radical France is, however, nearing its end. 1889 may chance witness a return to an older and better condition of things.

OUEBEC IN A NEW LIGHT.

So much was said of Quebec during the late elections in the Province of Ontario. so darkly was that Province painted as the eat of error and crime, so strongly were the people of Ontario urged to rush to the relief of their French brethren sitting in the shadow of death, that many wellmeaning persons were perforce driven, if not to believe, at all events, to fear, that r Province was in a fe tion of moral degradation. "Romish intolerance" and "medisoval darkness" were said to reign supreme from Soulanges to Charlevoix and the French peasant held up as an enemy of his country and his God-an alien in language, laws and religion, to be removed or suppressed a being so devoid of moral right and conscientious instinct as to constitute him the real danger of the commonwealth. Not desirous of reviving the painful memories of the late electoral contest in this Province, we do no more than call our readers' attention to very striking points made by Mr. F. X. Perrault in ate letter to the Montreal Star. As we have not likely heard the last of the race and revenge cry, we invite them to take note of the facts he presents. He writes : To the Editor of the Star :

SIR,—A nice young man from Australia has recently favored Canada with his visit, and is now ventilating, in the antipodean press, his impressions of things in general as they appeared to his prejudiced eye when viewing the sights of this great Dominion. As a result of the stuffing which was crammed down his throat by some well meaning and, no doubt, very much scandalized so-called Canadian, h much scandalized so-called Canadian, he has returned home with the conviction that criminality in Quebec was the great drawback of Canada, the immorality, drunkenness and ignorance of our people being the root of all evil.

drunkenness and ignorance of our people being the root of all evil.

Well, after perusing carefully the official statistics of criminality in the Dominion, just submitted to Parliament, I am happy to be in a position to relieve the Australian's mind of the great weight of distress under which he has lately suffered on our account. I am sorry (for him) to say that he will have to transfer his sympathy from the much abused Quebec to the much admired Ontario, which is so much more to blame according to these statistics. Taking first the grand total of criminal charges for the last year we find that offences against the person have been: Ontario 720; Quebec 340. Offences against property, Ontario 2432; Quebec 914 More than double in each case.

In summary convictions Ontario can

drunkenness against the French farming population of Canada, who are known to be the most sober people on earth, using neither wine nor beer, but only a small quantity of whiskey on rare occasions. Convictions have been for the year 5868 for Catario and 2163 for Quebec, about

Convictions have been for the year 5868 for Catario and 2163 for Quebec, about one to two in favor of our much abused province. Will the Australian, who signs "Vaggabond," and who, I hope, is one only in name apologies for his unwarranted accusations of drunkenness against our people? Will he give the same publicity to the apology as he did to the accusation? I hope he will.

In murder and attempt to kill or maim, Ontario h's had 88 convictions, against Quebec 21.

For rape, Ontario 15 to Quebec 1; for assaulting women, Ontario, 27, Quebec 10; for assault and battery, Ontario, 38, Quebec 15; larceny, Ontario, 1094 to Quebec, 623; arson, Ontario, 17 to Quebec, 10; houses of ill fame, Ontario, 88 to Quebec, 10; houses of ill fame, Ontario, 88 to Quebec, 27. In all these criminal statistics, Ontario

In all these criminal sections, takes the cake and our much abused province has to take a back seat. Well, we have no o'j ction to do so, and we wish every man, woman and child in the Dominion and out of the Dominion to know it.

As we have been grossly injured by that Australian 'Vagabond' it is only fair that the reparation should be complete, and I have no doubt that the English press of Canada will give it to us.

J. X. PERRAULT.

Norm.—The population of the Province Ontario, 1923,228, or in the proportion of the 1,41 nearly, and the ratio was, no doubt, pretty much the same last year.

STILL THEY COME.

The Legislatures of Nova Scotia and of Prince Elward Island, following the example of those of Canada, Ontario and Quebec, and above all out of a sincer ove of the principle of Home Rule so dear to the hearts of their people, have passed strong resolutions condemnatory of coercion and in support of Irish local self-government. The Salisbury admin stration affects to despise Canadian public pinion on the subject of Home Rule Having basely and treacherously handed over our fisheries to the United States having done this through abject fear of that republic, without the slightest regard for Canadian sentiment or interest, we cannot be surprised at Salisbury's disregard of Canadian feeling in the matter of Home Rule. It remains, however, to be seen whether Canada will long suffer herself to be kicked and trampled under foot in the name of a loyalty, which to her means naught save servility and spolistion. We are in favor of the maintenance of British connection, but on no terms save those of honor and good will.

THE CHURCH THE INTERPRETER OF SCRIPTURE.

"When the native converts of Madagas-"When the native converts of Madagas-car presented themselves for baptism, they were asked, what first led you to think of becoming Christians? Was it some sermon or address, or the reading of God's word? The answer usually was, 'it was the changed conduct of those who had become Christians.'"—Our Work, April,

The periodical, from the first number of which the above extract is taken, is published by the "Young Men's Christian Association" of this city, and is professedly "undenominational." It is, however, thoroughly Protestant. The statement made, coming from such a source, is a remarkable one. It is undoubtedly true in substance, and being true it is an admission that the Catholic view of Church authority is correct, and that the principle on which Protestantism is based is errone ous, inadequate and absurd. There is no Protestant controversialist

who has not dinned into our ears that it is by the Bible only that faith is to be found. There is no room for the authority or example of the recognized teachers of Christianity. Every one must take his Bible, and discover for himself the doctrines revealed in it, guided by his private indoment only. It is therefore a remark. able acknowledgment that the Madagascan natives were not led to become Christians by reading the Bible, but by the good example they were supposed to have had before their eyes in the lives of those who were already Christians. Good example is teaching in action. The principle is therefore the same as in the case of teaching in words, and if, as is conceded in the above extract, good example has more effect than the mere reading of the Bible, in impressing on unbelievers the truth of Christianity, it

a greater impression than reading. All the Protestant Confessions of Faith refer us to the reading of the Bible as the ultimate judge of controversy, though some use language more explicit than others. This implies that the Bible is so clear that every reader is fully competent to understand it; for otherwise there would be a large portion of mankind, even the vast majority, who would be beyond the possibility of attaining to the knowledge of saving truth. On this sub-

thereof; and therefore it is to be received, because it is the word of God." Chap. 1.

It may well be asked here, "How are we assured that Scripture is really God's of doctrine, that Christ has established word " The only reasonable answer to a hierarchy in his church. So also in St, this is, "We know it from the authority Matthew xviii, 17, we find that Christ and testimony of the Catholic Church, which has in all ages held this to be the by one against his brother, if the injury case. Presidely for the purpose of giving be not repaired when he is admontal us positive assurance of such matters, the privately, the church is to be informed of Church was instituted, as St. Paul tells us: "He, (Christ,) gave some him be to thee as the heathen and the apostles, and some prophets, and some publican." When, therefore, among the evangelists, and other some pastors and disciples of Christ, after Christ had asctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Carist, (that is for the instruction of the members of His church,) until we all meet into the unity of faith and of the knowledge of the Son the Holy Ghost, but to the Council of of God, unto a perfect man, unto the measure of the age of the fulness of Christ, that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive." From all this it appears that the unity of faith is to be preserved by listening to the teachings of the Church and her lawfully constituted pastors. By this means alone can we be saved from being deceived as little children, by the craft of wicked men. All this is borne out fully even by experience, for do we not know that the mass of mankind are liable to be led astray by cunning imposters?

In direct contradiction to these words of the inspired Apostle, the Westminster confession instructs all to rely rather on an inward testimony of the spirit of G.d given to each individual. The testimony of the Church, it says, can only move and nduce use "to an high and reverend steem of the holy scripture." The full ersussion and assurance which each one us possesses "of the infallible truth and livine authority thereof is from the in ward work of the Holy Spirit, bearing witness by and with the word in our the diversity of gifts given by God for the

Of course, once the infallible authority f the Church was denied by Protestants, was necessary to invent some other triunal which should adjudge all matters of faith, and here is the result ! A tribunal was invented within the consciousness of each individual; and Protestantism presents this to us as the Supreme Judge from whom there is no appeal. This serves indeed to foster the pride and arrogance of individuals, but it opens the door to all the vagaries, absurdities and impieties which the errant intellect and heart of man can construct, and passes them off or mankind as the teachings of the Spirit of The articles of the Church of England

are somewhat less plain-spoken than the Presbyterian Confession, so that they give room for somewhat more variety of opinion among the different sections of man, whether or not he has the Revelation that denomination. The so called Evan of the Father." gelical party, whose business it is to leave as little as possible to authority and as much as possible to the individual, incline to the Presbyterian view, while the High Churchmen claim for the Church consid. erable judicial powers. The logical conse-Church, however, is that the individual is the ultimate supreme judge. The 20th Article says, "it is not lawful for the Church to ordain anything contrary to God's word written," and "besides the same ought it not to enforce anything to be believed for necessity of salvation. The error in this is rather in what is mplied than in what is asserted. It is implied that the Church may teach error, and in the 21st Article it is expressly said that General Councils, which certainly represent the Church Universal, "may err, and sometimes have erred, even in things pertaining unto Jod," As a logical consequence, therefore, the individual must sit in judgment on the decrees of the Church and of Gen. eral Councils, and so this same 21st article implies by the words immediately following: "Wherefore things ordained by them as necessary to salvation have neither strength nor authority unless it may be declared that they be taken out of Holy Scripture." The Methodist Articles of Religion.

though somewhat less explicit than those we have quoted, are meant to convey the same doctrine. Luther said, "O Pope, you have drawn your conclusion with the Councils; now I have the judgment whether I can accept it or not." Melanchthon seems to give some authority to the follows that oral teaching must also make | Church, but in reality all is given to the individual: "Who will be the judge when a difference of opinion arises concerning the sense of Scripture? . . . . I answer the word of God is the judge, and to this must be added the confession of the true native land because their conscientious Church." But in explaining his idea of sense of right tells them that they must the true Church, he states that it consists of those pious persons who agree with the work of evictions. Here are men of the word of God, whether they be many or type and character of the loyal and devofew; so that he too denies any visible tribunal of the Church which has author- such sons are daily growing fewer—here ity to decide matters of faith, but leaves are the honest, the patriotic, the self-deny-

ordains that in case of an injury inflicted it, "and if he will not hear the church let cended to heaven, the question was raised whether the law of Moses must be observed by Gentiles converted to Chris tianity, the decision was not left to the tribunal of each individual, enlightened by Jerusalem, composed of the "Apostles and ancients." (Acts xv, 6) At this council, "when there had been much disputing," St Peter first pronounced judgment, and with his judgment St. James agreed. The judgment was that no such burden should be laid upon converts from the Gentiles, and in pronouncing this judgment the council declared that they were guided by the Holy Ghost, "For it hath seemed good to the Holy Ghost and to us." Barnabas and Paul, Judas and Silas, were appointed to carry the sentence of the Council into effect,

St. Paul, also, in Gal. ii., declares that according to Revelation, he conferred with Peter, James and John, "The Gospel which he preached among the Gentiles, but apart with them who seemed to be something, lest perhaps he should run or had run in vain." Also, St. Peter declares as a most important preliminary to our attention to the prophetical word, that we must understand first "that no Scripture prophecy is made by private interpretation. For prophecy came not by the will of man at any time, but the holy men of God spoke, inspired by the Holy Ghost."

In I Cor. xii, 8, St. Paul, speaking of good of His Chu. , says, "To one indeed, by the Spirit, is given the word of wisdom : and to another the word of knowledge according to the same spirit, to another faith in the same spirit; to another the grace of healing in one Spirit, to another the working of miracles, to another prophecy, to another the discerning of spirits, to another diverse kinds of tongues, to another interpretation of speeches, but all these things one and the same Spirit worketh, dividing to everyone according to His will." It is, therefore, evident that to all the spirit of interpretation of Holy Scripture is not given. A a future time we shall show the absurd results of the Presbyterian doctrine that this is the case. At present we shall only quote the ackne wledgment of Luther is his book on the power of the Pope: "We cannot be certain of any private

EXILES OF RRIN.

From New York came last week the news that the thirteen stalwart young Royal Irish Constabulary, rather than take part in the late cruel Kerry evictions, had arrived in that city. All young men, mostly sons of farmers or farm laborershealthy and active looking, they were, says the despatch, stationed at Castle island, in county Kerry, and resigned from the force rather than aid in carrying out some heartless evictions that a landlord in that neighborhood undertook some weeks ago. Encouraging resolutions were passed in relation to their action by several branches of the National League in the south of Ireland, especially by the Nenagh branch, a portion of the organization in Tipperary, a neighboring county, until an official intimation came from Dublin Castle, threatening its officers with procecution for alding and abetting what they called "treason felony." They are all vigorous and intelligent men and are anxious to work.

The strain of parting with friends in Ireland and the thought of the work which they had engaged in before they resigned arresting priests, watching their movements, spying on prominent National leaguers, and throwing out of their homes people who were already starving, and old women who were lying on sick beds at the time—caused Patrick McDonough to lose his reason during the voyage, so his companions say. He is now living in a little bunk on board the Adriatic, raving about religion and the threatened coercion against Ireland.

We have in this despatch an epitome of Irish contemporary history. Here are thirteen young men driven from their sense of right tells them that they must not take hand or part in the murderous work of evictions. Here are men of the ted citizen, exiled from a country wherein More than double in each case.

In summary convictions Ontario can boast a grand total of 18,000 while Quebec last only 6000.

In convictions before jury or magistrates, Ontario has 2060 cases against Quebec of any man or church, but wholly upon the testimony of any man or church, but wholly upon the feeting theory.

Now for the unwarranted accusation of the polus individual.

Let us now see what Holy Scripture, are the nonest, the patriotic, the self-denying banished for qualities that elsewhere are Irishmen, cast forth from Ireland as mercilearly as should be traited.

Now for the unwarranted accusation of God, (who is truth itself,) the Author by under heaven could furnish so criking, or so cruel an illustration of the blood-thirsty qualities of atien landlord rule in Ireland. The case of poor Macdonough is one of special sadness. He is, of course, but one of many thousands driven into the living death of lunacy by British misrule. His misfortune is none the less regrettable because shared in by so many. It is to be hoped that the poor fellow will himself it. soon recover his reason, and that he may dispatch which which w with his companions become an honorable as well as useful citizen of free America. Ireland in these thirteen young men has sustained a grievous loss. Her loss is America's great gain. They come to these shores to form part of the greater Ireland of the New World, through whose influence and determination England has been forced to look at Home Rule as within the region of practical politics.

BISHOP WALSH AT ST. MARYS
CHURCH.

On last Sunday His Lordship the
watched

On last Sunday His Lordship the even go Bishop, accompanied by Rev. Father Bishop, accomparied by Rev. Faller.
Walsh, paid a visit to St. Mary's church,
Hill street, of which Rev. Father Dunphy
affair.
deaf an
hand in mon on devotion to the Blessed Virgin. hand in The neat little edifice was thronged with The neat little edifice was thronged with the ham a most devout congregation, all of whom a little at the ham a little at the course, which was delivered in that impressive and touching manner so charac Mr. Patrick eristic of all his discourses. D. Ba Society officers

EDITORIAL NOTES.

THE POSTON Advertiser is of the opinion THE BOSTON Advertiser is of the opinion that Aldrich and John Boyle O'Reilly are writing better poetry just now than either Tennyson or Lowell. The Boston Herald agrees with the Advertiser, and says that "Mr. O'Reilly puts the reddest of red St. Pat blood into his work." We might add that in Canada the poems of that gentleman are highly appreciated and take rank with when t the very best in our language.

THE publisher in London of Rev. Dr. land's Dawson's work on Pius IX, writes, under the date of April 29, "The Month" (for public May) is to hand this morning, and in a convir is lyin yery carefully written and able article, fearful after having made mention of a score or two of more or less fluent penmen who have written his Biography or history, "Dr. Dawson's is the best historical Biography of Pius IX. in our language. With the exception of Adolphus Trollope's life, a shallow and urjust book, there is no he can be other work of the smallest literary value | the on the subject."

THE MONTREAL Herald of the 12th, of Or discussing Sir Henry Tyler's recent speech at the half-yearly meeting of Grand Trunk | strife shareholders, says: "His remarks are in sland (Hiss Mark Tapley, Sir Henry can be jolly in the most adverse circumstances; so that tion hopefulness in his case does not necessarily mean railway prosperity. Still, the Grand Trunk's business is not only large, but increasing. The Grand Trunk has always had an enormous traffic. The trouble has not been with the traffic, but with an imbecile management that has wasted the princely revenues that th road has drawn from the commerce of Canada. Any signs of returning sense on the part of the management will be wel-comed by Canadians." The Herald's hope will be very generally re-echoed through-out the Dominion. We all feel that way.

FROM ten to twelve thousand people, we are told, assembled in Toronto on Saturday last to protest against the appearance of Mr. Wm. O'Brien, M. P., in that city. The speakers were the Bishop of Algoma, the Bishop of Toronto, and Rev. Mesers. Potts, Milligan and Dumoulin. Mr. Clarke, M. P. P., the irrepressible School Inspector Hughes, and Prof. G. Smith also addressed the mmable multitude. The speeches of the right rev. and rev. gentlemen will, in the minds of the majority of people, serve to bring discredit on the cloth. That of Canon Dumoulin was very wild and coarse, and it would be well were his friends to advise his abstaining from such performances again. Mr. O'Brien's style of speaking would be a good model for all and sundry who unburthened them selves on the Queen's Park on Saturday. It is a noticeable fact that nearly all the speakers were the same persons who were so dangerously efflicted with Papaphobia during the elections of December last.

A GOOD CHOICE.

We are pleased to know that Mr. Thomas Hewitt has consented to allow himself to be placed in nomination to fill the vacancy caused in No. 3 ward by the resignation of Mr. Stringer. Mr. Hewitt for some years held the position of water commissioner, and judging by the business capacity, prudence, and skill displayed in that post, no better man, we claim, could be chosen to take part in the management of civic affairs. We would like to see mora men of Mr. Hewitt's stamp filling aldermanic positions. Were this the case we would be saved the unseemly conduct and wanton extravagance so often noticeable, we regret to say, in men on whom the citizens unwisely confer the title "alderman." We hope Mr. Hewitt's majority will be a large one.