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London, Saturday, Feb. 27, 1892.

LENTEEN REGULATIONS.
A. D. 1892.

*Denis O'Connor, by the grace of God
and the appointment of His Holy See,
Bishop of London.*

DEARLY BELOVED BRETHREN—I received
some days ago from the Cardinal,
Secretary of the Sacred Council of the
Inquisition, a letter of which this is
a copy:

**THE SUPREME ROMAN AND UNIVERSAL
INQUISITION.**

To all the Archbishops, Bishops and Ordina-
ries of places in the Catholic World:

The nature and condition of the
disease so widespread, not only
over Europe but over other coun-
tries of the globe, call for the exercise
of Apostolic power and favor. Our
most Holy Father, Leo XIII., moved by
the extent of the evil and prompted by
his great zeal for the corporal and
spiritual welfare of the faithful, has
thought it his duty to supply them
with such safeguards as are at his dis-
posal, for the protection of life and
health against the violence of the
prevailing contagion. Wherefore,
through the Sacred Council of the
Supreme Roman and Universal Inqui-
sition, His Holiness grants to all Arch-
bishops, Bishops and Ordinaries of the
Catholic world, wherein the disease holds
sway, the faculty of dispensing the
Faithful under their charge from the
obligations of Fast and Abstinence during
such time as in their judgment the
state of public health calls for this
Apostolic Indulgence.

His Holiness desires, however, that
the Faithful, whilst enjoying this favor,
shall apply themselves more earnestly
to the practice of good works, of a
nature to merit the Divine clemency.
Wherefore he urgently exhorts them
to supplicate and appease God by
relieving the wants of the poor, by
assisting at the public prayers and
offices of the Church and by a more
frequent use of the sacraments; for it
is beyond question that the many evils
that befall us are the effect of Divine
justice which inflicts most punishment
on man because of his sinfulness and
the ever-increasing flood of crimes of
which they are guilty.

(Signed) R. CARD. MONACO.
Rome, Jan. 14th, 1892.

The information furnished by the
clergy throughout the Diocese makes
it certain that influenza has grievously
afflicted our people and that the death
rate has of late been unusually high.
These facts lead me to believe that the
Fast and Abstinence circumstances are
under ordinary circumstances are
remedies for human ills, spiritual and
bodily, would now prove injurious
rather than beneficial. Mindful that
the Church, because she is a good
mother, does not wish to impose too
heavy burdens on her children, I be-
lieve myself justified in using the
Faculty granted, in the foregoing let-
ter, to me in common with all the
Bishops of the Catholic world. There-
fore I decree as follows:

During the whole time of Lent of
this year no one amongst the Faithful
of the Diocese shall be bound by the
law of Abstinence, except on the
Friday of each week. Flesh meat may
be used on all other days and many
times each day.

During the same time no one shall
be obliged to observe the law of Fast-
ing on any day, except Good Friday.
I make this exception because it is
only right that we submit through
obedience to this act of mortification
to make some atonement for our sins
on that day on which our Lord and
Master, for these same sins, made Him-
self obedient unto death, even the
death of the cross. (Phil. 2, 8.)

I hope sincerely that the Faithful of
the Diocese, whilst sharing in the
privileges granted by the Holy Father
in his goodness, will show an equal
readiness to follow his suggestions.
Let us not forget that Lent is a season
of prayer, penance and sorrow for sin,
and let us carefully avoid anything
which would indicate that our faith in
this truth has grown weak. That we
may prove by our conduct our love for
the Holy Father and the fervor of our
faith I recommend as follows:

That all amusements unsuitable to
the time be given up.

That in every family at Night
Prayers the Beads (one-third of the
Rosary) be said, meditating on the sor-
rowful mysteries.

That since Alms are commonly pre-
scribed in acknowledgment of favors
granted, the Alms given during this
Lent be much larger than usual.

That they be given to the poor of the
Parish, or to the orphan or to any chari-
table society established in the
Parish.

That some members of every family
within reasonable distance of the
church assist on week days at the Mass
which will be said at an hour to ac-
commodate the greatest number.

That some members of every family
be present at the Lenten Exercises on
Wednesday and Friday afternoons or
evenings, so that every family may
share in the graces and Indulgences
of the Way of the Cross and may re-
ceive the blessing of our Redeemer in
the Holy Sacrament.

Last of all, and best of all, I am most
anxious that all the Faithful of suitable
age will follow the wish of the Holy
Father regarding the frequent use of
the Sacraments of Penance and the
Blessed Eucharist. Let no one be
satisfied with approaching them only
once. By obtaining the forgiveness of
our sins in the sacrament of Penance
we shall change the justice of God into
mercy and procure the removal of the
scourge which has brought affliction,
sorrow and death into so many house-
holds. By partaking of the Blessed
Eucharist we shall receive into our
hearts His Sacred Body, whose touch
during His stay on earth healed not
only the sick but restored the dead to
life. He may not see fit in His wisdom
to grant to each of us increase of health
and length of days, but He will cer-
tainly grant to all who receive Him
worthily that spiritual and eternal life
promised to all who eat His flesh and
drink His blood. (John vi., 55.) That
we, pastors and people, may be faithful
to follow these counsels and by so
doing procure for ourselves a large
measure of God's grace and mercy will
be my daily prayer at the Altar of God.

Given at London this 23rd day of
February, 1892.
DENIS O'CONNOR,
Bishop of London.

ASSERTING THEIR RIGHTS.

The text of the manifesto of the five
French Archbishops on the relations of
the Church to the Republic, a short
account of which was transmitted by
Atlantic cable, has come to hand, pro-
ving that our surmises were correct
that the Archbishops did not condemn
the Republic as a form of Government
suitable for France.

From the cable despatch alone one
might imagine that the eminent pre-
lates had condemned Republicanism.
So far is this from being the case that
the document expressly declares that
they accept the Republic without re-
serve, with all the consequences
which this acceptance involves. They
say:

"It would not be fitting for Catho-
lics to foment discord between the
Church and the French Republic. The
faithful children of the Church
have never assumed the attitude of
Revolutionists, and in the present
difficult situation the first duty which
we expect them to fulfill is to respect
the laws of the country, except in those
things in which conscience is violated.
They must also respect the wishes of
lawful authority, and accept with candor
and loyalty the civil institutions,
while firmly resisting encroachments
of the secular power in spiritual mat-
ters. It is their duty always to take
an interest in, and to apply themselves
actively and generously to the carrying
out of works which are the soul and
life of Christian society, especially in
matters of education, the propagation
of the Gospel, and the care of the poor
and oppressed."

From this extract the whole spirit of
the manifesto of the five Archbishops
may be understood. They put them-
selves at one with the people of France
as far as the latter have shown their
desire to be under Republican insti-
tutions, but they remind the Govern-
ment and the people that it is not the
business of the Government to inter-
fere with ecclesiastical administration
in spiritual matters.

The French Government has done
this in a spirit of hostility to religion,
and for this reason the Archbishops
blame them, while not having a word
to say against the form of Government
itself. The evils which the Govern-
ment has done may be corrected
under the Constitution, and it is by
constitutional methods that the Arch-
bishops wish proper remedies to be
applied.

Many of the people have hitherto
shown great apathy in political mat-
ters. They have allowed a busy and
hostile to religion have had their own
way, and have passed laws detrimental
to religion and the best interests of
the people. This is the state of affairs
against which the Archbishops have
unanimously raised their voice, ap-
pealing to the people who have hither-
to been indifferent to use the powers
which they have under the Constitu-
tion to redress the grievances which
are complained of.

By their pronouncement the Arch-
bishops show that they have confidence
in the Catholic spirit of the country,
and they wish to arouse this spirit to
action. There is little or no doubt
that if this dormant spirit be roused
the ruling Atheists will find that the
day of their ascendancy shall have
passed away, and as we understand
the signs of the times, the true Catho-
lics are becoming fully alive to the
necessities of the situation.

The present rulers of the Republic
see well the impending change in the
state of affairs, and it is to their
interest to represent the hierarchy in
an odious light as being opposed to the
liberties of the people, and to the law-
ful authority of the State. These are
the tactics of the enemies of the Church
elsewhere than in France. They have
been employed by the Atheistic and
anti-Catholic parties in Austria, Bel-
gium, Spain, Italy, and in the United
States and Canada as well as in the
Spanish American Republics. But
such tactics can prevail only for a
short time if Catholics are true to
themselves, and appreciate properly
their rights and duties as citizens;
and evidences are multiplying that
the French Catholics are rapidly com-
ing to realize the position, and that
they will assert themselves unmis-
takeably at the polls. It was only when
this was done by the Catholics of
Belgium that the Government of that
flourishing little kingdom began to
devote itself to legislation for the wel-
fare of the people; and not until the
French Catholics do their duty will the
French Government apply themselves
to the same work, instead of spending
their time in adopting measures to
denationalize the country by weakening
the influence of religion.

The Archbishops tell plainly where-
in the Government has been recalcant
to duty. It has banished religion
from the schools and at the same time
forbidden the religious orders to
teach. In spite of the expostulations
of physicians, it has turned the Reli-
gious out of the hospitals and substituted
lay nurses. It has curtailed the liberty
of the Bishops and set spies upon their
actions; Soldiers have been prohibited
from hearing Mass; Religious institu-
tions have been deprived of their
revenues, with the object of ultimately
destroying them, and in numerous
other ways religion has been attacked
so that Catholics are obliged now to
rise up in self defence for the preser-
vation of the faith of their country.

One of the proofs of the extent to
which Catholics are stirred by the
present situation is to be found in the
spirited address of Pere Didon, deliv-
ered in Bordeaux cathedral before the
Workmen's Club which held its con-
vention recently in that city. He
reminded the workmen that they are
all participants in the power of
governing, and that by their votes the
rulers of France must be chosen. If
they neglect to use their powers, or
cast their votes for the enemies of
religion, they must expect to be
crushed. He appealed to them there-
fore to make themselves the majority
in the Chamber of Deputies, as other-
wise the majority would strangle them,
and this would happen through their
own fault.

Appeals like this must bear fruit
through opening the eyes of the people
to their powers, and we expect that
soon there will be a resolute Catholic
majority in the Parliament, which will
rule the country on Catholic principles,
with due tolerance extended to the
Protestant and Jewish minority. As
matters stand the minority rules and
is intolerant towards the majority, so a
change in their relations is absolutely
necessary.

It is true that hitherto the Catholics
generally favored one or the other of
the Monarchical parties which have
been aiming to gain the ascendancy;
but this division, and the fact that
others were sincere Republicans, have
been among the causes which threw
the country into hostile hands. This
is to be easily accounted for. Catho-
lics are taught loyalty, and they were,
therefore, slow to attach themselves to
new political leaders, and especially to
the Republican leaders who were their
declared enemies. But they will now,
for the most part, devote themselves to
the purpose of working the Republic
in the interests of the people, and the
greater union, which will be the result
of this new policy, will give them
strength. They are well aware that
Monarchy is in no sense necessarily
bound up with religion, and now that
the conviction has gained ground that
it is not in the interest of the country
either to keep up the agitation for the
restoration of any of the defunct dynas-
ties, it can scarcely be doubted that
they will attach themselves sincerely
to the Republic and endeavor to change
its anti-Christian policy into one which
shall be Christian Catholic.

ALARMING STATISTICS.

A recent article in the Philadelphia
News calls attention to what it justly
styles "a gloomy chapter in the social
history of the United States." During
the year 1891 there have been nearly
ten thousand deaths by murder and
suicide, a fact which, says the News,

"affords a subject for sociologists to
reflect upon."

If this number were smaller than in
former years, in proportion as educa-
tion advances, or if we had any reason
to believe that it was high during the
year from accidental causes, the fact
would not be quite so alarming,
though even in this case it would be
bad enough; but looking at the figures
which are given from year to year we
are forced to the unwelcome conclusion
that crime, and especially the disre-
gard for human life, is steadily increas-
ing, and that the rate of increase is
much greater than that of population.
Thus in 1889 there were 2,650 mur-
ders; 4,384 in 1890; and 6009, as we
have said above, in 1891. The legal
executions in the last named year
numbered 123, while 195 were lynched
or executed by mobs.

In the same year, 3,331 persons
committed suicide. In 1890, the num-
ber of suicides was 2,640, so that self-
destruction is increasing in a ratio
almost equal to that of murder.

It is certainly worth the while of all
who are interested in the public wel-
fare to enquire into the causes of this
fearful state of affairs; and there was
held a meeting of prominent Protest-
ant clergymen of Cleveland, Ohio, a
year ago at which this very question
was taken into consideration. It was
then already known that this increase
of crime is an established fact. The
statistics laid before that meeting
showed that in 1850 the number of con-
victs in the United States was 1 to
3,488; in 1860, 1 to 1,647; in 1870, 1
to 1,172; and in 1880, 1 to 885.

It was pointed out at this meeting
that the foreign born population afford
in proportion to their numbers a larger
percentage of convicts than the native
born. There are reasons which ac-
count for this. A considerable per-
centage of the foreign born are from
the most restless, poverty-stricken, and
often from the criminal classes of the
countries from which they come.

When they are in America they often
meet with distress and contumely, and
as often they are homeless and poor.
They are thus exposed to many tempta-
tions which the fixed population do
not encounter, and it is to be expected
that laboring under these disadvan-
tages this element will present a larger
proportion to the criminal classes in
society; however the increase in crime
is not among the foreign born, but
among native Americans. This is
proved by the fact that whereas in
1850 the ratio of foreign crime to
foreign population was five times
greater than that of native Americans,
in 1880 it was only double.

The causes of this condition of moral-
ity were discussed, and several factors
were mentioned as bringing it about,
but the principal one was declared to
be the "tremendous weakening of the
influences of religion, and the failure
of the schools to give an adequate
moral and industrial education."

Dr. Trumbull, who was one of the
chief speakers on the occasion, entering
into detail on this point, said:
"The peculiar characteristic of our
modern educational system as such is
that it deals almost exclusively with
the intellect. The intellectual stand-
ard of those who have been trained
in our Public schools is undoubtedly
too high. But our Public school sys-
tems are open to serious criticism on
the ground that they deal altogether
too exclusively with the intellect. The
intellect is not the whole man."

If the intellect simply is weakened in
the schools, and the activities of the
child are not turned in the direction
of honorable labor; if there is suffered
to grow up on the mind a contempt
for work, or if the moral nature
is left untrained, so that the right
and wrong of different courses are
disregarded, then our schools, how-
ever excellent may be the results of
their intellectual discipline, will turn
out pupils keen and unscrupulous, who
believe in living by their wits, and
engage in those practices which lead
from right to criminality.

"The movement in the direction of
introducing manual training into the
Public school system is a move in the
right direction, and it has come none
too soon. But specific moral training
is quite as much needed to round out
the youthful mind and heart as is
manual training. We are not to
assume that there is no moral training
given in our Public schools because
there is no positive provision made for
it in the system. The personnel of
our teaching force is vastly in advance
of the requirements of the system as
such. We owe more than we realize
to the faithfulness of conscientious and
Christian teachers in inculcating fun-
damental, moral and religious truths
to their pupils. But the systems under
which they labor practically ignore
the moral and religious nature and
necessities of the child. They do
nothing as such to insure moral qualifi-
cations in those who are appointed to
teach."

Mr. Trumbull here states very
clearly a radical defect of the United
States school system. If the intellect

alone be trained Ralph Nickleblays or
Claud Duvals will be the principle
product of the schools, and there will
be crimes of which the laws take no
cognizance, as well as crimes which
bring their perpetrators to the prisons,
and at which we get occasional
glimpses through the prison reports.
But the remedy is not that the State
should impose its peculiar system of
religious belief upon the schools as
a branch to be taught, other-
wise we should have Buddhism or
Confucianism in India and China,
Mahometanism in Persia and Turkey,
Mormonism in Utah, to form part of
the school system to be enforced by the
State upon all children, which would
lead us to an evident absurdity, and
one which is certainly contrary to all
modern notions of civilization, to say
the least; but the difficulty is fully met
by the methods asked by the Catholic
to be applied to her case, viz., that
every facility should be afforded to
parents of every creed to sustain their
own religious schools, without impos-
ing upon them a penalty for so doing.
If there are some, as seems to be the
case with the majority of Protestants,
who will not or who cannot agree to
give any positive religious teaching to
their children, we may deplore the
fact, but we cannot force them to this.
But all this does not justify the en-
deavor to force those who are willing
to give their children the kind of edu-
cation which reason shows to be the
best, to adopt an inferior system which
excludes religion. Those very minis-
ters who have been exhibiting so much
alarm at the results of the present sys-
tem of secularized school-teaching,
were among the foremost in endeavor-
ing to force purely secular educa-
tion upon Catholics. It is well that
even at this late hour they are begin-
ning to have their eyes opened to the
disastrous results of the course they
have hitherto been pursuing.

We in Canada ought to profit by the
experience of our neighbors, and to
reflect what would be the result of com-
plete secularization of the schools here,
if once it were established; and those
who are clamoring for the abolition of
Catholic schools would do better to en-
deavor to secure more religious and
moral teaching for their own children
than to seek to deprive Catholics of
what they enjoy at their own cost in
this respect.

**THE CHURCH AND THE COL-
ORED RACE.**

Some of the Canadian and United
States Methodist religious press have
been quoting recently in great gloe,
an extract from the Michigan *Method-
ist Advocate*, to the effect that the
Catholic Church has done little or
nothing towards the Christian educa-
tion of the blacks on this continent.
The passage dwells particularly on the
fact that there are only two colored
priests in the United States one of
whom was ordained in Rome and the
other in Baltimore, whereas there are
thirteen thousand Methodist ministers.

This reminds us of the fable of Esop
which relates that a hare boasted of its
superiority to the Honess inasmuch as
it produced annually a litter of from
eight to ten, whereas the lion had but
one whelp every year. The reply was:
"It is true I produce only one, but re-
member that one is a lion."

Every one knows that the training
of a Catholic priest is a most careful
one to fit him for his duties; and when
he has completed his studies, and has
had instilled into him the methods of
the practice and teaching of virtue,
he is competent to do his work; and
the two colored Catholic priests have
in every respect been trained to their
work after the same manner with the
white priests in every respect. It is
not to be supposed that they will be
Voodoo doctors to their colored parish-
ioners initiating and leading them
into heathenish superstitions, as the
Methodist ministers frequently do; nor
will they devote their energies to in-
culcating in lectures, like the Rev. Dr.
Jasper of Richmond, Virginia, that the
doctrine which, above all things,
Christians are bound to believe is that
"the sun do move."

For the most part, the thirteen thou-
sand, if the number be not greatly
exaggerated, during the week devote
themselves to the occupations of white-
washing, chimney-sweeping, or the
like, and on Sundays to the preaching
of the gospel; but, with rare excep-
tions, they would not be allowed by
their Methodist brethren to preach
before any white congregation, except
for a joke, a thing we have known to
be done sometimes. But the two Catho-
lic priests of African origin, not only
preach to those of their race, but are
also invited and sought after to
instruct white congregations, and to

celebrate the holy sacrifice of the Mass
for them.

To the present day all efforts to
amalgamate white and black into one
Methodist Church have failed, both in
Canada and the United States. A
colored man would be looked upon as
an intruder in a Methodist church
built for whites, and though but a few
years ago the Methodist churches of
Canada joined into one body, there is
no thought to this day of allowing the
colored Methodists to be on a par with
their white brethren; but they consti-
tute still distinct Churches both in
Canada and the United States. Thus
we have to this day "African Method-
ist," and "African Baptist" Churches
in Canada, the former being techni-
cally known, we believe, by the name
"British Methodist Episcopal Church,"
with a Bishop in Chatham, in the
United States the case is the same.
Unless the negroes form churches or
congregations of their own they must
either be looked upon as people with-
out religion, or they become Catho-
lics. They are intensely religious by
inclination, but though they are called
"Methodists, and Baptists," their
Churches are merely caricatures of
those of the whites; and the Episco-
palian and Presbyterian are just as
exclusive as are the Methodists and
Baptists.

The Catholic Church makes no such
race division as all this. In the
Church as established by the Apostles
there was "no distinction of Jew and
Greek; for the same is Lord over all,
rich unto all that call upon him,"
(Rom. x., 12.) There was "neither
Gentile nor Jew, circumcision nor un-
circumcision, Barbarian nor Scythian,
bond nor free, but Christ was all and
in all." (Col. iii., 11.) So, in the
Catholic Church there is one priest-
hood, one sacrifice, one altar, at which
all partake. The colored priests of
the United States are free to officiate
at any Catholic altar in any country
in the world.

The Catholic Church is the Church
which was established by the Apostles
to teach all mankind, and, of course,
like the primitive Church, she recog-
nizes no distinction between her mem-
bers on account of nationality or
color. Thus the colored Catholics of
the United States are ministered to by
white priests, since there are so few
others, and the colored people assist
at Mass and receive the sacraments on
an equality with the whites. Indeed
it occurs very seldom that there is to
be found a Catholic church specially
for colored people, though in a few
instances they prefer to form a con-
gregation by themselves, and they are
permitted to do so. The Josephite
priests of Baltimore devote themselves
exclusively to the spiritual wants of
the colored people, and all the students
of St. Joseph's Seminary, in the same
city, solemnly promise that they will
undertake no mission which will
interfere with their work of attending
to the colored race exclusively.

It is quite true that the large
majority of the colored people of the
United States are Methodist or Baptists.
The slave holders were nearly all non-
Catholics, during the slavery period, and
would scarcely allow any other religion
to be practiced by their slaves except
some form of Protestantism, and it is
to this that we must attribute the fact
that the caricature of religious worship
which was established for them was
called Methodist or Baptist. But dur-
ing the last few years the Catholic
religion has received much attention
from the blacks, as they have found
that the Catholic Church alone recog-
nizes them as having souls like those
of whites, and the Church has accord-
ingly made great progress among them.

The colored Catholics of the United
States have already held several con-
ventions or congresses for the purpose
of promoting the interests of the race;
and of these gatherings the highest
encomiums have been spoken even by
the Protestant press. Of the third
Congress held in Philadelphia, the
Graphic said: "In point of intelli-
gence and capacity for work, it was one
of the finest gatherings of the race
ever called together. It was really a
treat to hear the eloquence of some
of the speakers."
These Congresses were attended by
some of the most eminent of the prelates
of the United States, among others by
Cardinal Gibbons, and all manifested
the greatest interest in their delib-
erations. There is no room for doubt
that the foundation is laid for material
progress of the Church among this
race which has been neglected by Pro-
testantism.

We publish in this issue the pastoral
letter of the hierarchy of the Province
of Quebec, having reference to the re-
cent elections. In it will be found senti-
ments which are universal in their
application, and most salutary admo-
nitions, which, if followed, will bring the
blessing of God on our country.

IRISH LOCAL GOVERNMENT.

The long promised Local Govern-
ment Bill for Ireland was brought be-
fore the British House of Commons on
Friday, the 19th inst., and it met from
the Liberals and Home Rulers of both
sections just such a reception as was
excepted by all who knew the deter-
mination of Ireland to have a Bill
which will give the Government of
Ireland really into the hands of the
people, instead of leaving it in those
of the officials of Dublin Castle, as
hitherto.

It professes to give local Govern-
ment to Ireland similar to that ex-
tended to English and Scotch County
Councils, instituting with this object
Baronial Councils with administrative
duties, but leaving untouched the
present offices of Grand Jurors. There
will be four ex-officio members of
these Councils, who will be govern-
ment officials so that the action of the
Council may be strongly under Govern-
ment control. The right of fran-
chise will be so restricted as really to
give the power of electing these Coun-
cils to the rich landlords, who will be
able to vote in every district a which
they hold property, so that by their
multiplied powers of voting they may
more surely control the elections.
Under such a law there was little need
to restrain the powers of legislation
within a limited sphere which are pro-
posed to be given to the Councils, for
there is no fear but the Councils will
be just what the landlords desire, as it
is in their interest that the Tory Gov-
ernment introduces the Bill.

With all the safeguards to landlord
interests implied in the features of the
Bill as already enumerated, if the pro-
visions heretofore announced are pre-
served, as is probably the case, the
power of vetoing all the legislation of
the Baronial Council is given to the
Castle authorities, who, of course, are
expected to regard the majority of the
Irish people in the same light in which
they are looked upon by Lord Sal-
isbury, who has already told the world
that to grant powers of legislation to
the majority in Ireland would be
to menace the liberties of the minority.

On these lines the new Bill is ex-
pected to operate. It is a Bill to enable
the landlords to grind their tenants
more unmercifully than ever. It
Bill to throw more power into the
hands of the minority than they possess
now, and it is no wonder that it should
be indignantly spurned by every Irish
Irishman.

The cable despatches tell us that
opposition offered to the Bill by
United Gladstonian and Irish par-
ties is so resolute that the ministers are
concocted and dismayed. They expect
nothing else than this.

people of Ireland have learned that
Parliament and Ministry of Glad-
stone have too much to do to attend
to the welfare of Ireland; and in the
past they have not attended to
Irishmen alone understand the wants
and necessities of the country, and
Irishmen will be able to legislate
themselves properly. Then it is no
rich minority which will be will
redress the grievances which a
their infliction. What Ireland
is, therefore, legislation by a ma-
jority of the people for the people,
nothing less than this will satisfy
land's demand for Home Rule.

They want such Home Rule as
Gladstone and Sir William V. Har-
court have promised to grant. The
Liberals come into power.
they are sure to get when the return-
ing general election will return
Liberal majority to Parliament,
is sure to do. It is to be hoped,
fore, that the Bill now before
House of Commons will be ignor-
antly rejected, and as it does not
satisfaction to Conservatives.
more than to Liberals it is
hoped that rejected it will be.
is some fear, however, that the
Salisbury's servile majority will
in spite of all objections
but, even so, as the general elec-
tion necessarily near at hand it will
be a very temporary measure which
be replaced by a satisfactory
Home Bill, almost before there
an opportunity to put it into
operation.

A RESPECTED correspondent
sends us a summary of a lecture
livered in that town by the
Justin D. Fulton, Baptist, and
departure for the United States
would be a waste of time to en-
argument with this person.
might we talk common sense
to George Francis Train, or
mayes of the refractory wa-
lumniatic asylum.