



VOL. XXXI.—NO. 12.

MONTREAL, WEDNESDAY, OCTOBER 24, 1888.

PRICE -- FIVE CENTS

CHURCH AND PROCTOR.

Catholicity and Science Will Go Hand in Hand to the End of Time.

The Great Astronomer Taken to Task for Being Unreasonable and Inconsistent

A statement has appeared in the dailies of New York to the effect that the late Mr. Proctor "did sever his connection with the Catholic Church, as he had found that his scientific views were incompatible with loyalty to the faith."

As so staggering an avowal one can in fancy hear a whisper of protest from the grave of Kepler, who began the study of astronomy in a continental institution, of Archbishop Antonio de Dominis, the historian of the rainbow, of Montucla, chronicler of mathematics, whose pages refute it passim, and of a host of typical Catholic writers. Like unto Dante, who alone makes more frequent reference to one branch of astronomy, namely, the stars, than all other poets of both Christian and pre-Christian times, these scholars were led by the celestial science to the golden gate of paradise.

"In gloria di colui che tutto muove Per l'universo penetra, and ri'pende In una parte pin, and meno altrove."

The truth is that Mr. Proctor's eccentricity exceeded that of any of the planets. His chancery creed was the apotheosis of Ingersollism. It was a germinal out-pur of the primordial chaos, rocked by the mistress of the night in the fairy cradle of the astronomer's own true inwardness. Its apparition upon the horizon of common consent regarded as the earliest subterranean epoch of all veritable chronology. Its wondrous beams, at once iridescent and phosphorescent, unlicked even by the glorious climate of California, hold potential elements of weird loveliness for all those who, having happily missed the more ponderous attractions of pugilism, possess the prime psychology in the opague mystery. While it shall attain the zenith of its evolution about midwinter of that terminal course of the luminous orb when alma mater terra once for all drops from her planet-wheels into the abyss of unsuspected fluidity. The reader will have perceived that Mr. Proctor's religious credo was a huge mass of gossamer epigrams; but what is particularly to be noted is that Mr. Proctor himself, significantly enough, gentlemanly declined an opportunity to sustain his position. It was tendered in a public letter, published in a New York paper, by a Catholic priest of that city. No man of genuine sincerity, conscious of having a character to lose, would forego so fitting an occasion to counter a made epode, and establishing his claim to honorable candor. But Mr. Proctor notoriously shirked the proffered boon.

Moreover, the deceased astronomer was himself the writer's authority for the statement that he (Proctor) never was a true Catholic at all. Upon being challenged to show that he had ever been a true Protestant either, the gentleman's intellect was thrown into a notable chaos. The situation is, nevertheless, quite simple. There is no such thing as Catholic astronomy, or Protestant astronomy. The varieties of that science, as of all others, are manifold in religious profession, as they differ in character, nationality and aid. It is competent for the orthodox Catholic to hold:

"The sun do move."

But the Christian Republic will not go to pieces, nor will any Christian be declared heretic, still less to be rebaptized, for maintaining the contrary, namely:

"The earth do move."

The endless suppositions vagaries born of the excessive popularity of astronomy were not distinctively Catholic. Neither were they avowedly Protestant. Their champions were generally non-Catholic, oftentimes anti-Catholic, not infrequently declared agnostics. Viewing scientists have found themselves at home within, as well as without the Church.

Proctor's statements to the contrary is intrinsically destitute of foundation. It is historically false, being refuted in each successive epoch of scientific development. It is an elementary principle with Catholics that a purely scientific or mathematical problem cannot be the subject matter of a dogmatic definition claiming supernatural origin, and pre-emptively imposing a conscience. The history of Christian dogma presents no such fact, indirectly all science is auxiliary or subsidiary to theology and has at times subserved the best interests of Christian faith. The compliment, however, has been reciprocated with more than compound interest. Science in its every ramification, has been blessed, fostered and ardently pushed forward by churchmen. The first of the Popes was an expert in pisciculture. He favored that industry in Syrian waters at Antioch, on the Nile at Alexandria, quite as immensely as he had on the Tiberian sea; and upon changing his residence to the bank of the muddy Tiber, he ratified with apostolic sanctions the Israelite's fast of Lent, superadding Friday's abstinence throughout the year. How vastly this measure augmented the "harvest of the sea" may be gathered from the futile efforts of the first pontiff, Elizabeth of England, to nullify its efficacious usefulness. The British travellers and anglers concurred unanimously that business was doomed to ruin, whereupon Her Majesty adopted the Gallician ode, with the common-sense commentary—that occasional seasons of abstinence were desirable, if only to benefit the fishermen. "Risum teneatis, amici?" Astronomy, too, is anterior to Christianity, just as the melody of the winds ("sonet frondifer ad auram") antedates the mention of the gamut by Guido d'Arezzo. It was through an astronomical messenger, the star of Bethlehem, that Christianity received its first manifestation, commonly styled epiphany. The first scientists combined with the full adoration of the human intellect, to Jesus Christ were the royal votaries of astronomy, prominent if not foremost among the astronomical sects of the school of Zoroaster, the pilgrim monarchs of Nubia, of Tarshish and of Chaldea, popularly known as the Magi. No stupid outpouring of childish credulity was their intense worship, for they looked upon that first visible phase or stage of the Incarnation, which more than any of its sequential mysteries is calculated to stagger the intellectual totalitarianism of the humanist, and bewilder the self-sufficiency of the rebel, the Nativity. Obviously human reason, of itself, can recognize but astounding

paradoxes in such phrases as the "Infant Star," "Child God," "Baby Redeemer," "the Incarnate Deity in a manger," and the like. Such was the pivotal tenet of the Christian system to which the cultured sages of Seleucia, Babylon and Persia—the religious ancestors of all our Gentiles—paid unshaken veneration. The three kings preached their faith and two of them, Jasper and Balthazar, sealed it with their blood, while the third, myrrour Melchior, having escaped to his native India, built the first church to the stable palaced King of Bethlehem.

It was but thirty-three years later that an astronomical miracle—the noon day eclipse of the Crucifixion—proved the divinity of Christ more effectually to stiff-necked witnesses than human, such as the resurrection of Lazarus, had been able to accomplish. That obscuration of the sun enveloped our entire planet, and wrung from a noted Grecian astronomer, then in Egypt, the well-known exclamation—"Either the world is come to end or the author of nature is dying."

Why should loyalty to the faith be incompatible with that logical section of science that for fully initiated, confirmed, and illustrated the faith? The three periods into which its history is divided prove beyond peradventure that as the Dryades haunted the graves and the Naides sought the streams even so have ecclesiastics, with a pertinacity akin to his insect, loved to tread the ancestral paths of astronomy. From the Church it received its name, the science of the "stars." More than a score of Christian monarchs have received the honor of canonization, of whom several attained eminence in this kindly pursuit. Its attractions were potential for priests like Copernicus, Cardinals like Pico della Mirandola and redoubt Juan Perz, Claverius and numerous others. To such men it is indebted for the sideral clock, the solar dial and other heretofore dear to astronomers. The sciences had its well-endowed chairs in all the old universities from Bologna downwards. Mountains of cash were piled up about it by charlatans, magicians, chroniclers, gypsies and untold quacks deep in alchemy and cabalistic magic. But who scattered those frowning clouds of judicial astrology and cleared the astronomical horizon?

Undoubtedly the Bishop of Rome, aided by leading houses in their confidence, as that of the Medici, whose platonic academy at Florence was confessedly among the pioneers of practical observation, as opposed to the semicomatose "oggerly of earlier stages a scientific evolution. The bull of Sixtus V., Calli et terræ Creator Deus, would alone endear the Popsdom to the astronomers. To compare the Bishop of Rome, who hosts of congeners that swarmed as mosquitoes throughout scientific centers of southern Europe; it made splinters of the Divining Rod inasmuch that England and Germany were forthwith flooded with fugitive gypsies, hitherto outlawed, who instinctively scented congenial pastures near the classic new learning. If you should place in my service the hosts of your popular joint I could not condense therein an abstract of the weighty help rendered to astronomy by the Roman Pontiffs. But of a variety, if some scientific reader of the will, as Tycho Brahe would put it, "fix his first meridian" at the cave of Bethlehem and sail down the chequered stream of astronomical progress he will in honesty be constrained to admit that he who abandons the Catholic Church, as wield his astrolabe with increased freedom is like unto him who should come down from the summit of a mountain to seek fresh air in a marshy swamp. Brahe, by the way, in an encounter with a Dane, lost a goodly slice of his nose, but he was too good a scientist to try to repair the damaged olfactory by smiting it with an Australasian volcano. To compare the Bishop of Rome, who hosts of congeners that swarmed as mosquitoes throughout scientific centers of southern Europe; it made splinters of the Divining Rod inasmuch that England and Germany were forthwith flooded with fugitive gypsies, hitherto outlawed, who instinctively scented congenial pastures near the classic new learning. If you should place in my service the hosts of your popular joint I could not condense therein an abstract of the weighty help rendered to astronomy by the Roman Pontiffs. But of a variety, if some scientific reader of the will, as Tycho Brahe would put it, "fix his first meridian" at the cave of Bethlehem and sail down the chequered stream of astronomical progress he will in honesty be constrained to admit that he who abandons the Catholic Church, as wield his astrolabe with increased freedom is like unto him who should come down from the summit of a mountain to seek fresh air in a marshy swamp. Brahe, by the way, in an encounter with a Dane, lost a goodly slice of his nose, but he was too good a scientist to try to repair the damaged olfactory by smiting it with an Australasian volcano. To compare the Bishop of Rome, who hosts of congeners that swarmed as mosquitoes throughout scientific centers of southern Europe; it made splinters of the Divining Rod inasmuch that England and Germany were forthwith flooded with fugitive gypsies, hitherto outlawed, who instinctively scented congenial pastures near the classic new learning. If you should place in my service the hosts of your popular joint I could not condense therein an abstract of the weighty help rendered to astronomy by the Roman Pontiffs. But of a variety, if some scientific reader of the will, as Tycho Brahe would put it, "fix his first meridian" at the cave of Bethlehem and sail down the chequered stream of astronomical progress he will in honesty be constrained to admit that he who abandons the Catholic Church, as wield his astrolabe with increased freedom is like unto him who should come down from the summit of a mountain to seek fresh air in a marshy swamp. Brahe, by the way, in an encounter with a Dane, lost a goodly slice of his nose, but he was too good a scientist to try to repair the damaged olfactory by smiting it with an Australasian volcano.

Modern and contemporaneous history witness to like unbroken harmony between astronomy and the Church. There is no divorce, except it be in the prejudice or singularity of prejudiced thinkers. A council of Bishops, at Nice, in proved, fourteen centuries ago, the chronology of the Egyptian astronomers, amended successfully under the ancient Kings of Rome, and under Julius Cæsar. Some twelve centuries nearer to us, the Nicene corrections were brought to a still higher point of perfection by Gregory XIII, who disclaimed not to accept the help of mathematicians and astronomers outside the Catholic Church. That order was stupidly rejected for more than one century by governments that at present know none other. Leaden-headed England preferred to be at war with the heavens rather than at peace with the Pope. It tardy adoption of the new style was effected by a Catholic Bishop—Dr. Baies—whose title to astronomy and mathematics, Ræsius still glorifies in its retrospective development; but Nil Desperandum. During his visit to Ireland the late Cardinal Wiseman made a scientific pilgrimage to the famous telescope of Lord Ross at Bin, then one of the most ingenious instruments known to astronomers. In our own day princes and plebeians have vied in doing honor to priestly scientists like the distinguished "father" Dr. Anderson, of New York, terminated an honorable life by a toilsome journey to witness the transit of Venus, before dying a devoted Catholic.

"Tendimus in Latium"—the death-song of the Swan of Mantua—sounds our common disambarkation from the sea of life. Mr. Proctor has crossed the milky way in the dread journey "after all" should be which is highly improbable meet with a late adversary of his fallible compatriot Mr. Fronds, then the late British painter "on our own earth" of the nebulous region may hear his reason for leaving the Catholic Church accurately delineated, amid a Hiberno Danubique thunder clap, as "a thumping English lie."—Visitor in New Record.

REDEMPTORIST CANDIDATES.

Twenty-two students took the religious vows of the Order of Redemptorists, at Annapolis, recently, and fourteen others were invested with the habit. The ceremony took place at St. Mary's Church in the presence of a large congregation, including the parents of the novices. Rev. Father Saffig, of Hechester, Howard County, who a portion of the young men will go to prepare for the priesthood, and Rev. Father Miller, of St. Michael's Church, Baltimore, assisted in the exercises. The following, having undergone the necessary preliminaries, took the religious vows: Michael Gannon, Providence, Rhode Island; John Heenan, Albany, N.Y.; Henry Mahan, Francis Kenzel, Francis X. Bader, New York; Joseph Daily, Pennsylvania; Patrick J. MacMahon, Toronto, Canada; Maurice A. Bonis, New-undland; Michael Mack, Joseph Probst, Buffalo, N.Y.; Augustus Duke, Henry Brennan, Lawrenceburg, Rhode Island; John Heenan, Albany, N.Y.; John J. Engleert, Rochester, N.Y.; George Heppelien, Erie County, Pa.; Ernest F. Cooper, Quebec, Canada; Peter J. Carr, New York.

OUR DAILY BREAD.

"Give us this day our daily bread." This was the simple prayer we said in childhood, at the mother's knee, like birds that clamour to be fed, in their soft notes, no doubt or dread. For all to-morrow's needs had we.

Now to our hearts, with care o'ergrown, A deep and thrilling undertone Rings clear through all that Jesus said, The sweet old words we used to speak Still hold whatever good we seek—"Give us this day our daily bread."

The daily bread of Patience. This may be our portion still, who miss The feast of life. Though it be meant That we should walk through barren lands, With longing hearts and empty hands, Thy humble crust may yet content.

The daily bread of Faith. For though Unto our lips a draught of woe Must oft be pressed, howe'er we pray, E'en while we drink, at God's command, Thy words that fall from His Hand Shall take the bitter taste away.

The daily bread of Love. Though we, Like princes, banquet royally Of richest viands, 'mid the flow Of rarest wines, yet have not love, How poor the priceless feast shall prove, When, starving still, we rise and go!

O Thou, who never yet hath ceased To shed Thy bounty o'er the feast Of all Thy creatures, far and wide, Give us this day our Daily Bread, So shall we wish Thy love be fed, And, in Thy fullness, satisfied.

CATHOLIC NEWS.

The Redemptorist Fathers have opened a new house in the diocese of Grand Rapids, Mich. Aedra de Ponce, a Spanish Benedictine, taught Europe the art of instructing the deaf and dumb, about 1570.

The Belgian Sisters of St. Isidore in Rome, Italy, have set out for Jerusalem to found there a mother house for the missions.

The Catholics in Europe have increased from eighty millions to one hundred and sixty-three millions in the last one hundred years.

The annals of the propagation of the Faith inform us that the Archimandrite of Timos has lately left the Greek schism and joined the Catholic Church.

The Catholic newsmen of New Orleans have a chapel of their own, which they attend every morning to hear Mass, which is celebrated at 6 o'clock daily.

The priests of Detroit have formed an association to work among Catholic people of the State in connection with the Total Abstinence Union of America.

A home for working girls has just been opened in New York by the Franciscan Sisters of St. Mary. This new institution is called the St. Clare House.

The Rev. Father Plunkett, C.S.S.R., who is held to the East of England, is about to proceed with the Rev. Father Cleary, C.S.S.R., from Ireland, to Australia, to establish another house of their Order in that country.

Prof. A. J. Stace, of the University of Notre Dame, Ind., has been appointed by President Cleveland as a member of the Scientific Commission, representing the United States in the World's Exposition of Paris in 1889.

At the request of Bishop Hogan, of Kansas City, the Lazarist Fathers will shortly establish a congregation in that city. The erection of a German Catholic church will also be carried into execution in the course of the present year.

The Abbé Mallet, a struggling parish priest of the diocese of Limoges, has just been authoritatively informed that a relation of his, who died recently in the United States, has left him a magnificent fortune of £1,800,000 sterling.

The Society of St. Joseph, of St. Paul, has purchased the convent at Winona, formerly occupied by the Sisters of St. Francis, and is preparing it for use as a hospital. It will be the finest hospital in the Northwest, accommodating two hundred patients.

The most ancient form of the Benedictines is the Cassinese—from the name Monte Cassino, where St. Benedict established the first community of his Order. St. Vincent's Abbey, in Pennsylvania, is the oldest of the American monasteries of the Cassinese Benedictines. It was established more than forty years ago.

THE NEW CATHOLIC CHURCH AT PRINCETON.

(Woodstock Standard, Oct. 10th.) At 9.30 o'clock yesterday morning the ceremony of laying the corner stone of the new church at Princeton, referred to in the Standard of the 5th instant, took place in the presence of a few Catholic clergymen and a large number of people of the village and its vicinity. Rev. J. P. Molphy, P.P. of Ingersoll, officiated according to the beautiful rite of the Catholic ritual, and the Rev. editor of the London Catholic Record, Father Northgraves, delivered an eloquent sermon of which we give a synopsis further on. The church will be blessed and opened for divine worship at some time before Christmas. It will be in the gothic style of architecture, of white brick, capped with Ohio cut stone, 90x37 feet; its auditorium 60 ft. in length, with walls 17 ft. high and a seating capacity for 400 persons and its cost about \$6,000. The sanctuary will be octagonal and ornamented with stained glass windows, representing the "Sacred Hearts of Jesus and Mary." The rest of the church windows will also be stained glass. A bell weighing 450 pounds, ordered from the Messrs. Henry McShane & Co., of Baltimore, Maryland, U.S., will peal forth from the tower inviting Christians to their duties of praying to God for the living and the dead. Mr. William Reath, of St. Thomas, is the contractor and the Messrs. Haney Brothers & McGuire, of Princeton, have manufactured the bricks. The church is located on Giesing street, north of the G. T. R. depot, in the midst of a most thriving portion of the "Garden of Ontario." Very great gratitude is due Mr. Lymour, the efficient agent of the G. T. R., for the courtesy displayed to those who took part in the sacred ceremony. The following is a translation of the Latin document which was enclosed in the corner stone, together with the current silver and copper coins of A. D. 1888 and copies of the following Canadian newspapers: The Catholic Record of London, The Evening Standard, The Evening Sentinel-Review, The Times of Woodstock, The Daily Free Press of London, and The Daily Globe of Toronto: "I, Joseph Peter Molphy, parish priest of Ingersoll, in the Province of Ontario, by the authority specially granted by the Rt. Rev. John Walsh, Bishop of London, have blessed and laid the principal corner stone of the Church of the Most Sacred Heart of Jesus, built through the munificence and piety of Miss Elizabeth Markham in Princeton, Loc. XIII, being Supreme Pontiff, Rt. Rev. John Walsh, Bishop of London, Rev. Michael Joseph Brady, priest of the Parish of Woodstock, Victoria, Queen of Great Britain and Ireland, Empress of India, Lord Stanley of Preston, Governor-General of the Dominion of Canada, Sir Alexander Campbell, Lieutenant-Governor of the Province of Ontario, Sir John Alexander Macdonald, Premier of Canada, Oliver Mowat, Premier of Ontario and legislative member of the North riding of the County of Oxford, James Sutherland, member of the same riding in the House of Commons of Canada, and Stephen Hall, Reeve of the township of Blenheim, in which Princeton is situated." Rev. Geo. Richard Northgraves, priest of Ingersoll, delivered the sermon on "The Church of God," in the presence of the clergymen already mentioned, and a large number of the Christian people of Princeton on this ninth day of October in the year of our Lord MDCCLXXXVIII.

The Rev. Mr. Northgraves took for his text: "He that heareth you heareth Me, he that despiseth you despiseth Me," St. Luke x, 16. He then made some preliminary remarks on the importance of public worship, which man owes to God because he is a creature, the work of God's hands. For this reason from the beginning of revelation God ordained to his people, the children of Israel, that public worship should be offered first in the tabernacle and afterwards in the glorious temple of Solomon. Under the law of Christ, the temple of God is sanctified by the corporal presence of Jesus in the Sacrament of the Eucharist, which is also the clean sacrifice foretold by the Prophet Malachi, which was to be offered and is offered from the rising of the sun to its going down. He then proceeded to explain that the church of Christ on earth must be Apostolic, that is of apostolic origin in two ways: in doctrine and in the succession of its ministry. He maintained that this two-fold apostolic character is found only in the Catholic Church. Her doctrine is attested to be the same in every age, unchanged, and thus it is one with the doctrines which Christ commanded the Apostles to propagate through the earth: "Teach all nations, teaching them to observe all things whatsoever I have commanded you." The Apostolicity of the Catholic ministry was illustrated by a reference to the means, whereby in his own case, the ordination could be really traced through the Bishop who ordained him to the Pope, St. Peter's successor; and St. Peter's mission was from Christ direct. Thus he established the claim of the Catholic Church in union with the Pope to be the one Apostolic Church of Christendom, the only one, which can claim mission from the Apostles, and to whose priesthood the words of the text are applicable: "He that heareth you heareth Me."

Brothers of the Christian schools, who are of French origin, but the former, nevertheless, follow the rules and general system of the Institute of the Blessed John Baptist de la Salle. The Irish Christian Brothers number about 600. They were founded in 1802 in Waterford, by Edmund Ignatius Rice, to counteract the demoralizing effects of the English penal laws proscribing Catholic education. They were approved by the Holy See in 1820, and have since spread into almost every town in Ireland. They have flourishing schools in Newfoundland, Australia, New Zealand and Gibraltar.

CABLE TELEGRAMS.

Specially reported for and taken from THE MONTREAL DAILY POST.)

LONDON, Oct. 16.—Parnell has at last been induced by Geo. Lewis to take an active personal interest in the case before the Commission and his Scotch libel suit. There is a positive need of money to carry on his part of the fight. The subscriptions, which are a little above £7,000, are entirely inadequate. His followers must back him up with every dollar that they can spare.

The theft of Sir Morrell Mackenzie is the great curmishful sensation of the time. The early sheets of the book necessarily passed through many hands, but Sampson, Low & Co. have a clew to the probable offenders and have drawn up a case for prosecution for heavy damages under the Copyright Act against the news agency and a daily and weekly newspaper. In case the proceedings are commenced by Bergmann, Mackenzie will allow judgment to go by default.

It has created no surprise here that the Emperor should visit every other country before England. There is no talk of his coming over, for the Queen will receive no visitors while the mourning period lasts. When the Empress Frederick arrives next month his presence would not at all be desirable.

LONDON, Oct. 17.—The coming meeting of the Parnell Commission already throws a shadow large and portentous enough to monopolize political attention. The particulars of the charges made by the Times fyled on Monday show a general change of front on the part of the prosecutor. After a year of vicious personal charges against Parnell, and during that time, the assault of all things Irish was turned around, and tries to evade the consequences of his conduct by throwing out a big drag net in the shape of vague allegations against the whole of the Irish party. No less than 65 Irish members have fyled affidavits of answer, and if the Times succeeds in fastening upon a single one of this number a solitary suspicious action, letter or connection, it hopes thus to escape complete failure. But it is in general belief that Justice Hannen will not permit this kind of a substitute but will drag the net to the bottom of the alleged Parnell letters are genuine. I am told that very conclusive evidence that they are forgeries has been secured in America. The assertion is even made that the forger is well known and the expectation is now quite general that the Times will be so badly beaten as seriously to damage its conduct in the future.

It is really settled that the Attorney-General is really to appear in its behalf. Nothing could exceed the confidence with which Parnell and his advisers and friends look forward to the trial. They do not admit that on the question whether the letters are forged or genuine any doubt exists or can exist, but they expect so to direct the course of the inquiry that this shall be the main question presented to the public. It is no secret that Parnell's lawyers believe they are in a position to convince the court that neither Parnell nor Egan ever wrote any one of the letters attributed to them. They

WILL PROVE THEM FORGERIES, it is said, by conclusive evidence. Some people who ought to know, go so far as to say that they will prove who forged them, or some of them. Experts on handwriting will be called on both sides, but the public does not care much about experts. Soon or later the Times will have to say how it got these letters. The whole history must come out. If Walter, the owner, Macdonald, the manager, and Duggle, the editor, are not called as witnesses by their own counsel they will be called by Parnell's counsel. They will have to say privately to the court, if not publicly, who sold them the letters. I believe it is now thought on both sides that the actual vendor believed in their genuineness. Events have taken such a turn that, whatever may have been the case formerly, he can hardly be deemed as present in danger of assassination as the attorney-general supposed when he opened for the defence O'Donnell's action against Walter. As testimony to hand-writing, there are in London but three experts whose authority is great. Mr. Inglis, Mr. Birch, of the British Museum, and Mr. Netherliff. It has been supposed the Times had secured all three, but it is now understood that the first two only were retained. Mr. Walter's friends have all along argued that he, a cautious man of business, would have never brought the charges he has against Parnell unless they were supported by the unanimous opinion of experts and other qualified advisers. In short, he was supposed to have taken the best advice he could get and all he could get, but now there seems reason to doubt whether his case had all this support.

LONDON, Oct. 18.—The Times fights shy of the Scottish suit of Parnell and does not want to meet him on an equality before a neutral court but in England, where all prejudices possible can be assigned against the illustrious Irishman. It lies in the Scottish case is that the libel must first be tried in England because Parnell first applied for a writ in the Court of Queen's Bench for the same libel. It does not follow because the Times makes this defence that it will stand. Parnell can withdraw his English suit. One thing is clear, the attitude of the Times has decidedly changed. Since the libel suit was begun and the Parnell commission was appointed. Prior to these events the Times was being defiant, full of threatenings and challenges for Parnell to meet it anywhere or at any time. Now it don't like any place or any time, but has more objections than proofs. The one reliance of the Times has been that the heavy expenses of the writ and commission could not be met by Parnell, while the Times has overflowing coffers to draw upon. Parnell, of course, must rely upon the contributions of sympathizers, in the cause. If these pour in sufficiently large he will win. If they do not he will fail.

LONDON, October 19.—A really remarkable speech was that of Balfour at Manchester yesterday. It is reported as saying that the Irish party and by implication the Gladstone party were supporting politics by crime. Balfour's

violence of speech is hurting his reputation almost as much as his government by force in Ireland. The speech while remarkable was not important, as Balfour's talk, like his administration, is of a machine character. When steam is turned on it grinds away in the same old style. A really important contribution to Home Rule literature is a letter of Davitt on the Irish land question. Once more that Irish meekable patriot is at issue with the other Irish leaders. He has put a question which must sooner or later be answered: Who is to settle the Irish land question, a parliament in Westminster or a parliament in Dublin? If the former, Davitt stands ready to repudiate it; if the latter, what becomes of the Liberal declarations of security for the landlords' property must precede Home Rule? Davitt puts another alternative. If the English are going to settle the Irish land question they are welcome to do it if they foot the bill? But if Irishmen are to be taxed to buy out the landlords they must accept the terms of payment, and he reports his view, often before expressed, that Irish landlords are not entitled to one farthing of compensation. Few things have of late brought more unjust odium on the Home Rule cause than the advice alleged to have been given to blackmeters by Mr. Finucane, M.P., to shoe land grabbers' horses but to drive the nails into the quills. Mr. Finucane, after a long delay, explained by absence, now denies the story which he calls an infamous falsehood in a Dublin despatch to the Times.

Everybody in town has been startled by a great loss Scotland Yard has sustained, and all wires connecting detective headquarters with local stations in this vast city have been thrown into confusion because Sir Charles Warren has lost his bloodhound. It is far from certain that his training to catch the Whitechapel murderer the dogs were taken to a common in the suburbs and there laid on scent after scent. When let loose on their last run they were lost sight of altogether. The man in charge was frantic, and despite the closest search the dogs up to the present have not been found. Perhaps some smart dog fancier has made a great deal of Warren's prize hound.

LONDON, Oct. 22.—The Parnell case begins this morning with the charges filed by the Times not one whit more definite than it was when the original charges were made in the articles last spring, on "Parnell and Crime." This alone is an enormous advantage to the accused. The history and course of the newspaper charges are now pretty well understood. They began with broad general sweeping assertions fastened on public attention by some striking bit of evidence like a letter, check or some other proof, legal or not, which appears to supply the needed link between the evidence which satisfies men in their day dreams and the proof required before a man is convicted in a court of law.

If the newspaper is in the right in its main charge, if the subject is a matter which a man under the charges does not dare to have ventilated, or if, as in this country, local reasons make a libel a matter of serious concern, it will have a profound influence on the public, and justly. But when the case at last reaches the stage of a legal inquiry, whether through an indictment based on the charges of the libel or brought before them, or of a special investigation by a commission or committee, more is needed. It is necessary then to have some definite charge, however small, which can be brought home. It is on this point the Times has broken down. It has produced no new link, has made no new definite charge. The famous letter, probably forged, which published last spring, remains all of its case against Parnell apart from the broad assertion, supported by an ingenious network of circumstantial evidence, that he has been six years associated with dynamite, law-breakers and assassins. This assertion, barbed and pointed by the letter, has had a profound effect on the English public; but the inferences of the Times, drawn from Parnell's associations, will be received with chilling indifference from the judges and the evidence they will require in proof of the letter which Parnell denies will be very different from that which satisfied the British public.

In spite of the advantage which Parnell now enjoys his successful defense will be enormously expensive and he deserves and should have the support of every man who desires Home Rule for Ireland. At no time since his great fight began has he better deserved aid or stood more in need, and a verdict in his favor from the Commission before which he stands would render the success of Home Rule in the next general election a practical certainty.

SIR RICHARD WATSON'S ADDRESS. Sir Richard Watson's conduct was not unfavorably on the course of the Times in conducting single-handed their investigation, praised its public spirit and defended it from malicious accusations. He repeated the charges made against the Irish members in his speech in the O'Donnell suit for libel, and then proceeded to give an outline of the Fenian movement. The listeners who paid close attention to this portion of Sir Richard's address, got the impression that he is to bring the case down to the level of a political prosecution. The attitude of the Court has been admirable. It is absolutely impartial, as it was on the preliminary opening day. Both sides feel that the commissioner proposes to administer justice regardless of political predilections or consequences. It is the atmosphere of impartiality that makes the Times people careful, and the Parnellites hopeful.

The Attorney-General went into the details of the organization and proceedings of the Land League, and followed this with a dramatic narration of the crimes of 1880 and 1881. A large crowd had gathered in the Strand in front of the law courts all day to hear the latest about the Parnell trial. No one is allowed inside the building unless he has business there. The evening papers publish an hourly edition with reports of the proceedings.

BATHURST BAZAAR.

Net receipts of bazaar held in the basement of the church of the S.S. Heart, Bathurst, N.B., August 25, 29, 30 and 31, 1888.

TABLE RECEIPTS.

Table in charge of Mrs. K. F. Burns, Mrs. W. H. Chisholm and Miss E. Meahan.....\$ 646 93

Table in charge of Mrs. P. I. Burns, Mrs. J. F. Keary and Mrs. P. Flannery..... 563 18

Table in charge of Mrs. L. R. Donohue, Mrs. N. E. Landry, Mrs. P. J. Venable and Mrs. Alex. E. Doucet..... 312 90

RECEIPTS FROM OTHER SOURCES, viz: Mrs. Jacob White's prize table.....\$ 150 00

DOOR RECEIPTS. Ladies Voting Fund—Gold prizes donated by ticket holders, and oyster supper.....E..... 213 35

Total.....\$1,890 95

Thos. F. Barry, Pt. Treasurer.