magistracy not being of, but against the people, enjoys not their confidence. Hence has the administration of justice fallen into disrepute in one of the most law-abiding countries in the world. Give the Irish self-government, and the anomaly of a magistracy hostile to the people, in the sense of its representing alien ideas and principles must speedily disappear.

"THE RIVER DIVIDES US."

A Rev. J. B. Silcox, who, it is charitable to suppose, believes himself a Christian minister, lately delivered himself in Winnipeg of the following patriotic and Christian sentiments, in regard of the burial of Riel. "The Church," meaning of course the Catholic Church, "has made a martyr of a murderer, and given a red-handed rebelithe honors of a whitesouled saint. The Church has thus taken sides with the rebel, and espoused the cause of those who make war on the flag and government of England. The river divides us. Last spring our young men went forth to establish law and order in the land. They answered the call of duty, which was the call of God. In doing their duty to their country and their God some fell in battle. The citi. splendid St. Patrick's Church

even as rebels and traitors rejoice in the light and gladness and joy of the whitesouled saints afar off on the other side Then may this hyperborean prophet exclaim with truth, "The river divides us."

A WORD TO WOULD-BE POETS

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To this interesting class of people we have a word or two to say. Would they not be doing better by striving to write readable and grammatical prose than racking their brains inventing bad verse or sinning against justice by stealing the work of others? Whatever they think, we are, at all events, firmly of this opinion, and therefore inform them and all disposed to follow their example, that we have no room for doggerel verse, nor stolen poems, and no desire to encourage hair-brained flights in versification. We have long suffered from periodical inundation of the productions of poet. asters, and we trust that in our effort to suppress the winter, spring and "In memoriam," rhymesters we will have the ready co-operation of all right thinking persons, particularly the heads of female

## EDITORIAL NOTES:

WE will feel much indebted to our readers who may preserve the Record for copies of our issue of Oct. 3rd. 1885.

REV. FATHER GLADO, O. M. I., Buffelo, N. Y., is at present giving missions in French and English in parts of Northern New York.

MR. W. J. POUPORE, M. P. P. has been elected Mayor of Chichester, Que., in the room of Mr. E. Lefebvre, who has removed to the Province of Ontario. Mr. Poupore who has held this office before, will fill it with dignity and efficiency.

THE Mail of the 14th inst., reproduced from the Essex Review a statement to the effect that Mr. J. A. Kilroy had in one of his late speeches in the county of Essex declared that the Hon. Oliver Mowat had sent for him to the Pacific Coast to return to Canada, and that since his return he had been seeking to set race against race, and creed against creed. We are desired by Mr. Kilroy to state, and do so with pleasure, that there is not one word or even the slightest semblance of truth in the affirmations of the Review.

## SEPARATE SCHOOLS.

To the Roman Catholic Separate School Teachers of Western Ontario.

LADIES AND GENTLEMEN: —I sincerely thank you for your faithful and zealous attention to the examination work sent your pupils on December 1st. As you have carefully noted the pupil's answers it will not be necessary for me to particularize here as to their strength or weakness. I simply state in a general way that the results, as a whole, are most gratifying and encouraging. The examination was chiefly experimental, and I am happy to be able to state that owing to your efforts the experiment has proved successful beyond my expectations. I intend to make work of this kind periodical and for other classes than the fourth, but not at short intervals, and

with as little labor as possible to your-

Again thanking you for your hearty co-operation, and wishing you a happy holiday season, I remain Fraternally yours, CORNELUS DONOVAN.

Inspector Hamilton, December 24th, 1885.

CHURCH DEDICATION AT WEST LORNE, COUNTY OF

ELGIN, ONT. Bishop Walsh Deals Effectively With

Some Popular Objections to Catholic Doctrines. The flourishing village of West Lorne prettily situated on the line of the Canada

Southern Railway twenty-five miles west of St. Thomas, was favored on the 17th inst., by a visit, from His Lordship the Bishop of London, who had gone thither to bless and dedicate to the worship of God, a new and beautiful] church just completed at that place. Hardly yet recovered from the fatigue of his long journey to Ottawa where he had preached, as the readers of the RECORD are aware, at their God some fell in battle. The citizens of this city united to give them honorable burial, for they were worthy. And what did we see yesterday? The citizens and the highest dignitaries of the Roman, Catholic Church of St. Boniface unite to give honorable burial to the leader of that rebellion. By so doing they have sanctioned the rebellion."

"The river divides us." There is more indeed than a river dividing this gloomy and fanatical preacher from the good people of St. Boniface, and his Catholic neighbors generally. It is an ocean that intervenes, and that ocean is, we fear, too broad and strong for his frail bark to traverse. We hope that he "may not some day awake to the consciousness of condemnation to never ending sojourn amid the Stygian darkness of its benighted and never to be illumined shore, while those he now denounces even as rebels and traitors rejoice in the the dedication of the spacious and 1870, has, thanks to his tireless zeal and judicious management, become one of the very foremost in this diocese. As we have often had occasion to speak of the progress of religion both in St. Thomas, and some other portions of that parish, our readers will, we know, be now glad to hear of this further manifestation of the solid growth of religion and increase of holy faith in the construction and completion of the neat little church of West Lorne. All credit is due for the building holy faith in the construction and completion of the neat little church of West Lorne. All credit is due for the building of this fine church to the Rev. Father Gnam, a young and zealous priest who, for more than a year has been assistant to Rev. Father Flannery. The construction of the new edifice begun in August last proceeded rapidly without delay or interruption till the very eve of the dedication. The building is 60 x 32 feet, while the bell-tower stands 63 feet from the ground to the apex of the cross, a beautifully guided symbol of man's redemption, quite becoming to the nicely painted walls and architectural neatness of the church it adorns and whose character as a temple of God it so eloquently proclaims. It may here be mentioned that the new church, St. Mary's of West Lorne, presents a very marked and beautiful appearance from the railway. Its cost was \$2,000 of which fully \$360 has been subscribed and paid by Protestants and what is specially consoling is that there is no debt on the building to tax the generosity of the people for years to come.

no debt on the building to come.

sity of the people for years to come.

The contractor for the church proper, Mr. rhomas Montague, who executed his work with praiseworthy attention and exactitude is a resident of West Lorne. The nicely proportioned and capacious altar bearing the appropriate inscription.

altars sacrificit was constructed by the Messrs Peippers of Rodney after a design by the Ray, Eather Grand

bearing the appropriate inscription.

alters sacrificit was constructed by
the Messrs Peippers of Rodney
after a design by the Rev. Father Gnam.
The two vestries, one on each side of the
sanctuary, constructed of choice black
ash, red oak and sycamore, were built
by Mr. Oliphant, of St. Thomas, and are
very creditable specimens of his work
manship. The organ gallery, a very neat
and sighty structure is the work of Mr.
Thos, Daly of West Lorne.

and sighty structure is the work of Mr.
Thos, Daly of West Lorne.
For the Catholics of West Lorne mission the visit of His Lordship the Bishop was an event of great rejoicing and heartfelt pleasure. Among the principal Catholics of this mission may be men-Catholics of this mission may be mentioned, Messrs. Hugh Macdonald, Thos. Cahill, John Lynch, John Kearns, Quigly, Fitzpatrick, Hogan, Hoy, O'Neil, McCabe, Hetzel, Mallon, Farrell, Schneckenberger, etc. The church had been very appropriately decorated for the coession the sengulary heing a very very appropriately decorated for the occasion, the sanctuary being a very model of good taste and skilful ornamentation. The deftly constructed pews of red oak, filled by the people of West Lorne, Catholic and Protestant, looked their very best, and the organ gallery peopled by the St. Thomas choir, appeared bright and cheerful, as the clergy at 10:30 a. m. on the 17th, proceeded in their sacerdotal robes from one of the vestries to meet His Lordship the Bishop at the door of the church. The clergy in at the door of the church. The clergy in attendance were Rev. Father Flannery, St. Thomas; Rev. Father Tiernan, London; Rev. Father McKeon, Bothwell; Rev. Dr. Coffey, London; Rev. Father McRae, Parkhill; Rev. Father Kennedy, London; and Rev. Father Gnam, St. Thomas. His Lordship having assumed his episcopal robes, then proceeded to bless the church, moving with his attendant clergy around the walls of the building inside and outside, sprinkling them with holy water, reciting psalms, and chanting prayers, till the foot of the altar was reached, when the Litany of the Saints was read with much impressiveness. After the dedication High Mass was commenced, Rev. Father Flannery, P. P., celebrant, with Rev. Fathers Tiernan and Kennedy, as deacon and sub-deacon respectively. at the door of the church. The clergy in

of ceremonies. The choir for the occasion was composed of Miss Kate Hughson of St. Thomas, who presided at the organ, the Misses Fitzgibbons and Hughson, also of St. Thomas, the Rev. Father McKeon of Bothwell, and Mr. Miller, St. Thomas. of St. Thomas, the Rev. Father McKeon of Bothwell, and Mr. Miller, St. Thomas. The collection taken up on the occasion under the supervision of Messrs. John Lynch and Kearns, was a very liberal one. After the last gospel, His Lordship ascended the steps of the altar to preach the sermon of the day, taking for his text. "I will move all nations, and the deserved of nations will come and will fill this house with glory, saith the Lord of hosts, great shall be the glory of this last house more than the first, and in this place I will give peace, saith the Lord of hosts." (Aggeus, it. c. 8-10.) He began by expressing his pleasure on being in the midst of the good people of West Lorne, especially on the occasion of the blessing of their beautiful Church. He had to thank not only the Catholics, but their separated brethren for kind co-operation with the young, holy, and zealous priest into whose charge the construction of the Church had been placed. This temple was now a holy place.

We should look at it with the eyes of faith, and should enter it solely for the glory of God, the honor of our holy religior and the salvation of our souls. In the language of Holy Writ, "The house which we desire to build is great, for our God is great above all Gods." 2 Par., ll, 5. God is great above all Gods." 2 Par., 1, 5. We have built a house, not for man, but for God; not for the maturial wants of the perishable body, but for the spiritual wants and necessities of the imperishable soul.

The Catholic Church is pre-eminently the house of God and the gate of heaven.

the house of God and the gate of heaven. It is the house of God because Christ, our beloved Redeemer, dwells therein in the great Sacrament of the Eucharist, in which He so strikingly manifests his desire to be with the children of men. When Moses, by the Divine command, undertook to construct the tabernals for the succession. by the Divine command, undertook to construct the tabernacle for the purpose of divine worship, he called upon the people to contribute of their means to enable him to accomplish his holy undertaking. The Israelites responded to the call made upon them with such alacrity and generosity, they were so zealous for the work and so prodigal of their means for the carrying of it out to a successful issue, that Moses felt compelled to restrain their zeal and to forbid any further gifts.

In the old law the temple was a place of sacrifice. On its altars was offered up the blood of animals to acknowledge

of sacritice. On its altars was offered up the blood of animals to acknowledge God's supreme dominion over us, to pro-pitiate his justice and to deprecate his wrath. On Calvary's hill Jesus Christ offered himself, once for all, in a bloody manner, to satisfy the justice of God for our sine: to redeem marking from the His body and blood to continue and represent the sacrifice of the Cross; to give God infinite honor and glory, and to represent the sacrifice of the Cross; to give God infinite honor and glory, and to apply to our souls the saving merits of His sufferings and death. On every Catholic altar Jesus Christ offers Himself daily by the hands of his priests, in a mystic manner. In this sacrifice He offers to His eternal Father, in our behalf, His body and blood, soul and divinity, in an unblocody manner, and thus gives infinite honor and glory to God. In this sacrifice the blood of Jesus is offered up is offered up for the remission of our sins, it is offered up as a thanksgiving for mercies and graces received; it is offered up to plead at the divine mercy-seat for all the graces and blessings which we need; it is offered up to apply to our souls the merits of that great atonement which blotted out the hand-writing of death that was against us, and purchased us with a great price.

The holy Mass is most certainly the most dread and august mystery in our holy religion. The sacrifices of the old law were but figures and shadows of the good things to come; the holy Sacrifice of the Mass is a most blessed and marciful

good things to come; the holy Sacrifice of the Mass is a most blessed and merciful reality. When we consider the infinite value of the victim offered, the unapproachable and essential holiness of Jesus Christ the high priest who offers it; the infinite honor and glory it gives to God, the untold and inestimable blessings it communicates to man; the peace, and light and refreshment it brings to the souls in Purgatory, we can only bow down in humblest adoration before God and earnestly thank Him for his infinite

and earnestly thank Him for his infinite goodness for having given His Church this great and sublime sacrifice, and exclaim in a transport of love and wonder with St. Paul, "O the depths of the riches, of the wisdom, and of the knowledge of God. How incomprehensible are his judgment and unsearchable his ways." (Romans xi 33). The Catholic church is for us the house of God, for there Christ perpetually lives and works for our Christ perpetually lives and works for our salvation. In the sermons preached therein, He is the abiding teacher; in the sacraments administered therein he exercises ments administered therein he exercises the office of our Redeemer. In baptism he receives children into His holy communion

receives children into His holy communion and incorporates them into his mystic body.

In confirmation He strengthens and equips them for the Christian conflict. In penance He pardons the repentant sinner and receives the prodigal son back again into his father's house. In the Eucharist He feeds the weary pilgrims of the world, the travellers through the desert of life, with the bread of heaven, and gives them atrength to reach the promised land. In strength to reach the promised land. In matrimony He blesses and sanctifies the nuptial union, and consecrates the human nuptial union, and consecrates the human family as the foundation of christian society. In holy orders He ordains priests, blesses and sanctifies them and appoints them His ambassadors and the dispensers of His mysteries of grace. Into the church the poor dead body is brought by loving hands and the holy sacrifice is offered up for the repose of the soul that is gone, and the Requiem and the Libera ascend in plaintive accents before God, pleading for pity and pardon, and the last offices of religious respect and of Christian or prey and pardon, and the last offices of religious respect and of Christian charity are performed for it ere it is committed to the keeping of the grave.

Thus in all the relations of our spiritual life, in all the great events that make epochs in our history in our ices.

olic temple is the house of God and the gate of heaven, that it is the home of the Blessed Sacrament, the place where the great saving ordinances of the christian religion are administered, the holy place whence those fountains of the Saviour, the holy Sacraments, send abroad the waters of life for the spiritual regeneration and salvation of man and the tree to the spiritual regeneration. and salvation of man, and that it contains the altar on which the august sacrifice of the Mass is offered up for the living and dead, this is the conviction, we repeat, that in every age has induced Catholics to make the greatest sacrifices in building and beautifying churches, and in showing their love for the beauty of God's house and the place where His glory dwelleth.

His Lordship then proceeded to deal briefly but effectually, with the Catholic doctrine of the real presence. He pointed out that whenever four Lord was about to establish any institution of importance and permanence he prepared the

portance and permanence he prepared the minds of his hearers for it, by indicating His purpose sometime before its institu-tion. In the case of the Blessed Eucharist. our Lord in the 6th chapter of St. John, our Lord in the 6th chapter of St. John, very clearly and unmistakeably manifested His purpose of giving mankind His flesh to eat, and His blood to drink, not the mere figure or shadow but His flesh and blood in reality and substance. "I am," said Christ, "the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh Adwin from beaven—that if any man eat down from heaven—that if any man eat of it, he may not die. I am the living bread which came down from heaven, if any man eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world. Except you eat of the flesh of the Son of man and drink His blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life; and I will raise him up on the last day." (St. John vi.) These were the very words of Christ Himself—words clear and unmistakable in meaning. In plain terms such as those, did the Saviour pre-figure and pre-shadow the institution of the Eucharistic Sacrament and sacrifice. This nunciation of his purpose in the 6th cnapter of St. John was not kindly received by the hard-hearted and unbelieving Jews. For we are told by the Evangelist that they strove among themselves, saying, "How can this man give us his flesh to eat? This saying is hard and who can believe it?" We are even further told that after this many of his disciples went back and walked no more with him. Do we read in scripture that Christ made any effort to explain away his teaching, that he told his disciples that he did not really mean to give them his true flesh and his true blood but only their figure or shadow? Not at all, by the very power of his divine authority he preached his doctrine plainly and unmistakably and expected from his hearers obedience because of that authority.

At the last supper He redeemed the any man eat of this bread he shall live forever; and the bread that I will give is

expected from his hearers obedience because of that authority.

At the last supper He redeemed the promise made in the 6th chapter of St. John. When taking bread, He blessed and broke saying "Take ye and eat; This is my body" and the cup, saying "Drink ye all of this, this is my blood of the new testament." We had thus laid down in Holy Writ the promise and fulfilment of Holy Writ the promise and fulfilment of Eucharist. What marvel therefore that Catholics should love and cherish and reverence that institution of Divine love and mercy?
So also in the case of the Catholic doc

So also in the case of the Catholic doctrine of the forgiveness of sins. The forgiveness of sins was a divine power, but was exercised by Christ as the Son of man as shown in the case of the man sick of the palsy and by Him communicated to his apostles and their successors. His Lordship pointed out the promise of this power made in the 16th chapter of St. Matthew, when Christ said to Peter, "What soever thou shalt bind upon earth, shall be bound in heaven, and whatsoever thou shalt loose upon earth shall be loosed in heaven.

Its collation was clearly made according to the Gospel of St. John, "whose sins you shall retain, they are retained," (John xx 23). His Lordship next dwelt for iome time on the Catholic largest the investigation of the saints.

doctrine of the invocation of the saints, showing its true meaning, divesting it of the fictions and falsehood attached to it by the enemies of the Church. He specially showed that the honor and reverence shown the Blessed Mother of God no wise interfered with, infringed upon or lessened the adoration and worship due

or lessened the adoration and worship due her divine Son, as Sovereign Lord and Master of all ereated things.

Among other objections dealt with by His Lordship was that raised by unreflecting persons against the celebration of Catholic rites in an unknown tongue. The Catholic Church in the West employed the Latin and in the West employed the Latin and in the Francisco The Catholic Church in the West employed the Latin and in the East the Greek as its liturgical tongues. These were the two great languages of the world at the time of the preaching of Christianity, and though now dead languages, could not be fairly termed unknown, for they were well understood by the learned in every country. By being dead languages they were exempt from the change and mutation of being dead languages they were exempt from the change and mutation of living tougues, whereof as they themselves knew it to be the case with the English language, many words changed their meaning entirely in comparatively short time. It was false to say that Catholic rites and ceremonies were not understood by Catholic people. Every Catholic child was taught their meaning, and could without difficulty follow the movements of the priest at the alter and understand their meaning. The altar and understand their meaning. The altar and understand their meaning.

Bishop dissipated the false charge that
the Chnrch was opposed to, the reading of
the Scripture. It not only did not oppose,
the Scripture is a reading of Holy Writ. but encouraged the reading of Holy Writ. What the Church did oppose was the free interpretation of the words of Scripinterpretation of the words of Scripture by men of every class and grade of intellect and instruction. The Church alone is the interpreter as it was the custodian of Holy Writ. The Catholic Church had saved and protected the sacred scriptures during the barbaric invasions of Europe, and ever jealously watched over its integrity and purity. They themselves saw in the multiplicity of sects that divided the people of this country, the evil effects of the free interpretation of scripture. These sects coultry. committed to the keeping of the grave.

Thus in all the relations of our spiritual life, in all the great events that make epochs in our history, in our joys and in our sorrows, the Catholic Church is for us the house of God, the gate of heaven and the soul's earthly Paradise.

Now it is the conviction that the Catholic Church is the convexed of the free interpretation. The scripture. These sects contrated early interpretation of contrated early interpretation. We prefer to cite an author of contrated early interpretation. We prefer to cite an author of contrated early interpretation. We prefer to cite an author of contrated early interpretation. We prefer to cite an author of contrated early interpretation. We prefer to cite an author of contrated early interpretation. We prefer to cite an author of contrated early interpretation. We prefer to cite an author of contrated early interpretation. We prefer to cite an author of contrated early interpretation. We prefer to cite an author of contrated early interpretation. We prefer to cite an author of contrated early interpretation. We prefer to cite an author of contrated early interpretation. We prefer to cite an author of contrated early interpretation. We prefer to cite an author of contrated early interpretation. We prefer to cite an author of contrated early interpretation. We prefer to cite an author of contrated early interpretation of contrat

to them its true meaning and exact signification. The Bishop closed with an earnest exhortation to all present, to labor for their salvation, in all things and at all times seeking and striving for the kingdom of God an! His justice. The sermon which lasted fully members, most of whom never saw Ireland and have no concern for her interpretable of the control of th gustice. The sermon which lasted fully an hour in delivery was attentivedly listened to and produced a marked impression on the auditory Catholic and Protestant. The congregation, it was justly remarked by a gentleman present, was avidently one of keepest percention. was evidently one of keenest perception and intelligence, even for Western

Ontario.

After Mass, His Lordship and clergy After Mass, His Lordship and clergy were entertained at dinner at the residence of Hugh Macdonald, Esq., where an elegant repast had been prepared. The Bishop returned to London in the course of the afternoon. In the evening there were solemn Vespers at which the Rev. Father Tiernan spoke with force and effect on the "Teaching Church." Thus terminated the meet memorable day in terminated the most memorable day in the annals of the Church in West Lorne. It is our earnest hope that the Church may flourish and prosper in that portion of the Diocese of London.

THE RIGHT HON. MR. GLADSTONE. ENGLAND'S GRANDOOLD MAN, AND The Right Rev. Dr. Cleary,

BISHOP OF KINGSTON. That was a remarkable address which the Bishop of Kingston delivered at the City Hall, on the 18th ult., in support of Old Ireland's cause. No wonder it has been copied in full by several journals of Canada and the United States from the Canadian Froman. We recall attention to it to day for the purpose of comparison. City Hall, on the 18th ult., in support of to it to-day for the purpose of comparison between His Lordship's facts, arguments and opinions and those of England's greatest statesman.

All who have read the full and authorized report of that splendid address published by us on the 25th ult., and sent into 3,000 and more homes in this city,

ized report of that splendid address published by us on the 25th ult., and sent into 3,000 and more homes in this city, and neighborhood, will remember the sharply defined lines of the Bishop's reasoning. Its backbone consisted of two maxims of political morality which jointly form the charter of all constitutional government, and two propositions applying the same to the case of Ireland in proof of the necessity for Home Rule. He said it was a "fundamental truth, applicable alike to all countries and peoples, whether they be independent and dominant or annexed and subject, that all laws even though they be enacted in a foreign court and proclaimed under seal and sanction of a foreign sovereign, should be formulated upon the lines of the people's wants; their whole purpose should be the internal peace and external security of the people, paternal guidance and encouragement of individual energy for the development of national resources, and a steady pursuit of the nation's legitimate aspirations for intellectual, industrial, social and political advancement." "I lay down," said he, "this other fundamental truth, that the Sovereign, whether domestic or foreign, is bound by the ordinance of the Supreme Ruler of kings and peoples to keep in view the good of the people as the sole end of all legislation, in so much that, should this end be clearly disregarded, the Royal gnactments are null and void, and cannot possess the force of law to bind the human conscience."

science."

Several Protestant gentlemen who had the advantage of listening to His Lordally that evening, have spoken with admiration of the precision and lucidity with which he laid his oratorical platform. "These truths," he emphatically declared, "are the foreground of British liberty, set forth in the Great Charter which denies to the Sovereign the right to enact laws for the realm, except by and with the advice of the Houses of Parliament." Thus far the Right Rev. Prelate's position is impregnable. No person has attempted to attack it openly. A miserable effort has indeed been made to misrepresent the great truths so distinctly enunciated. At the anti-Home Rule meeting, of the 1st inst, they were translated into this other form: "Bishop Cleary said that no power can bind a man's conscience against his will, and that they will not obey it." A strange doctrine is this to attribute to a Bishop of God's Church, and in particular to a Bishop whose first characteristic is man-ryellous accuracy of doctrinal exposition. Bishop whose first characteristic is mar-Bishop whose first characteristic is marvellous accuracy of doctrinal exposition. Why, there is not a man, woman or child in the Catholic congregation who does not know this wicked doctrine to be opposed to the first principles of Christian morality. But, then, it was the rev. individual who boasts of the ultra Irish Catholic name, "Gallegher," and ultra Oracge hatred of everything Irish, that attributed highly this patent absuldity to the venerated will consider the construction of the construction o this patent absurdity to the venerated chief of Catholicity in the Diocese of Kingston. He is the same modest and truth-loving gentleman, who did not blush to impute a still more flagrant and downright abominable maxim to the noble

for his audacious calumny.

In applying the great constitutional do ma to the question of Home Rule, His Lordship affirmed two propositions. The first was, that Ireland has not hitherto enjoyed a fair representation in the United Parliament of Great Britain and Ireland; and the second, that there is no reason to hope she shall ever in the future have an effective voice in the formation of her laws, so long as they are framed for her by English, Sc tch and Welshmen in a foreign Capital. We do not intend to reproduce the unanswerable arguments advanced by the Right Rev. speaker in behalf of those two assertions. Their conclusiveness has been virtually acknowledged by all per ies since, despite all the private meetings and consultations of the L.O. L. brethren, and the auxiliary wisdom of the "Anglo-Saxon" Q. C., no counter argument has been as yet produced, unless the senseless vaporings of our Rev. maligner from Barriefield should be honored by th t

ests, except so far as it affects their politi-cal party, are based upon the honest and intelligent consideration of her wants and

inteligent consideration of her wants and the remedies most suited to her actual condition and resources," He also said: "Practically the Irish people have only 46 representatives, or thereabouts, the majority of the 105 seats nominally assigned to Ireland being filled by her bitterest enemies, the representatives of the English Garrison in Ireland."

The violent and notoriously uneducated lish Garrison in Treland."

The violent and notoriously uneducated anti-Home Rule agitators denied this.

Mr. Gladstone delivered a memorable speech a few days ago in the city of Edinburgh, which, as one of the leading merchants of Kingston said, you would have taken for part of Dr. Cleary's address, had you not been told it was Mr. Gladstone's. In it the ex-Premier spoke as follows:

Gladstone's. In it the ex-Premier spoke as follows:
"Down to the present time the constituency of Ireland has been miserably narrow. It has not had the same representation, not even the same comparatively contrasted representation—I speak of the counties particularly—that has existed in England and Scotland. I need not go into details, but its constituancy has been so limited.

and Scotland. I need not go into details, but its constituency has been so limited that we can hardly recognize in its utterances the voice of the nation."

2nd. The Bishop declared that Ireland had really no voice at all in Westminster, the votes of her 46 representatives being always neutralized by the votes of the Garriero party.

was ever made to appear as a house divided against itself."

divided against itself."
This analysis of the Irish representation drove the anti-Home Rulers fairly mad.
Mr. Gladstone proceeds:
"During the whole time I have sat in Mr. Gladstone proceeds:

"During the whole time I have sat in Parliament the Irish representation has been so divided that it was impossible to say where was to be found the voice of Ireland. Now, you would have thought that at anyrate, up on one subject—namely, the disestablishment of the Irish Church, the representatives of Ireland, considering it mainly a Roman Catholic country, would have voted for that disestablishment. But even for the disestablishment of the Church of Ireland there was but a bare majority of the Irish memwas but a bare majority of the Irish members. The Irish members have been divided on every question in the last Farliament into three parties, and these three parties have been three minorities, one of hem, the party terming itself the National, led by Mr. Parnell, one of them the supporters who gave their confidence to the Government, and the Tory members returned for various Irish constitutions. bers returned for various 11131 constitution.

None of these have been entitled by their numerical strength to say, 'We speak the voice of the Irish people.'"

3rd. The Bishop referred to a trite

sophism:
"It has been said that the sons of Erin possessed as much representation, and as much chance of fair play, as Scotland or

Wales."

The anti-Home Rule spouters violently contradicted His Lordship. Mr. Gladstone, addressing a Scotch audience in the Capital of Scotland, dealt with this delicate subject, tenderly of course, but truthfully and to the wise ones intelligibly.

effective voice in the formation of her laws, unless she succeeds in wresting Home Rule from a reluctant foreign legisla-

ture."

The Orange meeting loudly and frattically insisted that only a section—a disloyal section—advocated this "treasonable" project. Mr. Gladstone continues:

"I treat it as being, in my opinion,
highly probable that a serious demand
will come from Ireland asking that she be
favored more fully than has hitherto been favored more fully than has hitherto been the case with the local means for truth-loving gentleman, who did not blush to impute a still more flagrant and downight abominable maxim to the noble Archbishop of Philadelphia, without exhibiting any warrant or shadow of pretext for his audacious calumny.

In applying the great constitutional stances are in all respects similar to those of Scotland. She may be right or she may of Scotland. She may be right or she may be wrong in that respect. But what Ire-land may deliberately and constitutionally demand—unless it infringes the principles connected with the honorable maintenance connected with the bonorable maintenance of the unity of the Empire—will be a demand that we are bound at any rate to treat with careful attention. In my opinion it would not only be allowable but beneficial, when once the wishes of Ireland shall be constitutionally ascertained and shall wallowable but highly beneficial. -not only allowable but highly beneficial to the three countries and the Empire at to the three countries and the Empire at large—that everything should be given to Ireland in the way of local self-government that is consistent with the maintenance of the unity of the Empire and the authority of Parliament connected with the unity of the Empire."

5th. The Bishop argued from Mr. Gladstope's unconstitutional and patiek problem.

stone's unconstitutional and pettish reply to the Costigan resolutions that he and his to the Costigan resolutions that he and his Cabinet felt they could not in truth repudiate them on the ground of the alleged incompatibility of Home Rule with Imperial unity. The argument was an admirable one, perfectly conclusive against what His Lordship aply designated "the CONTINUED ON EIGHTH PAGE."

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