

policy for the purpose of making political capital among the Orangemen, on whom he relies as his chief mainstay; and his disagreement with the Government was announced to be only on the question of the Manitoba Remedial Bill. But circumstances have brought about some personal disagreements between Mr. Wallace and certain members of the Government, and it is surprising to find that now, in his estimation, the Government is always wrong in its policy! He is now found casting his vote against them as regularly as he cast it for them hitherto. Of course this is all through honest conviction as regards what the country needs, and not personal spite or disappointment! Surely these gentlemen cannot suppose that Ontario is so imbecile a province as to follow such leadership as theirs through all the idiosyncracies which are the result of their personal spite and ambitions!

Of course they now pretend that they are acting for the public welfare; but Mr. McCarthy blundered out the admission when he left his party, that he became the leader of a third party, because "I was not consulted, as formerly, in regard to certain Cabinet changes." North Simcoe and Cardwell may regard Mr. McCarthy as of so much importance that his personal vanity must be pandered to by every ministry under pain of incurring their displeasure, but if we are to judge of the general feeling in the Dominion by the reception given to that gentleman's motions in the House of Commons, outside of his own pocket constituencies, very little attention is paid to his views.

On Thursday, the 26th ult., there was in the House of Commons an illustration of what we have stated here. There was a motion by Mr. McMullen for the second reading of a bill to abolish the superannuation system as now applied to the civil service. It was a question on which the members divided according to their party associations. The Government opposed, and the Opposition supported the motion. Mr. Wallace, who very recently, even since his withdrawal from the Government, declared that he believed still in the Government's general policy, while opposing it on the school question, voted with the Opposition on Mr. McMullen's bill.

But where were Mr. McCarthy and his third party when this matter was before the House? Have they a policy at all on matters of general interest to the public? It would appear not, for they were not present when the vote was taken, except Mr. Stubbs, the newly elected member for Cardwell; and it is not at all unusual for the same gentlemen to be absent when important matters are discussed, especially the leader of the party who, as a rule, lets the interests and welfare of the country and of his constituents take care of themselves, as far as he is concerned, for it is a common thing to see his place vacant when important matters are before the House. As regards the other members of Mr. McCarthy's party, they, too, left their leader in a very ridiculous plight from the same cause when his lengthy amendment which was to change the whole condition of affairs in regard to the Manitoba School Bill, was voted on. They must have been absent, since there was only Mr. McCarthy's vote recorded in favor of his amendment.

Surely the country would be in a sad condition if the Government were left to a McCarthy cabinet, unless it be the case that we would be all the better off if the Parliament were not to meet at all, and that thus we should be left without any legislation. Perhaps this is the view of the great third party; but if this be the case, why should they be so cautious to be present often enough to earn their Parliamentary indemnity?

EDITORIAL NOTES.

SOME person has sent us a copy of a paper published in Moncton, N. B., which is styled *The Orange Truth*. The publisher is Mr. Will. L. Anderson. We would ask our friend to be good enough not to mail us any more of these papers. One is enough. The surprise is, not that Mr. W. L. Anderson publishes this paper, but that he should have a constituency who would read it. Its presence in a community would justify the appointment of an Anthony Comstock. "Tis that Mr. Will. L. Anderson would not engage in some respectable employment. Publishing misrepresentations under the name of truth is an execrable business.

The last official Year Book of France reports that the number of Protestants in France and Algeria is 639,825, of whom 10,789 are in Algeria. Of the

entire number, 77,553 are Lutherans, and 540,483 belong to the Reformed Church of France. The clergy are paid by the State, but as a majority of the ministers of the Reformed Church declared many years ago against the divinity of Christ, there is a minority Church, which, calling itself Evangelical, adheres to this fundamental doctrine of Christianity, the ministers of which are also recognized and paid by the State.

We direct attention to the card of Mr. J. G. Moylan, of Ottawa, which appears in this issue of the *Catholic Record*. The request made by this gentleman is a most reasonable one. When he published the *Canadian Freeman* in Toronto our people were in sore need of a man of ability willing to champion their cause in the press. Many disabilities were inflicted upon them and many more contemplated. Mr. Moylan and his ably conducted paper stood in the breach and dealt blow for blow, and to him is largely due the credit of achieving for our people the rights to which they were entitled. It would, therefore, be base ingratitude were those to whom his appeal has been addressed to remain silent.

As an evidence of the toleration manifested by the Catholics of Ireland toward Protestants, it may be mentioned that Mr. Richard McGhee, recently elected for the intensely Catholic constituency of South Louth, is a Protestant from the Orange locality of Lurgan, though he is not himself an Orangeman. There are now thirteen Irish Nationalist members of Parliament who are Protestants, and all are returned by thoroughly Catholic districts, excepting two whose constituencies have a considerable number of Protestants. In the face of such facts it is hard to see how the opponents of Home Rule can keep up the farce of pretending that they fear that Protestants will be persecuted by Irish Catholics if Home Rule be granted to Ireland.

The *Irish Times*, which represents the Orange and Tory element in Ireland, is troubled about the exposure of Orange municipal tyranny in Belfast, whereby Catholics are totally unrepresented in the Belfast City Council, and as an excuse states that the Protestants of Dublin are treated in precisely the same way as the Belfast Catholics. The statement is entirely untrue. The Catholics of Belfast demand that the city be divided fairly into wards so that there may be a proper representation of all classes on the Council, but Dublin is so divided, and Protestants have a fair representation, numbering thirteen out of a total of sixty members of Council. In the matter of municipal officers also, there are many Protestants occupying good positions, while in Belfast there are only two Catholic officers out of eighty-nine, and these two hold unimportant positions. Orange intolerance in Belfast is notorious not only in regard to this matter but in the way that Catholics are treated by Orange mobs whenever some firebrands think proper to excite the passions of the multitude, a thing which occurs frequently.

MR. WILLIAM O'BRIEN expresses the opinion that Mr. John Dillon, the newly-elected chairman of the Irish Nationalist Parliamentary party, is the only man who could have been chosen with a fair prospect of bringing about a reunion of the Nationalists who have been hopelessly divided since 1890. The task of effecting a reunion among the divided Nationalists is one of very great difficulty, but it is believed that Mr. Dillon has both tact and influence enough among his fellow countrymen to effect it. Mr. O'Brien says of Mr. Dillon:

"In the qualities of a Parliamentary obstructionist he is the inferior of several of his contemporaries. Mr. Dillon has special qualifications as the leader of a racial uprising. He can shake a multitude on an Irish hillside as nobody else except Mr. Davitt can move them. His name and voice are as familiar among the Irish in America and the Irish in Australia as they are in Connaught. And when the Irish cause is worked up anew into the first place in English practical politics he can be as potent a figure on the platforms of England as in Boston, Sydney or Ballagaderin. Without being over sanguine in the face of difficulties as many-sided as ever shook a stout heart, it is not too much to say that if the new leader's spirit can only communicate itself successfully to party, country and race, there will be no lack of steadfastness or conciliation, of patient effort or self-sacrifice as fearless as ever made hearts kindly with pride in their cause."

It is but a short time since the heresy trials of Dr. Briggs, of New York Union Theological Seminary, and

Dr. Smith, of Lane Seminary, Cincinnati, excited a great commotion among Presbyterians in the United States. Both these professors were condemned as teaching doctrines subversive of Christianity, as they practically denied the divine authority and inspiration of the bible, in part at least, and the verdicts attracted universal attention as being an evidence that Presbyterianism clings faithfully to the fundamental doctrines of Christianity. But last week there was a heresy trial in the Congregational Church, the Rev. W. T. Brown, of Madison, Ct., being accused of teaching similar doctrines to those for which Drs. Briggs and Smith were condemned, beside denying the atonement and incarnation of Christ, and the truth of the Trinity. There was no doubt that Mr. Brown had done what he was charged with, and no denial thereof on his part, yet he was acquitted on the ground that recent scholarship has thrown a new light on the doctrines of Christianity, which leaves churchmen free to adopt what opinions they deem right on these subjects. If the Presbyterians are to be credited with orthodoxy for maintaining these doctrines, surely the Congregationalists have connived at the subversion of Christianity by acquitting Mr. Brown—or it may be that Protestantism itself is becoming more lax from year to year.

It is worthy of remark that in Fall River, Mass., a lady teacher, Miss Grinnell, the principal of one of the Primary schools, has been obliged by the school committee to make an apology to the Catholic pupils whom she publicly insulted in the school by speaking of Ash-Wednesday as "Ash-barrel-day," and of the Catholic ceremony of receiving the ashes as "getting a daub." The Boston *Transcript* states that there was great indignation among the Catholics of the city on account of this insulting language, and the school committee very properly insisted on the apology, which was given in presence of the Superintendent, who had already rebuked the teacher for her misconduct in the matter. School committees are not generally so careful to take up the protection of Catholics so officiously as in this case; but the explanation may be in the fact that Catholics constitute a large percentage of the population in Fall River. It is generally to be remarked that where the Catholics are numerous, and especially where they form a majority, the Protestants are liberal and tolerant, but where Catholics are few, as in Manitoba, the Protestant majority becomes intolerant, and anti-Catholic secret societies are allowed to carry everything in their own way.

The Boston *Pilot* of the 4th instant makes complimentary reference to a prominent Irish Catholic of Ottawa, Mr. Charles Murphy, who has been elected president of the Federation of Liberal Clubs. What has been written of Mr. Murphy is well deserved. It affords us pleasure to note that our young Irish Catholics are taking a prominent—even a leading—part in the political life of our country. The *Pilot* gives the following sketch of Mr. Murphy's life:

"The new president of the Ontario Federation of Liberal Clubs, Mr. Charles Murphy, was born and reared in the city of Ottawa. His birth date back thirty years, perhaps a trifle more. He was educated at the Collegiate Institute and the Catholic University of Ottawa, where, after a brilliant course, he was graduated with the degree of B. A., and obtained the Papal medal for philosophy. Mr. Murphy studied law and was admitted to the Bar of Ontario in 1891. His first three years of practice, often humorously styled the starvation stage of the legal profession, were spent in the office of a relative, a leading Catholic barrister of Ottawa, Mr. F. R. Latchford, whom he joined in business immediately after being called to the Bar. The spring of 1895 found him set up for himself, and enjoying a good and constantly increasing legal practice. His success can be estimated with sufficient accuracy by the notable distinction wherewith he has been honored, nor are its causes hard to discover. Mr. Murphy is an orator of fine ability and a logical and persuasive debater. It is not too much to say that he always was the nerve and soul of the local Liberal organizations. An indefatigable worker in the cause of political reform, his personal qualities are of the winning sort, and he can count hosts of friends in every creed, class, and shade of life. The sacred cause of Irish Nationality, in so far as it has been sustained by the good people of Canada's capital, is deeply indebted to the untiring efforts of Mr. Murphy. Nor would this brief outline be complete without mentioning that President Murphy is an exemplary Catholic, using the words in the utmost strictness to which they can be subjected."

It would be a good thing for the Irish people, and the Catholic community as well, did more young men of President Murphy's stamp take a prominent part in the affairs of their country, and fill with dignity and universal acceptance those high positions, such as the one Mr. Murphy now so worthily occupies, and thus prove more convincingly than by volumes of argument that Irish descent and Catholic fealty are the warp and woof of sturdy and honorable citizenship."

A DESERVED REBUKE.

We gladly publish the following letter from the much respected parish priest of Ingersoll, Rev. John Connolly. It has reference to an article which appeared in the *London Free Press* of March 27, and which would lead one to infer that religious mania was the cause of the dreadful murder referred to:—

To the Ed. of the *Free Press*: Sir—In your issue of yesterday you give extracts taken from so-called Irish newspapers in re the awful tragedy committed in the townland of Lisphelan, county Roscommon, Ireland. Now, as the human mind, divested of prejudice, loves truth, I think I cannot do better than send you a letter published in the *Dublin Freeman's Journal* on the 13th inst. by the Rev. Father Gately, the P. P. of the unfortunate Cunningham, a gentleman whom I know well. He gives us a different version of his virtuous people, as well as the unfortunate Cunningham, so terribly afflicted by the hand of God and so brutally calumniated in their very great misfortune by the *Associated Press* of England. However, I have no doubt but you have published these extracts in good faith, although I don't understand them when they say that the luckless Cunningham still preserved a latter-day style of patriarchal government. If this be so, where is the harsh and cruel government of Dublin Castle and of the meek Irish landlords? No, Mr. Editor, in the extracts you are mistaken. There is no longer patriarchal government in Ireland, nor has there been for the last three hundred years, and more. Instead of patriarchal government we hear every day of coercive and cruel enactments passed in the British House of Commons depriving Irishmen of the liberty of British subjects even in this enlightened nineteenth century. There are too many police barracks and too many hirelings and stipendiary magistrates in Ireland to tolerate a government of any kind by the people and for the people. That so many Cunninghams lived in the same townland was nothing remarkable. All old Irishmen who remember the days before landlords and crowbar brigades know that it was a common thing to find whole townlands occupied by people of the same name and family. That so many Cunninghams lived in the townland of Lisphelan would go to show that they must have been an industrious and a virtuous people, and that they paid their rents, otherwise their immense estate and so-called fierceness would avail them but little in the presence of landlords and bailiffs, backed by English law and large posses of constabulary, of which the whole world has heard so much. As to the infanticide at which you hint, I beg to assure you that this is a crime almost unheard of in the virtuous province of Connaught, where the proportion of illegitimate born, according to the Government statistics, is but two to one of legitimate children—born of lawful marriages. Where will you read of anything like this the world over? So much for the infanticides. Neither are there any incestuous intermarriages in Ireland, not even, I am sure, among the Cunninghams to involve their relationship in a hopeless tangle, heartless scribblers notwithstanding. Intermarriages have been always regarded with horror by Irish Catholics the world over. But the Cunninghams are deeply religious and sent for the priest to invoke the mercy of the Son of God and intercession of His Blessed Mother (whom all Irish Catholics in their distress invoke), they, the Cunninghams, are woefully ignorant! They believe in the existence of God, and even the devil, therefore they are superstitious! In all probability they never paced the halls of Oxford or Cambridge, nor even old Trinity, therefore they speak a bastard language—what they are to come to see. Hoping to be excused for occupying so much of your space, I am yours,

John Connolly, P. P. Ingersoll, March 28, 1896.

Following are the extracts and letter above referred to:—

A STRANGE STORY. Athlone, Thursday. — A new light has been thrown on the Lisphelan mystery by a statement that for some days previous to the fatal occurrence the Cunningham family had eaten of the flesh of a sheep which had been worried by mad dogs. The story has gained a considerable amount of credence. Two cousins of the deceased, who are at present managing the farm at Lisphelan, stated in the course of an interview to day that since the death all the domestic animals on the premises have had to be shot, some of them having shown unmistakable signs of rabies. The animals were destroyed by order of the police.

To the Editor of the *Freeman's Journal*: Sir.—It is much to be regretted for the reputation of the *Freeman's Journal* that you have not in Athlone or Roscommon correspondents capable of giving accurately the naked facts in such a dreadful affair as the above, but who appear to gratify "their hallucinations," to borrow one of their pet terms, by slandering with charges of belief in witchcraft, fairies, etc., a whole locality, who, in their appreciation of the laws of God and of His Church, and in the present faint recrudescence of know-nothingism under the form of the A. P. A., is the manly and honorable public repudiation of vicious doctrines of hatred and persecution, by ministers and leading members of religious bodies opposed to the Church. Of course the Catholic religion needs no defense. Its history is an open book, accessible and comprehensible alike to all persons of intelligence and fair mind. Hostility to its spirit and teaching can proceed only from the vice of malice or the devil of ignorance. From the beginning in fulfillment of the prophecy of its Founder, both have been misrepresented and falsified, wilfully or unwittingly according to the lights of the traducer. Nevertheless it is gratifying to Catholics to find nominal opponents of the faith, with sufficient courage and actuated by a strong sense of justice, to denounce such extraordinary manifestations of irrational animosity calculated to revive or engender the flames of persecution.—Cleveland Universe.

It is pleasant to read in the recently published autobiography of John Sherman that the general habit of drinking spirits is far less common now than during the years of his boyhood. We are the more gratified at this blessed change when we read Mr. Sherman's declaration: "Of the young men who were my contemporaries a very large proportion became habitual drunkards and died prematurely." The venerable statesman records that he himself was saved from a career of dissipation by the patient love of his mother. "On one occasion," he says, "I went home very sick from drinking. My mother received me with much surprise and sorrow; but neither complained nor scolded, and with the utmost kindness put me to bed, and watched over and cared for me. I was not stupid enough to be unconscious of my degradation and of her affection, and then and there resolved never to be in such a condition again." Senator Sherman proved his manhood by keeping his resolution, and has lived to enjoy a distinguished career. This incident is well worth recording.—Ave Maria.

Protestants imagine that we Catholics think that the Pope can do no wrong and that we would be bound to obey him no matter what he should order. The Pope can make mistakes like other men, and he has free will to sin, if he chooses to do so. It is only when he addresses the universal Church on a question of faith or morals as successor of St. Peter, that God will keep him from teaching error. That is the limit of his infallibility. As regards his authority over us, it is well defined. He has no power to bid us do a moral wrong; he has no right to our obedience in purely material or purely political questions. If—to imagine a case that never will happen—a Pope were to command us to sin; for example, to steal or commit murder, we should be bound in conscience to disobey him. His sphere is spiritual. He is the visible head of the Church, the supreme pastor, the Bishop of Bishops, and as such he is entitled to support from us, to our reverence. But he is not at liberty to define new dogmas at his whim, apart from Scripture and tradition and the doctrines of the Fathers of the Church, nor is our obedience to him absolute. We give absolute obedience only to God.—Catholic Columbian.

The *Louisville Courier-Journal* is right. Bourke Cockran is, indeed, one of the most impressive and thrilling speakers in the country to-day. His speech in New York on St. Patrick's Day was the pronouncement of a great orator. No wonder the vast audience went wild with enthusiasm. Here are a few sentences by which the whole may be judged:

As we behold Irish opposition to English oppression as vigorous as it was at the close of the twelfth, we know that Irish patriotism is a force which can not be destroyed. It is a flame which is unquenched and unquenchable, which is not smothered, but fed, by the blood of patriots. The emancipation of Ireland is the cause of justice; it is the cause of morality; it is the cause of progress; it is the cause of civilization. Ireland has been robbed of all save creed, love of country and the lightning genius of the Gael. These are still hers. While Bourke Cockran lives the eloquence of Grattan shall not die. He is another radiant proof that the divine gift of oratory ever accompanies and glows in Irish blood.—Buffalo Union and Times.

Two religious movements of our time illustrate at once the strength of the Catholic Church and the weakness of communities outside the fold. Twenty-five years ago the "Old Catholics" rejected the authority of a supreme head; to-day, on the admission of an Anglican writer who wishes it well, the days of the movement can be numbered almost as easily as its adherents. The Salvation Army, on the other hand, relied on the principle of unquestioning loyalty and obedience to a supreme head, and beyond all civil did good work among the churchless masses of Protestantism. Within twenty years of its inception the standard of revolt has been raised with a prospect of success. The moral of these instances is that in the matter of authority non-Catholic communities are on the

CATHOLIC PRESS.

One of the chief compensations of these periodical outbreaks of anti-Catholic bigotry, such as we are experiencing in the present faint recrudescence of know-nothingism under the form of the A. P. A., is the manly and honorable public repudiation of vicious doctrines of hatred and persecution, by ministers and leading members of religious bodies opposed to the Church. Of course the Catholic religion needs no defense. Its history is an open book, accessible and comprehensible alike to all persons of intelligence and fair mind. Hostility to its spirit and teaching can proceed only from the vice of malice or the devil of ignorance. From the beginning in fulfillment of the prophecy of its Founder, both have been misrepresented and falsified, wilfully or unwittingly according to the lights of the traducer. Nevertheless it is gratifying to Catholics to find nominal opponents of the faith, with sufficient courage and actuated by a strong sense of justice, to denounce such extraordinary manifestations of irrational animosity calculated to revive or engender the flames of persecution.—Cleveland Universe.

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horns of a dilemma. If they set up an authority they must inevitably reckon on dissension, while if they reject the principle they are doomed to a barren life or a lingering death from inanition. Yet it is this same principle which in the Catholic Church produces vitality as well as unity.—N. Y. Freeman's Journal.

Our Christianity ought to enable us to come up after the struggles and disappointments and crosses of each day, sweet tempered and smiling. It makes a great difference with our career and it makes a great difference with our character. The "sling and arrows of outrageous fortune" glance off the smooth-surfaced temper of him who preserves his digestion and his merit and his courtesy even when matters seem to go adversely and difficulties are impending. Earnestness is good and gravity is good, but not at the expense of Christian kindness. And Christian kindness should exist not as an act of penance but as the spontaneous expression of a healthy character. The poet cries:

"Give me the man who sings at his work."

And give us the Christian associates who after their work is done are neither dull nor irritable nor indolent, but who have a wish for the bright things of life (while there is faith in them) and an irradiating vital good temper. The will to cultivate such a habit until it become second nature; that a happy disposition—upon which so much of the enjoyment of life depends—is quite as much a matter of acquisition as a gift of nature.—Catholic Citizen.

It has often been said that in France and Italy—two Catholic countries—the people have little or no religion. The testimony of one who has lately studied both countries closely does not bear out this claim. Cardinal Logue, the Archbishop of Armagh and Primate of all Ireland, at a recent ceremony at Magherafelt, made an address in which he told some truths about the condition of affairs in France and Italy. "No matter," said he, "what you may hear about Italians and their irreligious spirit, speaking from experience, I can tell you, my dear brethren, that in Italy and France you find large multitudes, and I believe, perhaps, the majority of the people, just as faithful and devoted to the Holy See, and as fervent as we are here at home. It is the bad people who make the noise. The bad people succeed through the influence of secret societies and through the influence of wealth." In France and Italy, the Cardinal said, the Freemasons have seized the power. "Their great object," he declared, "seems to be to pervert the people, to tear them away from all supernatural religion, to corrupt their hearts and their intellects by infidel teaching and bad literature. That is their object, and though a few in those countries, or at least the minority, may be followers of those, the body of the people are sound, because the Providence of Almighty God is always over His Church, and sooner or later those who oppose the Church, and endeavor to impede the Divinely given influence which our Divine Founder has given, will discover that God's hand is not shortened, and that His judgments, though they come tardily and slowly, will surely come."—Catholic News.

Another New England Convert.

Mr. Robertson James, brother of Professor William James, of Harvard University, and of Henry James, the novelist, was received into the Church on Easter Sunday, in the rectory at Arlington, by the Rev. P. M. O'Connor, of St. Malachy's. Mr. James is of a family well known in New England. His father was a follower of Swedenborg, and wrote what is accounted a standard work on him and his teachings. Swedenborgianism, inasmuch as it represents a reaction from the Protestantism of Luther, unconsciously predisposed Mr. James towards Catholicity. At all events, as he phrases it himself, he grew up outside of positive Protestantism.

In his early manhood he became an Episcopalian, and his conversion is only another of the ever recurring instances of the impossibility that the devout and logical mind should resist short of the acceptance of the fullness of Catholic truth. It was this convert who said to the writer: "Whoever wants to stop the steady stream of conversions to Catholicity, will first have to close every Episcopal church in the country."

Mr. James became a Catholic only after five years' earnest study and investigation; and like all good converts from Episcopalianism, he leaves his old-time religious associations, with gratitude for what they did, albeit unwittingly, to lead him into the fulness of the Faith; and with affectionate memory of much kindly feeling and noble example.

Mr. James has his share of the literary and artistic ability which has distinguished his family, and has been a very successful landscape painter.—Boston Pilot.

For Peace.

Baltimore, Md., April 6.—Cardinal Gibbons yesterday gave out an appeal for arbitration instead of war, signed by himself and Cardinals Vaughan, of Westminster, and Logue, of Ireland. The document is the result of a correspondence upon the subject between Cardinal Gibbons and his colleagues whose names are affixed to the appeal, and was issued on Easter Sunday because of the appropriateness of the day.