

cern ourselves about the matter just now. In the meantime, this Toronto quarrel between priests and people bids fair to grow into the proverbial Irish row in which Irish conspiracies have from time immemorial ended.

Col. Denison's motion for a committee of enquiry as to the advisability of the purchase by government of the Telegraph system is a move in the right direction. Sir Hector Langevin, while admitting the importance of the subject, suggested that the resolution should for the present be withdrawn, as the government were not able as yet to take it up; and that in the meantime its discussion by the press and public would prepare the way for future action. Col. Denison's speech contained much food for thought, and we hope to see this most important matter discussed during the recess of Parliament, as well as the kindred topics of the acquisition of the fixed plant and road beds of railways by the government—either Dominion or Provincial, according to circumstances. All gas works, water works, street car tracks and other municipal franchises should also be acquired by the municipality in which they are locally situated. The possession by the government or municipality of the franchises would not necessarily imply their management and operation by public officials. They could be worked on short renewable leases by individuals or companies owning the requisite rolling stock and movable plant. This is done to the great advantage of the public revenues, and still more of the public convenience and safety in most European countries. No European country possesses a Vanderbilt, a Jay Gould, or an Erastus Wiman, for the simple reason that the vast profits accruing from the control and ownership of public works which, through the shortsighted carelessness of American legislatures, have been permitted to flow into these men's coffers, have in continental Europe been reserved by the State for national objects. Nor have the frightful and constantly recurring massacres of passengers, due to the cupidity and carelessness of individual ownership, which have disgraced American civilization, occurred to anything like the same extent or frequency in the government owned railways of Germany, or the government regulated railways of Britain. The subject is a wide one, and we can merely glance at it at present, but should opportunity permit, there are many aspects of the question which we should like hereafter to notice.

We take the following from a sermon delivered by the Rev. Dr. Kellogg, in St. James Square Church, Toronto, on the 19th February:—

No, this is not a dead issue. Rome is not, as some seem to fancy, an effete and dying power! So far from this, the recent revival of her influence in all Catholic and Protestant lands is matter of daily remark by the most thoughtful observers of our times. She directs the consciences of some 200,000,000 of our race; everywhere that the right of the ballot exists, in Canada, in the United Kingdom, and in the United States, she seeks to control elections, ready ever to give the vote of her millions to whichever political party will promise her the most; so that there is not a statesman in Protestant Christendom but is compelled, whether he will or no, to take Rome into account as a potent factor in every political question. She also, steadily, and—thanks to the blind infatuation and ignorance of many Protestant parents—with far too much success, seeks to reach and seduce our children in her many schools and colleges.

No! The question of the supremacy of Rome is far enough from being out of date. It is one of the chief, living, burning questions of our time. Let us then, as we value our souls and our liberties, see to it that we have clear views and settled convictions on this point; convictions based not on the fancies of men, but on the word of God. No text has proved of more vital moment in history than the text of to-day. Let us then see that we have clear and

unwavering views as to its teachings, and then act accordingly. We ignore Rome's claims, or make light of her power at our peril. Let us then, as loyal to Christ, resist her advances everywhere and always. As parents, let us keep our children from her influence, as from a deadly infection. As citizens, let us ever be found, without distinction of party, opposing Rome's aggressions always at the polls. And, above all, as Christians, let us seek in every way of kindly effort to place in the hands of Roman Catholics in every land that light and life-giving Word of God, which the Roman hierarchy, with a farseeing regard to its own stability, ever seeks to keep out of the sight of its people. Against these so misguided multitudes, no cause have we for hatred and bitterness, but rather for an immeasurable pity like that of the compassionate Saviour, whose prayer we may well make our own for these deluded ones, "Father, forgive them, for they know not what they do."

St. Patrick's Day, in Canada at least, was commemorated with a much scantier allowance than usual of that boast and bombast so dear to the Irish Celt. Some of the speeches—and notably that of Mr. M. F. O'Donoghue (not the Senator) at Peterborough—were moderate and conciliatory in tone, and devoid of the usual flourishes about fetters and freedom, moans and martyrs, O'Brien's breeches and Emmet's grave. Mr. O'Donoghue—unlike most of his compatriots—has searched history and not his own imagination for the facts on which his able lecture on the "Rise and Fall of the Irish Parliament" is based; and he had candour to state before an audience almost exclusively Irish that parliaments containing elected representatives were a gift of England to the sister isle—the principle of representation being unknown in Ireland till introduced by the English in the fourteenth century. Mr. M. F. O'Donoghue, who must not be confounded either with the Senator or the labour agitator of the same name, is a young man who will yet make his mark among his countrymen in Canada.

If Mr. O'Donoghue, a Roman Catholic, looks to Burke and Sheridan, Flood and Grattan as his models, the Rev. Mr. Pepper, a Protestant minister, evidently frames his oratory on the wind and whiskey pattern of modern Irish-American eloquence. Mr. Pepper hates both Scotchmen and Englishmen with the bitter, venomous hate of a renegade. In intensity, there is however—judging from his lecture—a marked difference, his hatred of Englishmen being, we suppose, only black pepper, while his feelings towards Scotchmen, or rather towards the Scotch Protestants of Ulster—his own race—are the pungent and fiery cayenne. This is the estimable and valorous gentlemen who proposes, should England persist in her refusal of Home Rule to his suffering compatriots, to lead an army across the sea to drive the Saxon scoundrels from the shores of what he and other Irish orators fondly term Holy Ireland. As he says nothing about shipping for the transport of his forces, the Irish patriots and their reverend commander probably intend to swim the Atlantic with the miraculous assistance of St. Zarlath, St. Bridget or St. Larry O'Toole. Surely saints of such typical Irish names ought to be a match for the British fleet,

In all the floods of gas and gush yearly poured from Romish pulpits about St. Patrick, how is it that we never hear a word of his having been the son of a deacon and the grandson of a priest—facts related by himself in a sketch of his own career in a letter still extant addressed by him to Caradoc, prince of the Welsh county of Cardigan, which takes its name from him. Such facts, like the texts in the New Testament about Peter's wife's mother, Cephas (or Peter) leading about a wife, and that a bishop should be the husband of one wife, are never mentioned by the Romish clergy. Nor do we ever hear a word from them on St. Patrick's memoir of himself containing not a single allusion