

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 4.

LONDON, ONT., FRIDAY, NOV. 25, 1881.

NO. 163

CLERICAL.

WE have received a large stock of goods suitable for clerical garments. We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

The Voice of the Dead.

Catholic Progress for November contains the following lines appropriate to the present season:

Over our graves forsaken
The grass is green;
Near you the places are taken
Where we have been.

Other companions smiling
Say what we said;
Warm new loves are beguiling
Your hearts from the dead.

Scarce would a welcome be ours
Could we come back;
In summer, the springtime flowers
Men little lack.

Only when in November
The cold winds moan,
You will sometimes remember
Those that are gone.

Husband, think of the bridal,
The maiden true,
The wife who made you her idol,
And lived for you!

Children, recall your mother,
Her fond employ,
To keep you from evil, and smother
Your pains in joy!

Perhaps, in your dear love's wedding,
We God forgot;
Perhaps 'twas for you in sinning
That we did plot.

Oh! slowly our penance passes
In far off lands,
While ransoming beads and Masses
Are in your hands!

Help us amidst our sorrow!
Help us to-day!
We on the glad "morrow"
For you will pray!

And soon shall pitiful Jesu,
For our relief,
Pay your sweet blessings, and ease you
In every grief.

CATHOLIC PRESS.

Freeman's Journal.

Two Bible societies are at loggerheads. The Rev. Leonard W. Bacon, of Connecticut, who lately, in company with R. B. Hayes and another gentleman, sacrificed his principles in order to give a sick child a ride on the Sabbath, hints that the management of the American Bible Society needs revision. It is crooked—very crooked. To this the American Bible Society retorts that it costs the Connecticut Bible Society twenty dollars to give away one dollar's worth of Bibles! This is rather hard on the subscribers. At this rate, the National Debt would be as a drop in the ocean towards the "evangelization" of France, Spain, Portugal, and the other "Papistical" countries. The managers of the Bible societies pretend to believe that each man, woman and child must possess a Bible, in order to wrest the Word to their salvation. Now, multiplying the population of the countries to be converted by twenty, we have a total which may well dismay the most zealous "evangelizer."

London Universe.

The representatives of England have lately displayed such undoubted courage in cringing before a few thousand armed Boers, and incarcinating unarmed Irishmen, that their reputed bravery savours strongly of meanness and cowardice. They tremble so much at the very name of Boers that we should have thought they would treat even animals of the same sounding name with the greatest possible respect. Yet we find a low comic—Moonshine—forgetful of the history of the last few weeks, and of that respect due to men whom the cowardice of England's ministers has ennobled, representing Porster as guarding boars in Kilmalnam Gaol. Whilst we allow the Chief Secretary all the fortitude which a man surrounded day and night by bayonets and bullets must necessarily possess, still we cannot but think that the man who was on the same Cabinet with the fighting Quaker Bright and Coercion Bill Gladstone, when they were manled by the Boers, would tremble like a child before a lion's cage in the Zoo were he placed as inconveniently near the bars of engaged bars as the comic Moonshine represents him in his suicidal caricature. The journalists of England, with a few honorable exceptions, have turned their staff into outrage manufacturers. The serio-comics, who have discovered that money is "the soul of wit," are always ready, with a keen eye to business, to serve to their customers the best marketable commodity now in vogue—black-market and contempt for the Irish race. Both have united together in attacking, with "savage hatred" and "festive malice," a

brave nation who, amid every excitement to open violence, are but endeavoring to defend their hearths and homes in a constitutional battle. The wave of bigotry which is at present passing over England will soon die away, but the memory of the men who have stilled freedom in Ireland and imprisoned its chosen representatives, without allowing the privilege the law grants even to swindlers and murderers—free intercourse with their solicitors—will be handed down to the contempt of posterity.

"From a Catholic point of view we have every reason to be satisfied with the result of the election." This is the judgment passed by our Berlin contemporary the Germania, on the upshot of the electoral campaign of last week, and a very proper judgment too. In this country we have two political parties, or three, in placing the Home Rulers on a level with the two others, which they are not numerically. In Germany, on the contrary, there are as many as nine parties, as will appear from the following statistics of the elections of Oct. 27th. The members elected consist of:

Thirty-six Conservatives, 24 Free Conservatives, 89 members of the Centre party, 32 National Liberals, 30 Secessionists, 27 Progressists, 6 Democrats, 12 Poles, 21 Particularists.

The largest of all these parties is that of the Centre—that is to say, the Catholics. Every seat they held in the last Parliament they have kept this time, and out of 90 elections that are not decided yet they are sure to gain at least 11, that will make the hundred full. The Poles and Particularists—which is the German name for Home Rulers—are sure to side with them, and so they will make up about 150 votes in a house of 450. In combination with one or two of the remaining six parties they will thus become simply irresistible.

A good argument for Home Rule. The statement of both political parties have in recent speeches evinced a remarkable agreement as to the point—that is, the vast mass of legislative arrears which has accumulated, and the absolute necessity of something being done to relieve the Houses of Parliament of some of the work now devolving upon them every session. The best remedy—and we believe it will turn out only remedy—is to grant what the Home Rulers have been agitating for. Let Ireland and Scotland have Parliaments of their own wherein to legislate upon all Irish and Scotch matters, and let the Imperial Parliament confine itself to all English and all Imperial matters. Or, if the English people wish it, let there be three Parliaments as there are three countries—one each for England, Ireland, and Scotland—and let the Imperial Parliament deal with all matters of Imperial interest only. Had Home Rule such as this been granted in Dan O'Connell's time—going on half a century ago—Great Britain would never have been perplexed by Fenianism or Land Leaguism, and the United Kingdom would have been really united.

That unfortunate notorious mountebank, Tresham Clegg, died on Friday week. He was a great gun for the Irish Protestants of Dublin, and wrote a number of pamphlets too filthy for Holywell Street itself. His intellectual condition may be judged by his last two publications—one a letter to Pius IX., offering him "perpetual life, without the transit of the grave;" the other entitled "The Ratacatcher's Ditty," a disgraceful attack upon Cardinal Newman. He and the party he served were worthy of each other, both being a disgrace to our common humanity.

No wonder that the British taxpayer should be heavily burthened. According to a return published the other day our colonies cost us twenty-six and a half millions of money for military services alone within the last ten years. Nearly three millions a year! During the official twelve months—1879, 80—the net total for army purposes was six and a half millions. Yet our statesmen are continually doing their best to make us believe that our colonies are deeply attached to us and of immense importance to the United Kingdom. It is evidently given only to statesmen to see through this; no ordinary comprehension can grasp it. The poorest intellect can however, easily realize the cost of this mysterious advantage. No wonder that there should be complaints as to an outlay, the resulting advantages of which nobody outside cabinet minister circles can understand. Possibly our merchant princes experience an advantage from those costly colonies of ours. But why tax the poor for the special benefit of the well-to-do?

Baltimore Mirror.

We saw a published letter a few days ago written by a German who had served under the United States flag in the Mexican war and in the late war between the States. The veteran's letter was not so remarkable for its literature as for its good sense. He was a workman who had voluntarily shouldered the musket in the service of the country of his adoption in two wars. And the wars being over, he had returned to the ordinary paths of industry and peace. Meantime he paid a visit to Fatherland, which gave him but little satisfaction. Kings, nobles and soldiers, nobles and soldiers, consumed the vitals of the people—that is of the working people. Our German friend saw the contrast between the country of his adoption and the country of his birth. In the former he saw the people working for themselves, and enjoying the fruits of their labors; whereas in Germany they were working for their masters, Kaisers,

nobles, chancellors, soldiers, and enjoying nothing, unless, mayhap, a hope of change. It is no wonder they become Socialists or Communists. Every burden falls upon their shoulders, while all the honor and glory and riches goes to the Kaiser and the privileged classes.

In this country there are no privileged classes, but everywhere and throughout privileged people, yea, privileged beyond all precedent. May they have virtue and wisdom enough to preserve forever their glorious privileges. They ought to note the contrast to know what they have to maintain.

Catholic Columbian.

JUDGE BLACK replies to Bob Ingersoll in a manly and dignified style, not neglecting to administer a just rebuke to the editor of the North American Review for double dealing and misrepresentation, as he claims. It is easy to see who has the deeper mind in the controversy, but as the Judge has already proven himself a champion of Christianity, why not let the Infidel go his way?

The magnanimity of the English cable dispatcher is shown by his silence on the death and funeral of Archbishop McHale. The notorious bigotry crops out. Only the one line: "Archbishop McHale, of Tuam, is dead," is all we have learned of the sad occurrence that has struck a sympathetic chord in millions of Irish hearts throughout the world. Were it in an English Church dignitary, we would soon have the particulars.

Buffalo Union.

The greater part of the current North American Review is taken up with an article entitled "The Christian Religion." The article is from the pen of a man who, without deserving it, has gained a bad eminence. Let us not be misunderstood. Robert Ingersoll has not talent enough (to say nothing of genius) to be a bangle for Christians. In comparison with the atheists, Voltaire, Mill, and Darwin, he is a mere shallow, blatant blasphemer. In his North American article he depreciates in withering tone, the personal application of strong adjectives. Truth is often bitter. If the poor dupes who admire and follow this man would but look a little behind the scenes, what a revelation of inconsistency would they find! Ingersoll discovers that he makes good friends with the Mammon of unrighteousness by declaring against Christianity, and it is not philanthropy that urges him onward in his unholy warfare. When he gets into the final sheepfold of a separated brethren, it must be confessed he makes sad havoc. With Mallock we cannot help expressing our surprise that the modern agnostics and atheists seem determined to make the whole cause of Revealed Religion stand or fall by the vagaries of the Protestant sects. Is it that they know too well the impregnable strength of the Rock against which all the billows of blasphemy and heresy have rolled in vain for eighteen hundred years?

EDITORIAL NOTES.

THE Irish magistrates have endorsed the land policy of the government. As they are one and all mere creatures of the government, it is surprising they have not met and resolved in this fashion long since.

An old lady has been found dead in her bed in Ireland. The faithful flunkiey who runs the Irish end of the cable tells us it is probable she was murdered. Is the Irish element in America not strong enough to cause this fellow's dismissal. Would it not be well to Boycott this particular cable until some change is made?

SAID Horace Greeley: "There is nothing easier than to edit a black-guard paper, and nothing more difficult than to get up a newspaper free from foulness and blackguardism. Fish-women and bar-room loafers are skilled in the art of bandying epithets and bespattering each other with dirty words. It requires no brains for them to do this; but it does require both brains and heart to print a newspaper that a decent man or woman can read without a blush."

AN AWFUL VISITATION OF ALMIGHTY GOD.

The Paris Univers quotes from La Colonne an awful instance of the sudden visitation of the outraged majesty of Almighty God upon ten unfortunate wretches. The journal in question states that on Good Friday thirteen Free-thinkers of Boulogne assembled at a Masonic lodge for the atrocious purpose of enacting a parody of the Last Supper. Nine of these unfortunate men having, within a few days, been carried off by death, a tenth participator, who had enacted the part of our Divine Saviour, was, within a fortnight of the perpetration of the horrible sacrifice, seized with a frightful malady, and swept to his dark account in the course of twenty-four hours. The first victim was he who had enacted the part of Judas. On Holy Saturday (the following day) he was attacked by a disease producing almost instantaneous decomposition, and on Easter Sunday he was a mass of dead putrefaction.

ROME AS THE CAPITAL OF ITALY.

The utter impossibility of a long continuance of the Pope and the King of Italy in Rome is becoming more and more recognized. A pamphlet has been published attracting great attention in Italy. We propose to lay a translation of it before our readers in the course of the next three weeks. We beg of them to circulate it as widely as they can, not only among their Catholic, but especially among their non-Catholic friends. More particularly they would render a service by calling the attention of public men and statesmen to the arguments, historical and political, which are therein put forth.

ROME, THE HISTORICAL CAPITAL OF ITALY.

The supreme argument of the Liberals, by which they fancy they have gained an unanswerable reason for their usurpation of Rome, is that Italy needs Rome for its capital. But before making this assertion, they should not say simply "Italy" but "United Italy." And this ought to be specially noted; because, if to some this "united arrangement" appears to be the only possible one and the most opportune, to many others it is just the reverse; as they consider that the Peninsula, as its historical tradition and its geographical and ethnographical conditions, is anything but united." Nevertheless, setting aside for a moment this question, which would soon put an end to the pretended necessity of keeping Rome as the capital of Italy, let us inquire if this necessity really exists, even supposing Italy united in one kingdom.

To despoil the Pope of Rome, it was necessary to find a pretext; and so they invented this new theory, viz, the necessity of choosing Rome for the capital; and by involving its great name as the principal reason, to give a coloring to their usurpation, from the supposed necessity of selecting as the capital the spot most renowned throughout all ages of the world.

But the historical reason is far from gratifying this choice, which was suggested by very different motives than Italian traditions, and, in reality, is in opposition to historical evidence. The Emperor Constantine had no sooner become a Christian than he recognised that his residence in Rome in the immediate neighbourhood of the Pope would be inopportune. The successor of St. Peter in the Religious Sovereignty of the City and of the world, which was then almost all Christian. The successor of Augustus felt himself compelled to bow before the Power; and he did so the more willingly as he felt that the Church should honour and venerate the Supreme Head in a manner which would make the spiritual king eclipse the political one. Constantine understood that, notwithstanding his civil and military glories and the majesty of the Roman Empire, there would be no room at Rome for an Emperor alongside of the Pope, and so removed the capital of the Empire to Byzantium. St. Peter and Gratian preferred Treves, partly from the necessity of war, partly because from thence they could better administer the affairs of the Empire. And when that Empire was reduced to Italy and a few other provinces, still Rome was not taken for the capital. Valentinian II. established the seat of his government at Milan until the end of 357. Driven from his throne, he took refuge with Theodosius; but Milan remained the capital even after Theodosius had restored the Empire to Valentinian after the defeat of Maximian in 388; and so it continued till 391. Even the usurper Eugenius, who had dreamt of the restoration of the Pagan Empire, did not choose Rome for his capital, but Milan, where he remained till the end of 391, when Theodosius defeated and killed him. Theodosius held to Milan as the seat of his government, and there he died. His son, Honorius, continued there for some time; but then, feeling insecure from the incursions of the Barbarians under Alaric, he chose Ravenna as his capital and established the seat of government there in 402. Attila, with his hordes, strove to reign in Rome for a few days only, and then disappeared, giving up the unhappy city as a prey to Alaric, who, after his plunder, again deserted it.

Nor was the last breath of Imperial power drawn from Rome, when Alaric, the capital of the Empire even in the time of Valentinian III., until the Barbarians overran the whole country and founded a fresh kingdom of their own in Italy. But even of this kingdom Rome was not the capital. Odoacer, King of Italy, equally objected to choosing this city as the seat of his Government; nor, for as long as Italy was "united," that is, during the whole period of the barbaric invasion, was Rome ever the capital of Italy. Rome could never be capital of the whole world and never of one kingdom.

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ended the kingdom of Italy. Then came the Lombards, who made Pavia their capital. Longinus, Desiderius attempted the conquest of Rome, but to make it the capital of the kingdom was only a dream of poets and romance writers. Pavia and Ravenna were the chosen cities. Rome was raised to a moral capital, not by Italian kings, but by the Roman Pontiffs, who defended and saved her and became her Sovereigns, thus preserving this last portion of Italian territory to the Italians, who without the Popes would have met with the same fate as the Anglo-Saxons who were conquered by the Normans, the Russians by the Tartars, the Slavs by the Turks, and so many other nations who have fallen a prey to foreign barbarians. And this, without a doubt, would have been the fate of Italy after the Lombard conquest if the Popes had not saved her. The Rome of the Popes was the centre of Italian life, for nowhere else did this life dare show itself in the rest of Italy. Louis Charlemagne and his successors the kingdom of Italy was reduced to narrow limits, and its capital was Milan. But Rome in the hands of the Popes was free to all the earth, like the rest of the States of the Church, where alone the ancient liberties of the Latin municipality could have free scope. On this municipal liberty arose the different Communes, which were the pride and greatness of Italy, which showed the noble character of her people, and which, without the ambition and usurpations of foreign potentates, made the peninsula happy and powerful, uniting her in the liberty of citizenship with the centre of unity, the Roman Pontiffs, who have ever led Italians in the paths of honour and glory, as in Segno and Parma, and to whom Italy is indebted for the most splendid pages of her history. And these Communes were free, independent, and great, and never felt the need of Rome as a capital of all Italy united under a king. Nor was Italy ever more vigorous in her nationality than when her citizens at Pisa, Genoa, and Venice made her name feared and revered from the West to the extreme East, and not only were not called upon to bear insults and humiliations in Tunis, but conquered Constantinople, planted the cross firmly at Gallata and P'isa, and subjugated Greece by force of arms; while private citizens even were enabled to raise forces and to hold States conquered from the enemy. Then she was mistress of the sea; often victorious over French and Germans, purging the Mediterranean of pirates who invested it, and repulsing the Turks, who at that time were a far more powerful people than the Mahomedans of Tunis in these days. Pagan Rome struggled for whole centuries in defence of the independence and liberty of Italy, and no one dreamt of the necessity of erecting Rome into a material capital of all Italy united under a king.

But the historical reason is far from gratifying this choice, which was suggested by very different motives than Italian traditions, and, in reality, is in opposition to historical evidence. The Emperor Constantine had no sooner become a Christian than he recognised that his residence in Rome in the immediate neighbourhood of the Pope would be inopportune. The successor of St. Peter in the Religious Sovereignty of the City and of the world, which was then almost all Christian. The successor of Augustus felt himself compelled to bow before the Power; and he did so the more willingly as he felt that the Church should honour and venerate the Supreme Head in a manner which would make the spiritual king eclipse the political one. Constantine understood that, notwithstanding his civil and military glories and the majesty of the Roman Empire, there would be no room at Rome for an Emperor alongside of the Pope, and so removed the capital of the Empire to Byzantium. St. Peter and Gratian preferred Treves, partly from the necessity of war, partly because from thence they could better administer the affairs of the Empire. And when that Empire was reduced to Italy and a few other provinces, still Rome was not taken for the capital. Valentinian II. established the seat of his government at Milan until the end of 357. Driven from his throne, he took refuge with Theodosius; but Milan remained the capital even after Theodosius had restored the Empire to Valentinian after the defeat of Maximian in 388; and so it continued till 391. Even the usurper Eugenius, who had dreamt of the restoration of the Pagan Empire, did not choose Rome for his capital, but Milan, where he remained till the end of 391, when Theodosius defeated and killed him. Theodosius held to Milan as the seat of his government, and there he died. His son, Honorius, continued there for some time; but then, feeling insecure from the incursions of the Barbarians under Alaric, he chose Ravenna as his capital and established the seat of government there in 402. Attila, with his hordes, strove to reign in Rome for a few days only, and then disappeared, giving up the unhappy city as a prey to Alaric, who, after his plunder, again deserted it.

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THE IRISH TENANTRY ACCEPTING THE LAND ACT.

Serious Mistake of Gladstone in Unnecessary Imprisonments.

From the Cork Examiner.

The Irish tenants in all parts of the country are going in heartily for the benefits of the Land Act. At first the cases brought under the notice of the Commission were exclusively from the North. Gradually, however, they have extended in all directions. From the most troubled part of the West they are coming. From our own country they appear in great batches. Yesterday we published an account, furnished by the former secretary of the Land League at Smeem, of an interview with Mr. Bland, of Derryquinn Castle, which resulted in the immediate determination of all the tenancy on that property to seek recourse to the Land Court to fix a fair rent. We are heartily glad of all this. We believe it would be sheer folly for the people to deprive themselves of the immediate gain which there is every reason to hope they will make by the invention of the Land Court, and we shall be greatly disappointed, indeed, if it be not found to answer all reasonable expectations. But this, it may be supposed, involves approbation of the policy with which the Government have made way for the opening of the Land Court. It will be argued, no doubt, on their behalf that this great measure could not have been availed of by the people if the Government had not made such a sweep of the leaders of the Land League who had sought to intimidate the people from having recourse to it. There may be some truth in the suggestion that the appeals to the Court would not have been so rapid were the Land League now in full force. We have no objection to let the advocates of Government have the advantage of such an admission if they choose. But to believe that the farmers would in the long run be hindered from seeking its protection is greatly

TO UNDERSTATE THE SHREWEDNESS AND INTELLIGENCE OF THE IRISH PEASANT.

The farmers obeyed the Land League because the Land League was on the whole obviously working in their interest; but when a man's plain advantage is set in one scale, and a not very clear or intelligible policy, without any definite end, is put in the other, the result may appear doubtful for a while but will not be long so. In the long run the Act, if it be what it appears likely to prove, would have been availed of, and we have no doubt the Land League would before long have seen the necessity of yielding to the natural instinct of the farming classes. But what has been the consequence of the haste in which the Government have dashed at cutting the knot of the difficulty? One of them has been the raising the cry of "no rent." On that, however, deplorable as it is, we do not lay much stress. In the natural course of things it will subside.

EVERYTHING IS AGAINST IT,

the moral feeling and the good sense of the people equally showing them an objectionable side to it. But there is another far more serious in filling the goals with political prisoners. This terrorism may for a while have the designed effect. Already the Land League seems to have melted away. Men are careful to abstain from meetings and to wear others against being concerned in them. The organization is practically broken up to all appearance. But nothing is perfect, and its destruction outside is considerably compensated for by the existence of the men in prison. There is some simulacrum of the League in London or Holyhead, under Mr. Healy and Mr. Arthur O'Connor. But that is comparatively of little influence. The real nucleus of the apparently moribund or corpse organism is behind the prison bars. Nothing so enables a man to find his way to the Irish heart as to put him into prison. When the prisons are opened—they cannot we suppose be shut indefinitely—we shall see what the effect of this policy of vigor may be. By that time the Land League may in fact and truth have disappeared. The Land Act may be accepted by the country as a real solution of the land question. It matters comparatively little. Whether under the name and forms of the Land League or not the prisoners will reap with power while their sufferings will have conferred upon them to awaken detestation of British rule. Some of the Conservative opponents of the Government assert that they have only scotched the snake, not killed it. Without looking at the matter from their point of view, we fear that in the idea they mean to express they have not been far astray. In attempting to drive out one evil the Government have assuredly created another—possibly as great a magnitude—by the adoption of a policy which was as little necessary as wise.

A Protestant Missionary's Failure, as told by Himself.

The Rev. James Gilmore, of the London Missionary Society, in a report of his 10 years of labor in the Mongolian Mission, China, states that, starting with Mongolian translations of the Bible and the catechism, and a limited knowledge of the language, he has made successive journeys into Southern Mongolia, with the result of forming acquaintances and friendships with many of the people, securing professions of gratitude for medical help, and making known the Gospel in its general features through personal conversation and the distribution of books, but there have been no baptisms, and no candidates for baptism. The hospital was well attended so long as the Lamas could ignore its evangelistic work or consider it harmless, but lately they have seemed more suspicious of it.—New York Times.

THE LATE ARCHBISHOP MCHALE.

Sir,—In the article which appeared in last week's issue a striking omission was made in enumerating the contemporaries in the Episcopate of the late Archbishop McHale, by leaving out the name in the first place, of his immediate successor, the saintly O'Finan, a native of the diocese, who, having spent a lifetime in his convent at Rome was appointed Bishop of Killala; he held the crozier only for a short time, when he resigned, owing to a series of difficulties which arose in the diocese. Dr. O'Finan was succeeded by the late Mr. Feeney, a native of the Archdiocese, who died a few years ago, and he was in turn succeeded by the present incumbent, Most Rev. Dr. ("Father Hugh") Conway. Yours, etc., BERNAGH.