## Catholic Becord.

London, Sat., Nov. 24th, 1888.

EPISCOPAL VISITATIONS.

MAIDSTONE,

His Lordship the Bishop of Lordon administered the sacrament of Confirmation in this parish on Sanday, the 11th inst Eighty five persons were confirmed. A very large congregation attended and they were edified and instructed by the interesting and practical sermon which His Lordship preached on the duties and obligations of Christian life. Maldstone possesses a fine brick church, a good substantial brick presbytery and about ten acres of land for the use of the priest. When the present pastor took charge of it, four years ego, it was encumbered by a debt of about \$7,000. This debt is now reduced to \$1,400 For this result the pastor and his flock deserve the greatest credit.

SANDWICH.

His Lordship gave Confirmation here on Tuesday, the 13 h inst. One hundred and five children were confirmed. The church here is beautifully freecoed, is lit by stained-glass windows and possesses a beautiful marble altar. It is a noble and devotional church and it is served by zealous and devoted priests.

ST. PATRICK'S, RALEIGH. His Lordship gave Confirmation here on Thursday, the 15th November. One hundred and one persons received the sacrament of Confirmation on the occasion and were well instructed and prepared by the pastor, Rev. Michael Cummins. This is a laborious mission, and at this season of the year the roads are generally so conditioned as to be quite unsuitable for patent leather shoes or prunella boots. There are two excellent separate schools in the mission, well conducted and well

PARNELL DEFENCE FUND.

We have great pleasure in transferring to our pages the following correspondence which will explain itself. We would call the special attention of our readers to the following words of His Grace the Arch. bishop of Dublin : "The Parnell defence fund has now reached £12 000, but the expenses will be enormous! It is time the friends of Ireland in this country should bestir themselves. It is not so much the leaders of the Irish cause but rather Ireland herself, that is on her trial before the English tribunal. Every lover of our motherland should haeten to contribute of his means at this crisis of her history to uphold the cause of Ireland which is also the cause of right and justice and of human liberty. Bishop's Palace, London, Ont., Canada.

October 8th, 1888.

My Dran Lord—I herewith enclose a cheque for £20 8s 7d for the Parnell Defence Fund. This sum has been given by an litch Protestant gentleman, J. C. Patterson, E.q., M. P. for the county Essex, in the Dominion Parliament.

May I requestyour Grace to be so good as to cause this money to be sent to the

as to cause this money to be sent to the treasurer of the aforesaid fund. The immense majority of the Canadian people are in favor of Home Rule for Ireland, and are in thorough sympathy with the noble and patriotic men who have, with such consummate skill, unwearied labors, and at the cost of such great personal sacrifices, conducted the Irish National movement to its present honeful position. to its present hopeful position.

The late base attempts to assassinate the characters of Irish representatives are regarded here as the desperate and despair-ing efforts of Ireland's enemies, who wish to drown the voice of justice in a chorus of calumny, and strive to stop the onward and triumphant progress of the Irish Home Rule movement by the despotic metho of the handcuffs and the prison. no remedy for national or social evils. and though it may relate, it is powerless to prevent the car ain triumph of the just cause of Ireland. The true Unionis and the real friends of both countries and the real friends of both countries, are those who seek to unite Ireland to England, not by force and coerciou, but by the golden bonds of justice
sud hindness. Such bonds are stronger
than walls of brass, and can bind the Isles into a power which no force on earth could destroy. The men who are labouring to effect such a union between Great Britian and Ireland are the true friends of the British Empire and the best promoters of its lasting greatness.

I have the honor to be, my dear Lord Archbishop, yours most respectfully,

+ JOHN WALSH, Bishop of London.

His Grace the Most Rev. W. Wa'sh, D. D. Archbishop of Dublin.

27th Oct., 1888 My DEAR LORD, -- Your Lordship's lette has reached me in London, (England) where I have been staying on business for few days. Hence my delay in replying. I have sent on the cheque with Your Lordsbip's letter to the Dablin Freeman's Journal. The fund has now reached £12 000. But the expenses will be enormous. The case as put by the Attorney-General before the Commission will in all probability involve a judicial investigation of every detail of the political history of Ireland for the last nine years.

Your Lordship's letter will do good service to the cause. All such expressions of opinion from Canada and Australia,

indeed from any of the colonies, are of Inestimable value just now.

I remain, my dear lord, Your Lordship's ever faithful servant +WILLIAM J. WALSH Archbishop of Dublin.

The Vatican authorities express satisfaction with the election of Mr. Harrison, is whose hands the Catholic interests of America are not expected to suffer.

It is not very long since we had occasion to make some strictures on a lecture delivered in the Memorial Church in this city by Rev. H. D. Steele, of Goderich. The lecture was on "the early British Church," and was given about twelve months since. It is not for the purpose of renewing our strictures on that lecture that we refer to it, but we speak of it for the purpose of pointing out, by the con trast of opinione between Rev. Mr. Steele and the Bishop of Carlisle, the contra dictory positions which members of the Church of England must take in order to make out plausible excuses for the existence of their schism and heresy. According to the report of the Fre

Press of Nov. 8, 1887, Rav. Mr. Steele stated that 'not until the reign of John was the supremacy of Rome acknowledged in the British Church." Eisewhere in the lecture it was, however, stated that "Augustine and forty monks were sent over from Rome" for the purpose of "instituting the Christian religion in England." However, the last expression is corrected by Mr. Steele himself in letter which appeared in the Free Pree of the following day. In this letter he states, what is very true, that Christianity was not first introduced by Augustine. He adds, "Long previous to the mission sent by the Bishop of Rome at the end of the sixth century, there was a pure Christian Church in existence in England founded by the Apostles and their immediate successors." In another letter of 21st Nov. he calls St. Augustine and his companions "the Romish missionaries sent by Gregorv I, A. D 596," and he roundly berates these "Romlah" missionaries for introducing "Romish" practices among the Anglo-Saxons, and for persecuting the pure Protestant Culdees, the successors of the Christians of the earlier Church of the ancient Britons. He is quite of the opinion of Sir Walter Scott's Mrs. Meg Dods, who thought the early Britons "nane of your idolatrous Roman Saunts, but a Chaldee, whilk was doubtless quite another story."

Rev. Mr. Steele's account of the whole matter was accepted by his hearers as satisfactory evidence of the great antiquity of the English Protestant Church, which therefore, must date away back to the days of the apostles, instead of having been started by Henry VIII. : for Rev. J. B. Richardson moved, and the audience gave a hearty vote of thanks to the logical ecturer.

But the Bishop of Carlisle told a different tale at the Church Congress lately held in Manchester. According to him St. Augustine and his successors, as well as the early Britons, were all Anglicans ! St. Anslem, St. Danstan, the Venerable Bede, St. Thomas a Becket, even down to Sir Thomas Moore, Popes St. Gregory also, and Eleutherius, who sent Dyfan, Ffagan, and Medwy, to effect the conversion of King Lucius or L'elrwg and his subjects. The Bishop's absurdities are no less glaring than those of Rev. Mr. Steele. The British, no less than the Anglo Saxon Church, acknowledged the authority of the Pope, though on the question of the observance of Easter they had fallen into an error of computation which prevailed when St. Augustine came to preach to the Anglo-Saxons. As evidence of this we may w of the many quotations which might be drawn from British and Saxon historians of the Church of the different ages, before and after St. Augustine's arrival, and before as well as after the reign of King John.

The Anglo Saxon Chronicle states that to Eleutherius, Bishop of Rome, "Lucius, king of Britain, sent letters praying that he might be made a Christian; and he fulfilled that he requested. And they afterwards continued in the true faith till the reign of Diccletian." Gotcelinus states that in their conference with St. Augustine, the British Bishops maintained their observances "by the authority of Pope Eleutherius, their first founder, as also by the practices of their holy fathers, the friends of God, and followers of the Apostles." Venerable Bede says : "Lucius King of the Britons sent a letter to him (Eleutherius) entreating him, that by his command he might be made a Christian. He soon obtained his pious request." The very same statement is made in the British "Book of Llandaff," and the names of three British Bishops were signed to the decrees of the Council of Arles held in 314, which was in full communion with the Pope, and which expressly acknowleged his authority. British prelates also assisted at the Council of Sardica in 347, at which Osius presided as representing the Pope. This council expressly names the Pope as "their head, that is, the seat of Peter the Apostle." All this does not look like a repudiation of Rome.

On the arrival of St. Augustine and his Monks in Canterbury, Bede states that they displayed a silver crucifix, and in the old British Church of St. Martin, "said mass, preached, and baptized :" and that St. Augustine was "by order of the Pope to be ordained bishop" if the missioners succeeded in their mission, and the instructions of the Pontiff regarding his flock.

ANTIQUITY OF THE CHURCH OF the establishment of the hierarchy, sub. RITUALISM AND ITS OPPONENTS. ject to St. Augustine, are given in full by the same historian. The disputes between St. Augustine and the British Bishops especially on the mode of keeping Easter, are nothing in favor of either of the Apglican theories, first, because the Eng lish Church does not follow the British Bishops on this point, secondly, because the differences had been perpetuated merely by the difficulty of intercourse with Rome, inasmuch as the hostile pagan Saxons were masters of the country through which they would be obliged to pass; and thirdly, because if the Anglican Bishops have any apostolic succession at all, their claim is derived from Applo-Saxon successors of St. Augustine, who, they pretend, consecrated them, and not from the ancient line of British Bishops, There is, in fact, no evidence whatsoever that the British Bishops denied the Pope's authority in these disputes. They re fused obedience to Augustine; but as men often do wrong, knowing what is right, they often refuse to obey, even when they know that obedience is a duty Indeed they acknowledged, when St. Augustine wrought a miracle before their eyes, that he was the "Apostle of Truth," nevertheless they adhered to their own observances. In matters of doctrine however, there was no dispute whatsoever between them.

Later on, Bede tell us that Justus received the Archiepiscopal dignity from Popel Boniface V., and Pope Honorius wrote to King Elwin that he had conferred the archiepiscopal diguity on the

metropolitans Honorius and Paulinus. With regard to St. Anselm, it should uffice that William Rufus besought Pope U:ban II. to confer on Anselm the primatial pallium, and that Uchan acceded to his desire. But, it may be added. that when the king desired himself to confer the pallium on Anselm, the latter answered that this was the prerogative of the Pontiff not of the King. Moreover. Eadmer informs us that when Anseln begged of the Pope to accept his resignation, the Pope refused to grant his request, and insisted on Anselm's retention of his

We might quote much more to the same purpose, but what we have here adduced is quite sufficient to show the absurdity of the Anglican claim that either Anselm, Augustine, or the early British Bishops knew anything of the Statecreated Church which is now called "the Church of England." The only connection between the ancient and modern Churches of England is that the modern establishment has stolen the revenues of the ancient Church.

MOST REV. DR. BEGIN.

The diocese of Calcoutimi, in the ecclesiastical Province of Quebec, which, ever since the death of its first bishop, the lamented Bishop D. Racine, had remained without a spiritual head, has at last received one from the Holy Father in the person of the Most Reverend Doctor Louis Nazaire Begin. Doctor Begin was consecrated on the 28th October last, in the venerable Basilica of Quebec, by the hands of His Eminence Cardinal Taschr. reau, amidst an immense concourse of clergy and faithful from all parts of the Province. He left Quebec on the 6th of the present month and took pos session of his See on the following day.

The new Bishop of Chicoutimi is one of the most pious, learned and distinguished divines of the whole Dominion. After consecrating five years to theological pursuits in the Gregorian University of Rome and other celebrated seats of learning, he occupied for a long period of his life the highest positions as professor of Theology, of Holy Scripture and of Sacred History in the Laval University. Four years ago be was given the superintendence of the Laval Normal School and was still fulfilling the duties of this important and responsible position when, to his sorrow and dismay, (be it said to his honor) the supreme will of the Holy Father ordered him to a new and larger

field of labor. Before leaving the old city where for so many years he worked so zealously in the interest of a sound and religious education for young people, he was the recipient of the most gratifying proofs of the high and profound esteem in which he was held by his fellow citizens, both of Quebec and of Levis, his native place. The principal citizens of both places clubbed together to tender to the new Bishop a testimonial of their veneration. They were cordially joined by the clergy. Besides numerous gifts of considerable value, they presented Monsigneur Begin a purse of very nearly

\$5 000 Needless to add that the new Bishop received the warmest and most cordial welcome at the hands of the laity and the reverend clergy of the diocese of Chicou-

The episcopal career of one so happily gifted cannot fail to be a fruitful source of progress in every good way to the new and interesting country of Chicoutimi and

Saguenay. May the Almighty pour down his choicest blessings both on the pastor and

Dr. King, Biehop of Lincoln, is to be cited before the Archbishop of Canterbury on a charge of Ritualistic practices. Since he has occupied the See of Lincoln, the services in the Cathedral have been Ritualistic in the extreme, and his photograph has been long exhibited in the shop windows decked in mitre and crosier and elaborate vestments, and surrounded by clergy also in rich vestments. The Church Association, which favors the extremest Low Caurchism, long ago demanded that Bishop King's practices should be stopped, but it was generally believed that the Primate had no jurisdiction by which to restrain him. Recent legal decisions, how ever, favor the belief that the Primate has control in this matter; still it was no: ex. pected that any effort would be made to interfere with him. It seems, however, that the pressure brought to bear by the Low Church party has prevailed, and there will no doubt be a bitter contest, as these two parties in the Church are both firm in their convictions, and, as far as numerical strength goes, they are supposed to be not unevenly matched. The case will, therefore, excite great curiosity among those who are neutral, to dis cover which party will be victorious in the ecclesissical court, and to know how far the authority of the Primate extends over suffragan bishops in matters of this nature.

The Archbishop of Canterbury, how ever, is not the highest tribunal. The final decision in all ecclesiastical causes rests with Lord Penzance, who must, of course, decide in accordance with the Acts of Parliament which determine the character of the Anglican Ritual, unless, indeed, new Acts of Parliament were now to be passed bearing on the subject, which is not likely to be the case. It is confidently stated by the Ritualists that the ordinal of Edward VI. author. izes the use of the vestments which are such an evesore to the Low Church school, so that it may be difficult enough to prove illegal usage against the Ritualists. Perhaps, indeed, it may be made to appear that the illegality is chiefly on the part of those who have introduced Puritanical simplicity into the offices of the Church. It is not necessarily to be assumed that because the Bishop of

Lincoln is to be brought to trial, therefore, in his person, Ritualism will be totally defeated. It may be that some practices used in his and other Ritualis. tic Churches may be condemned as con trary to existing laws, but it is equally certain that many Ritualistic usages are ordered by the law, which are purposely set aside by the Low Churchmen, and we are just as likely to witness the issuing of an injunction prescribing usages which Low Churchmen regard as very "Popish," as of an injunction ordering the discontinuance of the ceremonies and vestments which are used in very High Churches. It is easy to assert that English public opinion is sgainst Ritualism, and that it must prevail in suppressing it, but it is very doubtful whether or not this be the case. Down to the present time, though isolated Bishops and clergy have taken occasion to condemn in strong terms the Ritualistic practices, the Low Caurchmen have never succeeded in getting an authori. tative condemnation of them by Convonot seem to be any stronger than, if as strong as the Ritualistic party, and both aim at securing the voice and votes of the middle party in the Church. This middle party, though not upholding Ritualism decisively, recognizes that the Ritualistic clergy are, for the most part, more zealous and devoted to their duties than the Evangelicals, and is much swayed by this consideration to support the former against the attacks which the ' Evangelicals," so-cailed, make so persistently upon them. At all events, whatever may be the result of the effort to restrain the Ritualists, it is almost certain that if anything like a greater unity within the Church of England is to be the upshot, the contest will be somewhat of the nature of a drawn battle, after which each party will have to make a compromise of some of the principles which they hold most dear. Protestantism in all its forms is ever ready to make such compromises. All the talk about union between the various Protestant sects, to which we have been treated of late days, is based upon the possibility and expediency of compromising doctrines in such a way that there may be complete liberty to accept or reject distinctive doctrines. This is not in accordance with the commission given by Christ to His apostles to teach "all things whatsoever He commanded," but it does accord somewhat with the fundamental principle of Protestantism, which gives each individual the right to judge what doctrines he will accept, even though they be revealed by God : and in no other way could a union, such as is from time to time proposed between different sectaries, be effected.

In the case of Ritualism or High-Churchism, the Protestant press generally make one serious error. They constantly

be to dismiss to Rome a thousand or two of those who clearly loved her better than us, and serve us with a traitorous service, than to allow tamely the spread of poison which, carefully adapted to youthful weak tastes, snares our children into a cruel creed which palliates the deceit that covers the belief of the Papist under the clothing of the Protestant." This is a very fair specimen of the way in which Low Church Protestants regard the Ritualists. But the Ritualists, like the other Protestants, refuse to submit their judgment to that of the one Church which Christ has established, so that they stand as much outside of the Church of Christ as any of the other sectaries. And from the Protestant point of view, they are just as much entitled to follow their private judgment as are the followers of Wesley, or Johanna Southcote, Luther or Joe Smith, the prophet of Mormondom. Ritualism is simply one of the innumerable phases in which the Protestant principle of private judgment necessarily manifests itself. The English-speaking world will await with some curiosity the result of the attempt of the Archbishop of Canterbury and his Low-Church following to force the Ritualiste to adout their views, while they proclaim in their writings and with their lips, at the same time, full liberty for each individual to sit in judgment upon God's Revealed

they shall believe and practice. Ritualism in Canada has taken as firm root as in England, and all the efforts of the Low Churchmen have, so far, been quite unable to crush it. The most that could be effected in the Church synods here was a resolution passed a few years ago by the Toronto Church synod, con demnatory of "Extreme Ritualism." As this resolution was passed unanimously, it s easy to see that the Ritualists did not consider that it could restrict them at all. The inability of the Church of England to deal with this question which so agitates it is the cause why the new church, called "the Reformed Episcopal ian Church," has its existence. The Reformed Episcopalians could not endure to be in one communion with the Ritualists so they established a new Church in accordance with their Evangelical views. Their abesence, however, from the Church of England, gives the Ritualists so much more relative strength.

Truth, and to decide for themselves what

ST. JANUARIUS.

The liquefaction of the blood of St. Januarius took place as usual this year in the great Duomo or Cathedral of Naple on the 19th of September, the feast day of the saint, that is to say, on the anniversary of his martyrdom. The miracle was witnessed by many thousands of people, whose lively faith and devotion to the patron saint was indicated by their enthulasm and fervor in the visible presence of the power of God. From a very early hour in the morning the cathedral was crowded with a vast throng of people, The Discussione says: "The vial containing tie blocd of our martyred Bishop was ken from the reliquary in which it is kept and the blood was seen to be, as usual, dried and crusted. The usual prayers continued for an hour and a half, and were followed by a solemn procession, in which the relic was carried from Capella del Tesoro, (the chapel of the past ten o'clock, in sight of all the people, the miracle was verified once more. The entire people were in a state of the greatest excitement as the precious blood of our patron and protector, which all had seen to be hard and dry, became fresh and liquid."

From a very early period after the saint's martyrdom this miracle has taken place with wonderful regularity on the same day, the anniversary of the martyrdom, and always in presence of a great crowd of people. The few occasions when on that day the liquefaction of the blood has not taken place, have been regarded as marks of God's disfavor towards the city on account of some grievous fault which had been committed. The guns of the castle of St. E mo are always fired at the moment when the miracle takes place, to notify the citizens of its occurrence.

St. Januarius was born in Naples in A D. 272, and was consecrated Bishop of Beneventum in 303, when the persecution of Christians began under the Emperor Diocletian. In the year 305 he was arrested while on a visit to imprisoned confessors of the faith at Nola, and being taken before the Governor Timotheus he was condemned to be cast to the wild beasts in the amphitheatre at Pazzuoli. The animals did not injure him nor his companions, so the holy martyrs were beheaded. Festus and Proculus, Desiderius and others soffered this penalty with the holy Bishop. Two phials were filled with the blood of St. Januarius at the time of the execution, and were afterwards presented to Severus, Bishop of Naples, and in 400 the re mains of the martyr were also brought to Naples. The larger of the phials would contain about 21 oz. of with a hard and dry substance of dark said: call it "Romanism in disguise." Thus some prime said: "Far better would it reliquary in which the phials are fastened,

to show that the blood in the phials is clotted and dry. Then the phial is passed in front of the congregation, being turned several times, and is then placed upon the altar. During the recital of the prayers it is seen that suddenly the blood pecomes a liquid, and as the phial which contains it is moved around, the blood obeys the motions of the hand as any liquid would do. The reliquary is then taken in procession to the nave of the church to be kissed by those who are present, after which it is placed in a conspicuous place, where it remains till about 9 o'clock in the evening, at which hour it is shut up in the shrine from which it was taken. It is remarked that at this time, though still liquid, the enclosed blood is beginning to harden again, and to stick to the sides of the vial.

The liquefaction usually takes place in a similar manner also seventeen times in the beginning of May, once on the 16th of December, and each day of the octave of the feast of the saint, that is, from the 19th to the 26th of September.

Learned men in the natural sciences, and especially chemistry, have several times subjected the matter to scrutiny to ascertain whether the liquefaction can be explained by natural causes, but all have acknowledged that it is inexplicable by any such means. Among those who have pronounced this judgment may be mentioned the English chemist, Sir Humphrey Davy; the Neapolitan De Luca; the emin. ent mathematician of Naples, Nicholas Tergola, and the novelist, Alexander Dumas, er. De Luca and Dumas were eceptics, and Sir Humphrey Davy was a Protestant. The reality of the phenomenon cannot be denied, for it is always witnessed by thousands of spectators; and though Voltaire and Lavoisier derided it as an imposture produced by heat or chemical action of some kind, it can be seen by all that there is no room for the operation of either of these agents; and even if it were possible to apply such in the presence of the multitudes, it is not to be supposed that for fifteen centuries such a delusion has been kept up by the canons of the cathedral, without the fraud being exposed by some one who must have been in the secret. There is no doubt that the wonderful occurrence is a miraculous manifestation of divine power.

INCREASING HIS PARLIAMENT. ARY MAJORITY.

The case of Mr. J. J. O'Kelly, M. P., being brought up on appeal before the county court at Boyle, the centence of four months' imprisonment was reduced to two months, and he was made a firstclass misdemeanant. The original sentence was passed by Messrs. Henn and Smith, but the county court judge, Mr. O'Connor Morris, said he "considered the sentence passed on Mr. O'Kelly entirely too much, having regard to the circumstances." He said that "as representative of a large and popoulous district the greatest latitude is to be given to his ex. pressions of opinion on that occasion, but on the other hand, there was very little in that speech that really could be condemned. He had read speeches in England that denounced that act of Parliament, and denounced those courts, and so far he sgreed with Mr.O'Kelly that if a law of this kind were enforced in England the cation. The Low Church party does treasure), to the high altar, and at half English people would look at it with the greatest possible suspicion. Mr. O'Kelly did not, he was happy to say, make use of any discreditable or treasonable or bad language." The "crime" of which Mr. O'Kelly has

been found guilty originated as follows: In June an enquiry was held in Castlebar for the purpose of discovering evidence against a number of persons who were suspected of planning a campaign for the protection of tenants. The witnesses had no evidence to give, or if they had they would give no information, and they were, in consequence, committed to juil, from which they were afterwards released, as no information could be obtained from them. The day after their refusal to give evidence, viz., on the 24th of Jane, Mr. O'Kelly, addressing a meeting of his constituents at Boyle, criticized and denounced the Government, especially for the law which established the Star Chamber Court for the manufacture of informers. This law has been bitterly denounced in England and Scotland, as well as in Ireland, and it was certainly within the province of a member of Parlia. ment to denounce it. Nevertheless Mr. O'Kelly was proceeded against by the police, acting under direction of Secretary Balfour, on the plea that the meeting which Mr. O'Kelly addressed was an unlawful assemblage, and he was sentenced to a term of imprisonment equal to that to which some of the Belfast insurance forgers were condemned, and as Mr. Balfour has all along contended that the Irish political offenders are to be treated as common criminals, the removable mag. istrates passed sentence on him to the same effect. Judge Morris, however. plainly declared by his decision that such water. This is about two-thirds filled a course is improper and tyrannical. He

which did not lead to lature said, most proper that the traverser is to class misdemeanant." Mr! Balfour's whole poli ical prisoners ba nounced to be a trange the prison carb, the for criminals, and other o John Mandeville was and other prisoners w to death's door. How declared, apparently wi that decisions of th obliged him to reg addressed by Mr. O'Ke assembly, he thereto senterce of imprisonme case not involving me ency of the law should and he reduced the ser

In the face of suc judges who are impar still has the hardihood object of the Coercio suppression of crime, blessed under English laws which govern En is that Mr. Balfour fi venient way of increas Parliament, to impris Mr. Smith was issuin urgent appeal to s Government to be in House during the sessit the 6th inst., as in would be disposed of The imprisonment o members at that crit Mr. O'Kelly and Mr. pretence, however tri to the presence of tw

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plous devotees, both ric land, who had at hear the heathen populati Africa. By the reve Taylor, founded on va drawn forth from In African travellers, tw on the very interes been satisfactorily an is, have we reason to b results of missionary edly no, answers the in China alone, out of ulation at the rate of only 167 persons recei tism. To accomplish e 247 agents were empl about \$75,000. At w two converts in a year. have to be employed. In Northern India 71 converts, at a cost of & piece. If one convert how is it possible to c who sit in darkness a death?" All the mor in Christian countries in establishing the the heathen Chinese Hindoos. And then be raised, of what char so given or of what no with such heavy eacrif by immersion, which ridicule, or is it bay in the administration one drop of water rea the sacred ordinance ? ceremony, or a seal o true sacrament insti Without which no kingdom of heaven ?" of the agents believe If they do not believ baptism is a saving ar ance essential to salva sense of their making of time and money people who, with mo with the vast majorit missionary sgents, bel live and die and be But Protestantism wo were not inconsistent.

And of what charac parted? What code of cated to the unfortu is the object of such and the innocent car pense and fatiguing jo ing cares and suffer heats, endured by the Is he told that the Son down from heaven, t from sin and from holy Church with pow and to lead to all holis the good shepherd, and be members of the o there is but one G Baptism, one Father of is but one truth, and Will the poor heathen must be catholic, as lieveth in all things," will cave no man ?-the works is dead, and the preaching, and all sa