

new Mennonite
liberal basis of
propriety and com-

elders assert their
disobedience to
command to "hear
the young men retort
effectiveness, that if
the Church two
there would be no
all, and they main-
the same right to
private opinions as
and two centuries ago
religious organization
quer notions of
and propriety.

RESPECTIVE HER- ITIAL.

numbered by many of
one years ago the
Professor of Bibli-
Victoria Methodist
by Conference
board of Regents to
in consequence of
a book on Messianic
he denied gener-
phies of the Old
appealed to as pre-
of Christ, have
Christ or to His mis-
earth as our Saviour

of this work was
thodism, and at once
views were combated
orthodox section
clergy, and among
Dr. Dewart, then
Canadian Guardian,
the Methodist body in

very able reply
in which he not only
views as are put
look on "Messianic
subversive of Chris-
so brought forward
prophecies of the Old
unmistakably refer
any of which were
Himself and by His
Christ in view.

authorities took the
of the matter, and it
that Dr. Workman
continued in his position
pirants to the Method-
maintaining such
positively declined to
retract the opinions
look, he resigned his
sor in the college

been expected that
uld have ended with
retirement, but this
case. He has ap-
on the scene, and this
Chancellor Burwash,
tution, in the propaga-
nalar to those expressed

weeks ago a new book
Dr. Workman's pen en-
"Testament Vindicated."
to an article written
Smith, which appeared
American Review for
in which Dr. Smith
Old Testament as
Millstone," the purpose
ing to show that Chris-
ing to do to maintain in-
Christianity's neck, and
the Old Testa-
of God's revelation to

ke most of the recent
igion, maintains that
ent is not historically
Christianity is to be
of the civilized
row the Old Testament
h is only as a millstone
Christianity's neck, and
waters while it is en-
at itself.

Christianity could have
with Dr. Workman's
Old Testament, as he
des Dr. Smith's chief
it is not to be regarded
facts, though he main-
is a mystical sense in
ments are to be received
a useful part of Chris-

the fashion for hun-
theologians during
take this view of the
or, or some view which
ly the same thing, and
be the result of recent
icism," which throws
the authenticity and in-
the whole Old Testa-
standing that it is quoted
Lord and the Apostles
undoubted Word of God.
urwash has become in-

licated in the "heresy" with which
Dr. Workman is charged, through
having written a preface to the "Vin-
dication of the Old Testament," in
which he not only commends Dr.
Workman's views, but also the views
of other "higher critics" who have
brought upon themselves the censure
of their Churches by maintaining sim-
ilar theories. The Chancellor says:
"In recent years God has been rais-
ing up a new class of men in whom, I
believe, the hope of the future very
largely lies. They are spiritual-
minded men of profound faith in God,
in Christ, and in the light of the Holy
Ghost, and therefore they are men who
can be trusted to hold fast the founda-
tions of Christianity, but they are also
men who recognize the true office and
indefeasible rights of reason in the
search for truth, as well as in the con-
struction of theology."

As examples of these "spiritual-
minded men" he names Canon Dods,
Dr. George Adam Smith, and others
whose attacks upon the truth of the Old
Testament have been as open and
direct as those of Voltaire, Tom Paine
and Col. Ingersoll.

At the General Methodist Conference
recently held, Dr. Carman, the general
superintendent of the Methodist Church,
pronounced most positively a condem-
nation of these views, and it has been
stated by a member of the Board of
Regents of Victoria University, in an
interview with a representative of
the Toronto Mail and Empire, that the
chancellor will most probably be
brought to trial before the college
board for heretical teaching, as Dr.
Workman was five years ago.

The frequency with which these
trials for heresy are now held, show
how great an extent Latitudinarianism
is spreading among the Protestant
clergy of all denominations, and the
fact that such views are so largely held
by professors of the various theological
seminaries in which the rising genera-
tion of ministers is being trained, in-
dicates that we are on the eve of a
very general transformation of Pro-
testantism into Latitudinarianism or
Deism. Thus Protestantism, which
originally professed to be founded upon
the Bible as the only rule of Christian
faith, is rapidly coming to reject the
Bible entirely as a rule of faith at all.

This movement of Protestantism is
called by Chancellor Burwash, "the
revolt of reason from ancient dogmatic
superstitions accompanied with, or
rather preceded by, a remarkable in-
crease of new spiritual life."

We must emphatically deny that the
tendency to Rationalism, which sub-
jects God's teachings to the tribunal of
human reason, arise from any increase
of spiritual life. The teachings of God
cannot be against reason, but they are
often above reason, and therefore one
truth can never be inconsistent with
another. The dogmas of religion can-
not be against reason; but revealed
truth may be and is frequently beyond
the reach of finite human reason, and
it must, therefore, be accepted on the
authority of God, even though we can-
not understand. Thus reason itself
tells us that we must accept the state-
ments of Holy Scripture in regard to
miraculous events therein recorded,
and also the teachings of Holy Scrip-
ture in regard to the incomprehensible
mysteries of religion, such as the In-
carnation and death of Christ, etc.,
even though we cannot understand
them. These truths are beyond the
sphere of reason, and must be believed
on the authority of God's word, because
He cannot deceive nor be deceived.

The fundamental error of all modern
Latitudinarianism lies in this, that it
attempts to subject to the tribunal of
reason truths which are beyond the
reach of human understanding, but
which are revealed by God.

It seems at length to be likely that
the Church in Russia will no longer be
subjected to persecution as formerly.
The Russian Church authorities are as
intolerant as ever, but the Czar has
permitted exiled Catholic priests to re-
turn and attend to their parish duties
of preaching and administering the
sacraments, and it is announced that
the Pope will fill the vacant Episcopal
Sees of the Empire, which has not been
permitted to be done for a long time,
so that most of the Sees are now vac-
ant. The changed policy of the Czar
has arisen partly out of the recent visit
of Grand Duke Nicholas to Rome, and
partly from the successful mission of
Cardinal Agliardi to the Russian capital,
where he represented the Pope at the
Czar's coronation festivities. We
must not be too sanguine in supposing
that there will be no further persecu-
tion, but the ability of Leo XIII. as a
diplomat has certainly bettered the
condition of affairs, and as the Czar
himself is now disposed to be tolerant,

his example, which is a paramount
influence in Russia, will have great
weight in repressing the intolerance
of officials of every rank.

CATHOLIC PRESS.

Some few weeks ago an ultra-Pro-
testant London newspaper suggested
that among the other jubilee celebra-
tions a week should be set apart for
fasting, confession to God, humiliation
and prayer, with the object of stopping
the Ritualizing and Romanizing of the
Church of England. It is to be feared,
however, that the Londoners will do
all the fasting by deputy—in India.—
N. Y. Freeman's Journal.

A Protestant gentleman, being at-
tracted by the edifying sight of groups
of children going quietly to the differ-
ent churches Holy Thursday, remarked
that the greatest impression ever made
on his mind in regard to our religion
was when he asked a Catholic child on
the way to Mass one Sunday, why she
visited the churches on Holy Thursday,
and she told him where he could find
out all about it. She said: "Buy a
catechism for five cents."—Home
Journal and News.

American Sunday reformers of our day
have never reached the point of per-
fection attained by the Scottish Sabbath
Alliance, which propose to dock a cow
on feed a week in order to dispense with
the necessity of Sunday making. A
Christian employer, it is said, has tried
this with beneficial results. Could not
members of this Alliance be relieved
from walking on Sunday? They might
lie in bed and read the Bible and in-
terpret it to suit themselves, as seems
to be the fashion of the hour. The
Blue Laws contained nothing more
ridiculous than this effort to make man
and beast abstain from necessary work
on the first day of the week.—Sacred
Heart Review.

"America is destined to become
pagan, infidel, or Catholic; Catholic
because Catholicity is positive, con-
crete, united Christianity. It is not a
sentiment, a school, or a sect; it is a
divine organism, animated by a divine
life, and, therefore, indestructible.
And it is only through this divine en-
ergy of the Church that Christianity,
as a religion, is to be perpetuated on
earth. This is why the Catholic hopes
to make America Catholic. He loves
his country and its people, and wants
to see them right, prosperous, and
happy here, and on the road to eternal
happiness. Are not his hope and de-
sire laudable? He is not exclusive.
He wants to see others enjoy the bless-
ings that he himself enjoys; to see all
in possession of the inspiring and well-
grounded hope of a happy immortality."
—The Missionary.

The membership of the Apostleship
of Prayer have for their general in-
tervention during June. "Fifal submission
to the Vicar of Christ." This intention
is always opportune, because the spirit
of docility to the Pope is a sign of a
good Catholic, and a willingness to
accept his direction is like an act of
faith in the promise of Christ to abide
with His Church for ever, for His
Vicar is His representative, and to
him special lights and special graces
are given for the proper management
of affairs that involve religion. Re-
spect for his decisions is therefore a
touchstone of fidelity.—Catholic Re-
view.

Never before have the sentiments of
human brotherhood penetrated so
deeply into the souls of men, and never
in any age has man been seen to seek
out his fellow-man more eagerly in
order the better to know and help him.
This pronounced sentiment—altruism,
so called—is the one that awakens the
greatest enthusiasm in these days. In
it lies one of the great hopes of success
in our non-Catholic mission movement.
Because we have the faith and enjoy it,
our heart goes out in pity and sym-
pathy to those who are in the shadow
of heresy and the darkness of unbelief.
We would, therefore, like St. Paul,
become anathema for our brethren's
sake.—The Missionary.

Signs of an active religious propa-
ganda through printers' ink are multi-
plying. Scores of Catholic books are
now distributed among Protestants
during missions; and those priests
who, like Father Elliot, labor largely
among our separated brethren find the
printed word an important auxiliary.
In certain parts of North Carolina and
Ohio societies have been organized for
the dissemination of instructive Catho-
lic reading among Protestants. The
most ambitious of these associations is
the "Societas Sedes Sapientiae," or-
ganized by the Rev. Dr. Skulik, now
of Brighton, Iowa. It numbers ten
thousand members in various coun-
tries, and controls three printing
establishments, several newspapers,
and two hundred popular circulating
libraries. The new movement has
opened up a wide field for zeal, both
lay and clerical; and we are sure that
Dr. Skulik would welcome the assis-
tance of a competent priest in revising
the English publications of the Society.
—Ave Maria.

As a dogmatist, Mr. Stead is very
provoking; but as a coiner of phrases
he is unequalled among magicians.
While stoutly protesting that he has
no serious interest in the battle of
the chasubles, now waging in Eng-
land, he pays this tribute to the "Cath-
olic revival" during the present
reign.

In many dioceses the Anglican Church
was as the valley of dry bones in the
prophecy's vision. But in the early years of
the reign there came a wind from Oxford, and it

breathed upon the dry bones, and so they
came together and stood up an exceeding
great multitude. The Catholic revival that
is associated with the name of Newman did
at least this for England. It made Anglicans
believe in the Church as something other
than an ecclesiastical branch of the civil
service. Cardinal Manning used to declare
to the day of his death that it is absolutely
impossible to get the spiritual idea of the
Church of God into the head of an English
clergyman, so hopelessly Erastianized is the
Anglican mind.

We observe that some of our Eng-
lish contemporaries are disputing
about the best definition of the Angli-
can Church. We give our vote for
Mr. Stead's—"An ecclesiastical
branch of the English civil service."—
Ave Maria.

The following sentiment of Cardinal
Wiseman, written four years before
John Henry Newman were received
into the Church, has borne its fruit in
a host of converts. The same attitude
in the Church to day will not be with-
out its rich fruitage: "Ought
we to sit down coldly, while
sentiments manifesting so strong
a desire for Christian unity are
breathed in our hearing, and rise not
up to bid the mourners have hope?
Are we, who sit in the full light, to see
our friends feeling their way towards
us through the gloom that surrounds
them, faltering for want of an out-
stretched hand, or turning away for
want of a directing voice, and sit on,
and keep silent, amusing ourselves at
their painful efforts, or perhaps allow
them to hear, from time to time, only
the suppressed laugh of one who
triumphs over their distress? God
forbid! If one must err, if in mere
tribute to humanity one must
needs make a false step, one's
fall will be more easy when
on the side of two theological virtues
than when on the bare, cold earth of
human prudence. If I shall have been
both too hopeful in my motives and too
charitable in my dealings, I will take
my chance of smiles at my simplicity
both on earth and in heaven. The
of the latter, at least, are never scorn-
ful." (Letter to Lord Shrewsbury, p.
20)—The Missionary.

CHATS BY THE FIRESIDE.

For the CATHOLIC RECORD.

Just now we are having the annual
commencement in our colleges and
universities. The young graduates are
turning his, or her, face towards the
world of fact and stern reality. This
is a moment of deep concern to the
young heart that has been nurtured
by the dew and sunshine of wisdom
and prayer, within the sanctuary of
God's temple of truth and learning.

Did it ever occur to you, gentle
reader, what our converts are doing
for higher education? Perhaps not.
Well, let us take an inventory of their
work. There are more than twenty
colleges in Ontario, with an average
attendance of one hundred young
ladies. All the other institutions of
learning established for the education
of women in this province cannot show
one half the number of students. And
yet the Catholic Church is charged
with being the enemy of progress and
culture!

The education of our Catholic boys
is not nearly so well looked after. In
some instances they are running intel-
lectually wild. Go to any town or
city in the Province and you can
count ten educated Catholic young
men. Why this disparity? If the
daughter in the Catholic family be sent
to the convent for two years, why
should not the son be sent to a Catholic
college, or, at least, a good High
school, for three or four years? Are
not Catholic young men the hope of the
Catholic Church in this country, and
what is growth in numbers compared
with the intellectual development of
our people?

We want great Catholic leaders, and
Catholic young men are the timber out
of which leaders in due time are
formed. How important it is, then,
that these Catholic young men should
be men of wisdom, scholarship, integ-
rity and good principle—not men of
conceit, intrigue, narrow and selfish
views, ready to barter away our dearest
Catholic rights for the hope of personal
preference or advancement.

The Catholic Summer School at Cliff
Haven, on Lake Champlain, will hold
its coming session for seven weeks—
from the 11th of July to the 27th of
August. Some of its most eminent
lecturers are: Rev. Hugh T. Henry,
of Overbrook Seminary; Fathers Hal-
pine and Doonan, eminent Jesuit
scholars; Mrs. Mary A. Mitchell, a
translator of Janssen's History of Ger-
many; Rev. Dr. Conaty, Rector of the
Catholic University of America; Bro.
Potamian, D. S., the eminent scient-
ist; Rev. Dr. Shanahan, Professor of
Metaphysics and Philosophy in the
Catholic University of America; and
Dr. Shanahan, Professor of Early
Church History in the same institution.

Among the promoters of the Summer
school we find the following from Can-
ada: George Goodwin, John H. Murphy,
William Mackey, John L. Murphy, F.
R. Latchford, George P. Brophy, and
Rev. M. J. Whelan, of Ottawa; Michael
Haney and Hugh Ryan, of Toronto;
J. B. Murphy, of Kingston; Justice
Curran and Senator O'Brien, from
Montreal, and Patrick Larkin, of St.
Catharines.

There is no reason why a large con-
tingent of Catholics from the leading
Canadian cities and towns should not
attend the Champlain Catholic Summer
school. It will enlighten their minds,
tone up their Catholicity, broaden their
views and strengthen their Catholic
principles.

The course to be given on Medieval
Life and thought by the American
society for the extension of University
Teaching at the University of Pennsylv-

ania from July 6 to July 30 is an
exceedingly fine one. It includes five
lectures on Arabic History, five on
Romance Literature, five lectures by
Dr. Shanahan, of the Catholic University
of America, five on Medieval Philosophy,
by Dr. Shanahan, five on Medieval
education, by Prof. D. C. Munro,
and five on English Local Institutions,
by Prof. Andrews.

Altogether it is the ablest course of
lectures I have ever seen set for the
dealing with the life and thought of a
special period. It is interesting to
note that two of the most important
series of these lectures are to be given
by two Catholic professors—Dr. S.
Shanahan and Shanahan. Thus is Cath-
olic truth marching along.

There came to my desk a few days
ago a volume of poems bearing the
title "Heart Tones," from the pen of
Father Brennan, of the Passionist
Order, now a resident of Dunkirk,
N. Y. Father Brennan is best known
in literature by his pen name of
"D. O'Kelly Branden." The book is
published by the Peter Paul Publishing
Co., of Buffalo, and is dedicated to
Father Cronin, the brilliant and
veteran editor of the Catholic Union
and Times.

The volume has two marked charac-
teristics—the intellectual and relig-
ious. There is not a poem in the col-
lection wanting in strength of thought,
and quite a few have that spontaneity
and divinity of shaping that are the
mark of true inspiration. Some of the
best of Father Brennan's poems are
flowers of the sanctuary—blossoms
of faith, hope, love and charity.
In several poems the author has also
struck a strong note of patriotism, par-
ticularly in his poems commemorative
of Grand Army reunions. Altogether
"Heart Tones" bears out well its title,
for it has in it much of that immortal
thought begot of the throbbing out
of the spirit, which, when wedded to
music, is the supreme excellence of
song.

Thomas O'Hagan.

THE STILL HUNT.

REV. WALTER ELLIOT.

We sometimes hear it said that it is
best to work quietly for the conversion
of non-Catholics. If this means that
for making solid converts the personal
influence of soul upon soul is absolutely
necessary, we, of course, agree. But if
it means that it is preferable to the
public influence of a course of lectures,
we can only say that both can go to-
gether. A course of public lectures,
especially in connection with a mission
to Catholics, starts a class of inquirers,
from which a number of converts—we
have known it reach over fifty in
various cases—is sure to be the result.

Other effects of a non-Catholic mis-
sion are to tone up the faithful them-
selves, to arouse personal zeal, to circu-
late literature, to reach the entire
community by carefully prepared re-
ports in the daily or weekly press. It
is certainly to shake prejudice. It is
equally certain to set non-Catholics to
talking intelligently about Catholic
truth among themselves. If it be
urged that public meetings, openly
bidding for converts, are calculated to
embitter Protestant ministers and to
arouse their venomous attacks, the
answer is plain: first, do not give them
cause, do not attack them or
their errors; and then if they do
assail the Church, their own people
will regret it and even hinder
it; furthermore, it is not possible
to wholly escape controversy. The
Church is not a secret society, and must
stand an open battle. If the enemy
attacks, fight hard and skill-
fully. Will any one say that we
shall choose to have no
hunt unless we can have a still hunt?
Now, in many places there are no
Catholics to begin with, and yet an
audience of non-Catholics can be had
in a public hall and converts made
after a time by this beginning.

Shall we say that where a priest can
get a public audience of non-Catholics
he had better not do so for prudential
reasons? Yes, if the priest is a con-
temporaneous pugilist; but if he is a
reasonable and peaceful man—dare
I say his cause is served by a sub-
terranean apostolate alone? and that
this is true in every case, or even gen-
erally?

Non-Catholics, indeed, are afraid to
address the public on their doctrinal
system, just as one fears to handle a
moth eaten garment: they fear that it
will fall to pieces in the handling. But
Catholic truths are the most deli-
cious subjects for public discourse;
they are plain, they are certain, they
are comforting; they are provable by
reason, history, and revelation; they
are sweet to the mouth of the speaker
and to the heart of his hearers. A
hall full of non-Catholics listening to
these discourses is a spectacle for
angels and men to rejoice over. The
quiet personal work accompanies and
follows; it bags the game which the
public meetings have started from their
cover.

Anyway, no missionary movement
of a powerful kind can exist in
these days without its public life.
There must be missionaries. There
must be actual tides of conviction and
emotion, bearing into the Church
great waves of converts, as well as
little rivulets of them. The efforts of
private zeal never can exclude a
public apostolate without incurring
the note of timidity deep enough to be
mistaken for cowardice. Exclude
public work, for converts, if you can;
refuse to give lectures and actually con-
demn courses of lectures in public
halls; strive to keep the convert mak-
ing activity out of the newspapers;
suppress names of converts and refuse
to give numbers; dissonance and
"quietly" ignore missionary societies

and publications;—do all this, if you
can; but you will be left behind by
the authorities of the Church, and by
the active spirits whom the Holy
Ghost will sanctify and appoint to
assist them.

The Holy See and the Bishops, both
by instinct of their teaching office
and by their divine mastery of the
public life of men, will establish the
public apostolate and will stimulate
the efforts of private zeal, both to-
gether and evenly and equally, every-
where in the Church. Meantime, all
sensible non-Catholics will think it
eminently proper that a religion of
universal claims shall make public
offers for a hearing in the open court
of this country, both in the press and
on the platform—call it missions to
non-Catholics, course of lectures,
Apostolate of the Press, or anything
else.—The Missionary.

10,000 CONVERTS

In their record of notable persons
who have united with the Catho-
lic communion within the past three
months, as converts from other de-
nominations, the Paulist Fathers men-
tion the following: Charles Hanson
Towns, Theodore A. Havemeyer, Miss
Susie F. Swift, head of the Auxiliary
League of the Salvation Army; Rear-
Admiral Tremlett of the British Navy,
United States Marshal John H. McCarthy,
Anthony Boardman, the English artist,
and Edward Scott Marble, actor and
dramatist, who has heretofore been a
free thinker and follower of Ingersoll.
It is also stated that Queen Ranoava
of Madagascar is about to be received
into the Church.

THIRTY THOUSAND CONVERTS A YEAR.
Cardinal Gibbons, in his "Ambas-
sador of Christ," says the Paulists in
the current number of The Missionary,
"makes the statement that there are
received into the Church every year in
this country 30,000 converts. He ad-
mits that this figure is only estimated
by calculating on a basis of actual
numbers received in the Archdiocese of
Baltimore. During an average year
he had 700 converts. In Baltimore
there is a Catholic population of 210,
000. In 10,000,000 Catholics there
should be at that rate about 30,000
convert every year. Whether his
conclusions are strictly correct we have
been very anxious to determine.

CONCLUSIONS REACHED.
"With this end in view we set out
to get actual statistics. We sent out
hundreds of inquiry letters and we
learned many interesting facts. First
—We discovered that little or no re-
cord has been kept of the reception of
converts. The files from the churches
of every diocese of the various dioceses show
that only a few instances are actual
figures at hand. The policy of priests
has been to receive a convert quietly,
and in announcing his reception pub-
licly the knowledge of the event has
been screened from the public eye.
Second—Priests who are known other-
wise as particularly active minded
men, taking part in public affairs and
meeting their non-Catholic brethren
on neutral ground, are the ones who
make the most converts. Third—Con-
vert—making is a thing easily stim-
ulated and is readily increased by cer-
tain judicious methods.

THE CATHOLIC CLUB.

The Catholic Club of this city held a very
interesting entertainment on last Thursday
evening in their rooms, consisting of a
lecture by Mr. T. J. Murphy, barrister, on
the subject of the Napoleonic wars, and
a choice programme of music. We take from
the Advertiser the following synopsis of Mr.
Murphy's very interesting address on the
one hand.

Mr. Murphy referred, at the outset, to the
very depressed and agitated condition of
England at the time of her Majesty's birth,
1795, and to the state of the French revo-
lution, and the public debt amounted to £8,000,000.
Victoria was well educated, and early taught
in poverty by William IV. and George IV.,
who disliked her, and hardly gave her money
enough for necessities. The reason of their
dislike was that her father and mother
would not allow her to attend the questionable
revelries of the court. Before her corona-
tion the Duke of Cumberland endeavored to
prevent her accession to the throne. Dan
O'Connell sent word that he would come with
half a million Irishmen to support Victoria.
The Duke feared his efforts, and narrowly
escaped being tried for high treason. He,
however, succeeded to the throne of Hanover.
The death of William IV. occurred on June
20, 1837, and most mortally Victoria was
claimed Queen of England, but it was not
until June 28, 1838, that her coronation took
place. Her coronation cost £70,000, just
about the time of George IV.'s coronation.
The opening of her reign was marked by distress
in England and union with Canada. The
Treaty of Commerce in 1857, gave expression
to Canada's condition, and the Chartists'
agitation in England manifested the trouble
which her accession to the throne. Dan
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Non-Catholics, indeed, are afraid to
address the public on their doctrinal
system, just as one fears to handle a
moth eaten garment: they fear that it
will fall to pieces in the handling. But
Catholic truths are the most deli-
cious subjects for public discourse;
they are plain, they are certain, they
are comforting; they are provable by
reason, history, and revelation; they
are sweet to the mouth of the speaker
and to the heart of his hearers. A
hall full of non-Catholics listening to
these discourses is a spectacle for
angels and men to rejoice over. The
quiet personal work accompanies and
follows; it bags the game which the
public meetings have started from their
cover.

Anyway, no missionary movement
of a powerful kind can exist in
these days without its public life.
There must be missionaries. There
must be actual tides of conviction and
emotion, bearing into the Church
great waves of converts, as well as
little rivulets of them. The efforts of
private zeal never can exclude a
public apostolate without incurring
the note of timidity deep enough to be
mistaken for cowardice. Exclude
public work, for converts, if you can;
refuse to give lectures and actually con-
demn courses of lectures in public
halls; strive to keep the convert mak-
ing activity out of the newspapers;
suppress names of converts and refuse
to give numbers; dissonance and
"quietly" ignore missionary societies

and publications;—do all this, if you
can; but you will be left behind by
the authorities of the Church, and by
the active spirits whom the Holy
Ghost will sanctify and appoint to
assist them.

The Holy See and the Bishops, both
by instinct of their teaching office
and by their divine mastery of the
public life of men, will establish the
public apostolate and will stimulate
the efforts of private zeal, both to-
gether and evenly and equally, every-
where in the Church. Meantime, all
sensible non-Catholics will think it
eminently proper that a religion of
universal claims shall make public
offers for a hearing in the open court
of this country, both in the press and
on the platform—call it missions to
non-Catholics, course of lectures,
Apostolate of the Press, or anything
else.—The Missionary.

burned at Montreal. He resigned, but the
Queen refused to accept his resignation,
showing that she approved of what he had
done. In 1851 was the World's Fair at Hyde
Park, the greatest gathering of nations in the
world's history, up to that time. This great
work was superintended by the Prince Con-
sort. The postal system was transferred to
the Canadian Parliament, the Normal School
and Trinity College were built at Toronto,
and the construction of the G. T. R. com-
menced in that year. Aid was granted for
the construction of the G. V. R. a year
later. In 1854 reciprocity in tariffs was con-
cluded with the United States, and the period
of a few years following was the most pros-
perous in the history of Canada. The Rus-
sian war, the Indian mutiny and other events
were next spoken of by Mr. Murphy. He
touched on the Prince of Wales' visit to
Canada in 1859, the Prince Consort's death
in 1861, the Fenian raid, the birth of con-
federation, the disestablishment of the Irish
Church, the Washington treaty, ballot act
and abolition of dual representation. From
1877 to 1887 he said was a reign of peace and
prosperity both in Canada and England.
In 1888 was the introduction of the National
Policy, and since then the history of Canada
was the history of Sir John A. Macdonald
and the Conservative party. He then went
on to speak of the vastness of the empire,
with its 12,000,000 square miles, 4,500,000
which had been acquired during her Maj-
esty's reign. He made a comparison,
showing that British possessions em-
braced more area than those of
Germany, France and Russia combined. The
population of Great Britain and Ireland was
25,000,000, while that of France was 35,000,000.
New Great Britain has 50,000,000 and France
has practically the same. A notable feature
in this was that Ireland sixty years ago had
a population of 8,000,000, and now had nearly
4,500,000; while England, which was one of the
lightest taxed countries in the world, had
double its population. Ireland, on the other
hand, was the heaviest taxed, had decreased by half.
Mr. Murphy gave many interesting facts about the
progress of science in the past thirty years.
Speaking of our own city, he said that in 1851
there were but few houses, and that the number
one being built in 1851 by Peter McGee. Pat
McGee and D. O'Brien were the next
competitors. McGee afterwards kept on build-
ing, and to reward good behavior would take
one prisoner to the hotel and give them a
drink. The prisoners were tied to stumps
while the new jail was being built. Such was
the state of society at that time that a judge
once sentenced a man to be hanged for horse
stealing. The speaker eloquently referred to
the great rivers and forests of the empire, the
improved transportation, and the increased
output of the mining industry. From 1860, in
1861, the number of miles of railways in the
world had increased to 10,000. Referring to
literature, the speaker pointed out that few of
the great writers of to-day were born when
Victoria became Queen. He spoke of the great
social reforms that had been enacted and
carried out, and referred to the
royal condition of the people of
Great Britain and the colonies on
the present occasion. Ireland, the one excep-
tion, refused to take part in the Queen's jubilee
celebrations, giving as her reason that she had
nothing to rejoice about, as the present reign
had been a series of coercion acts, and she was
taxed beyond her means. Moreover, the popu-
lation had been reduced. The speaker
ventured the opinion that Ireland was cap-
able of governing herself, and in support of
this opinion pointed to the Duke of Wellington,
Canning, and the six Irish presidents of the
United States. England, not the
United States, should give Ireland
a measure of independence. Ireland
it would be one of the bonds of the union,
he said. It would elicit the sympathy and
loyalty of all the Irish people in Ire-
land, but in the United States, where they
numbered 1,500,000. The one thing that
mattered to the highest degree was the renum-
eration of Ireland's troubles.

In conclusion, Mr. Murphy said, "that Ire-
land has not done Ireland is no fault of Queen
Victoria, for she has always loved her subjects
in Ireland." He was warmly applauded.
"A Song, 'Ireland of Dreams' was given by
Mr. O'Hagan. Miss Mulligan and Mr