The leading Irish journal, our excellent contemporary, the Freeman, has been doing a good work lately in collecting and collating the views of eminent men in all parts of the world on the treatment of political priseners by Mr. Ballour's Administration. The consensus of opinion is unanimous that the mode in which gentlemen, only guilty of the crime" of patriotism, have been regarded is obselete and disgraceful—in short, only fitted to the barbarism of the penal centuries. Somebody has called fere gn countrie the contemporaneous posterity; and as these ex pressions of judgment emanate from personages outside the hurly-burly of insular contentions, we are rightly justified in the detentions, we are rightly justified in the de-claration that the verdict of posterity is with the sufferers of Ireland and directly opposed to that foolish Minister, who believes in the efficacy of force and Strafford's policy of "thoroughness," and handles Pat with no more delicacy than he would the Hottentots emission and in so many cases of priests more delicacy than he would the Hottentots to whom, in a moment of casual candour which disclosed the inner sentiments of his heart, he compared him.

From the Dominion of Canada, from the broad United States, from Australia and the ans, it is despotic and immoral, and tramples European Continent these condemnatory letters atream in, and every one is signed with a Lime which represents something conspicuous in civic worth. We have statesmen and acholars, prelates and professors, gevernors of territories and aristocrats of ancient descent, all agreeing that to look upon William O'Brien and his associates as if they were of the same kidney as Robert Macaire and Bill That is tacitly admitted in practice by the Sykes is an absurdity and an iniquity.

To run over the roll of those who stigmatize this Cromwellian imitation as harsh and degrading would be to fatigue the reader, especially the reader of The Universe who has long since made up his mind on the subject, and esteems these who have been arrested, handouffed, clad in prison grey, fed on bread and water, cast into solitary confinement, chipped like poodles, and chafed with other insignities as but complimented morally and endeared to the nation which has produced and which is proud of them. Still, there is one among this memorable batch of testimonies to Irish fidelity and Tory truculence, which is so remarkable in its source and style, that to pass it by without particular notice would be to lapse into an unpardonable omis-

We allude to the pith and powerful message from Dr. O'Brien Archbishop of Hallfax, one of the most learned, plone and straightforward among the lights of our Church. His Grace is categorical. He stoops to no Whiggish mineing of phrases, ne time-rous beating around the bush. He goes to the point in a series of sentences which deserve to be indelibly engraved on a tablet in a pub-lic place, where they may be conned and digusted by the multitude while the wicked passing regime of operation obtains.

The Mast Rev. Dr. O'Brien, revealing his thoughts with the consciousness of the weight of his position and influence in the hierarchy, and the responsibility thereunto appertaining, at once approaches the very essence of the matter—the distinction between moral and civil law. An Act of Parliment is no more binding on conscience than the bye-law of a CANADIANS IN CAVALIER COUNTY, railway company or of a firm of manufacturers.

As we prefer to put it, knowing that we correatly interpret the pronouncement of His Grace, the Decalogue cannot be revised and amended by process of any legislative body. New sine cannot be artificially created by the most august Senate that ever sat in big wige -much less by a House of Commons manceuvr-

ed by an accidental majority.
"Love thy neighbour as thyself" is one of
the commands bequested by the Saviour of Manking in the Sermon on the Mount,

What offence have the six Irish members of Parliament at present under bolt and bar as if they were malefactors committed, save that of obeying his Divine mandate-loving their neighbors as themselves, being true to their kith and kin, succouring the needy and helping their afficied?

This, forsooth, is a transgression to be visited with incarceration; these charged with it should be removed from the society of their fellows as lunatics, smitten with hydrophobia or leprosy, the black potatoes to be carefully removed from the pit lest they should contaminate the sound.

Did any one ever hear staler, more stupid, or more infamous, nay blasphemous non-

If this proposition were once admitted there would be an end to reform. George Washington would to-day be denounced as a rebel, instead of being honored as a pioneer of civilization, and the preachers of a progress in our own realms would be spoken of with leathing and consigned to the limbo of historic contempt.

This Parliament, continues His Grace, attempts to govern a nation according to the right hands the price of the Pontiff's patriviews of a party. And such a party, may we interpolate? It violates the rights of freemen, and under circumstances, adds Dr. O'Brien, with the fearless voice of one breathing the air of constitutional liberty as wholesome as the Atlantic breezes that play about the shores of the North American Croustadt, " resistance to it may be a duty." The permanent Coercion Act for Ireland is an obvious tyranny to the thinking of the majority of enlightened human beings. What was moral before its passage is moral now. Those years their diplomatic agents beseiged the who despise and reject it incur no moral governments of Europe, begging them to ap-

atsin. This, be it always remembered, Dr. O'Brien This, be it always remembered, Dr. O'Brien Not a single government responded. We do states as an abstract proposition, undeniable not suppose that many of them had any aftis true; but he—unless we utterly miscon feetien for the Pope, but they have millions it is true; but he-unless we utterly miscon. strue his sense—does not for a moment wish to encourage resort to armed methods. Such a course would be unwise to the verge of mania. In the first place, Ireland is unarmed and could not enter on any struggle of the kind with the faintest prospect of success; and next, other methods—the constitutional methods-Mr. Parnell approves and employs, are open to us, and assuredly, by the aid of our daily growing allies in Great Britain, must ultimately, and that not so far off, triumph along the line. Better the ballot-bex than the barricades. His Grace's object is simply to vendicate the honeur and integrity of William O'Brien, Harrington, and the rest of the political martyrs. Could that he done in only to pecuniary leases, but also to penal and am not wholly to blame, said Kelly. He nobler, more masculine language than in his punishment—to terrors in prison varying with finally said. "I have only a few words more nobler, more mesculine language than in his golden sentence, the degradation of come does not skadow their souls "?...

No true Irishman ever believed that they were oriminals. No true Irishman but would and he is sure, to de so—they cannot touch the cap. While doing so the condemned, man be used and he is sure, to de so—they cannot touch the cap. While doing so the condemned, man be used and he is sure, to de so—they cannot touch the cap. While doing so the condemned, man be used to do he is sure, to de so—they cannot touch the cap. While doing so the condemned, man be used to do he is sure, to de so—they cannot touch the cap. While doing so the condemned, man be used to do he is sure, to de so—they cannot touch him in the sure, to de so—they cannot touch him in the sure, to de so—they cannot touch him in the sure, to de so—they cannot touch him in the sure, to de so—they cannot touch him in the sure, to de so—they cannot touch him in the sure, to de so—they cannot touch him in the sure, to de so—they cannot touch him in the sure, to de so—they cannot touch him in the sure, to de so—they cannot touch him in the sure, to de so—they cannot touch him in the sure, to destruction to destruct to d

Their Treatment by Balfour's Minions Strongly Condemned.

The CRIME OF PATRIOTISM.

The Archbishop of Halifax Volces Manly and Vigorous Sentiments.

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The London Universe.)

The leading Irish journal, our availlent applied to the was convisced in what the man who who was an expensively partially in the may be observed, and the law is the primary squares of the green would be upon their side.

The Archbishop of Halifax Volces Manly and Vigorous Sentiments.

The London Universe.) gentlemen whom they are taught by shallow sophists to regard as dangerous Revolutionlate. These we can pity, and pardon on the old thesiogical plea of invincible ignorance. But as for the genteel parvenues who aport the modest flower because they aspire to rub akirts with the fashionables, we have nothing to spare for them but a disdainful laugh. The wire-pullers, the acute agents who are pre-petually angling for electoral gains and the ficancial gains they imply—they are of no rating in the market. Self, now as ever, is their guiding rule.

Naturally as a Cathelic ecclesiatic, the Archbishop of Halifax must concede that if a regularly-organized Government is honestly confident that it is necessary for it to carry of God, public representatives, notables, journalists, and popular functionaries such as Mayers, High Sheriffs, and Chairmen of Town Commissions and of Boards of Guardion the rights of citizens. A hard and fast wall must be set up between the political prisoner and the rogue, or the weakling who has outraged the accepted ordinances of religion and the State, the marderer, forger, embezzler, unsurer, or the debauches, who has ruined the peace of families. The political prisoner is entitled to his immunities. foremost among the nations. Mr. Balfour deprives him of his beard and his small clothes, and roars over the piece of ruffianism as a capital joke. He has no more bowels of compassion than the boy in the fable who amused himself throwing stones at the frogs. What is fun for him may be something like death to them. But, like naughthy Harry, he does not care. There are others who do, and who recognize the cruel and irritating policy he recommends and rewards for what is—a shame only equalled by ite guilt.

His Grace of Ralifax receives his strongest and most stinging sentence for the close of his admirable epistic, which takes rank as a State document with this difference, that it is conched in a tone of scholarly vigour and clearness and has the solid influence of a pastoral from the altar. "Should the indigui-ties in Clonmel," he says, "oe prefetrated in Canadian jails they would be razed to the ground in twenty-four hours."

The Irish people have more moderation than the independent Canadians, Framed in the school of sufferings, they have mastered the lesson of patience. They bide their time. They know and feel the redemption from arbitrary administeration is near, and when the day dawns for which they are yearning, we are confident they will prove themselves deserving of the autonomy they seek by magnanimously forgetting bygone wrongs, and treating political offenders against their ensotments as honourable opponents not as vulgar and despicable malefactors.

DAKOTA.

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THE POPE AMONG THE PAGANS.

A Beautiful Prayer Becited by Leo XIII Every Day.

Every day Leo XIII., standing before the altar of the Most High, recites these words of the twenty-fifth Pasim:

"I will wash my hands among the innocent, and will encompass Thy altar, O Lord, that I may hear the voice of praise, and tell of Thy marvellous works. I have loved, O Lord, the beauty of Thy house, and the place where thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with bloody men, in whose hands are inquities—their right hand is filled with gifts. As for me, I have walked in my innocence; redeem me, and have mercy upon me, My foot hath stood in the right path ; in the churches I will bless Thee, O

Lord.' This sublime passage closely applies to the the situation of the Pope to-day, and in the course of a few weeks they will have a startling significance. The wicked men are about him, and have long extended in their bloody mony-and his honor. They ask him to accept the "Law of Guarantees," as they call it by which action he would make himself an accessory in the naurpation of deminions that

can never really be alienated. Many of our secular contemporaries speak of the "Roman Questien" as though it were an exclusively Italian one. That is untrue. The Sardinian invaders themselves never pretended so much, until recently, or Crispi has decided to try a new game." For governments of Europe, begging them to approve their confiscation of Papal territory. of Catholic subjects, through whom their in-terests might be seriously involved did the Pope become merely an Italian subject. Be-sides, it was a thing which they could each hold like a sword of Damocles over the head of Italy, and whenever it suited them, plenti-ful results of the unsettled, complicated question could be seized upon as ample causes for

War. Now let us see what will happen in September, if Crispl's new law should go into "Xes," and commenced a rambling speech effect. By this law any ecclesiastic, without which lasted seven minutes. He said he was exception, who speaks against the present sure he would go to Heaven and hoped every regime, not only in public or in writing, but one else would. even in private conversation, is subject not the degree of the offence. Should Lee XIII. to say, I am serry the crops here abouts are write an encyclical or deliver an allocution, bad., I give you all my blessing." Sheriff in which this regime is adversely alluded to Hodgson, of Mource county, then adjusted and he is sure to de so they cannot touch the cap. While doing so the condemned man

RIGHTS OF

Cardinal Gibbons Writes an Able Article on the Vexed Question.

The Privilege of the Laboring People to Organize for Mutual Protection-The Net-work of Syndicates and Trasts as an Encouragement for Labor Unions.

NEW YORK, July 11.—His Eminence, the American Cardinal and Archbishop of Baltimore, has prepared for the Metropolitan Magazine, for August, an interesting paper on the dignity, rights and responsibility of labor. It is interesting to obtain from so high a dignitary of the Church a recent tion of the rights of labor, which must not only represent the views of a man of great learning and ability, but also in some measure the position which his Church takes upon these questions.

"A contented and happy class," says the Cardinal, "is the best safeguard of the Republic, while discontented laborers, like the starving and enslaved populace of Rome in the time of Augusuts Carar, would be a constant menace and reproach to the country.

LABOUR HAS ITS SACRED RIGHTS as well as its dignity. Paramount among the rights of the labouring classes is their privilege to organize or to form themselves into socioties for mutual protection and benefit. It is in accordance with this natural right that those who have one common interest should unite together for its promotion. Our modern labour associations are legitimate successors of the guilds of England. In our days there is a universal tendency towards organization in every department of trade and business. In union there is strength, in the physical, moral and social world. Just as the power

and majesty of our republic are derived from the political union of the several States, so do men clearly perceive that the healthy combination of human forces in the economic world can accomplish results which could not be effected by any individual efforts.
Throughout the United States and Great Britain there is to-day a continuous network of syndicates and trusts, of companies and partnerships, so that every operation, irom the construction of a Leviathian steamship to the manufacture of a needle

IS CONTROLLED BY A CORPORATION.

When corporations thus combine it is quite natural that mechanics and laborers should follow their example. It would be as unjust to deny to workingmen the right to band to-gether because of abuses in regard to such combines, as to withhold the same right from capitalists, because they sometimes seek to orush or abserb weaker rivals. Another patent reason for encouraging labor unions suggests itself. Secret societies lurking in dark places and plotting the overthrow of existing governments have been the bane of continental Europe. The respective policy of intelligence and virtue of the people have given rise to these mischievousorganization for men are apt to conspire in secret, if not permitted to express their views openly. The public recognition of the right to organize implies a confidence in

THE INTELLIGENCE AND INDUSTRY OF THE MASSES.

It affords them an opportunity of training themselves in the school of self-government and in the art of self-discipline. It takes away from them every excuse and pretext for the formation of dangerous societies. It ex poses to the light of public scrutiny the constitution and laws of the Association, and the deliberations of the members. It inspires them with a sense of their responsibility as citizens and with a laudable view of meeting the approval of their fellow-citizens. It is better, as Mr. Matthew Arnold observes. That the body of the people, with all its faults, should act for itself and control its own affairs, than that it should ne set aside as ignorant and incapable, or have iteaffaire managed by a so-called superior class." God forhid that the prerogatives which we are maintaining for the working classes should be constructed as implying the slightest invasion of

THE RIGHTS AND AUTONOMY OF EMPLOYERS. There should not, and need not, be any conflict between labour and capital, since both are necessary for the public good, and one depends on the co-operation of the other. A contest between employer and employed is as unreasonable and hurtful to a social body as a war between the head and hands would be to the physical body. Whoever tries to sow discord between the capitalists and the labourer is an enemy of social order. Every measure should therefore be discountenanced that sustains one at the expense of the other. Whoever strives to improve friendly relations between proprietors and labour unions, by suggesting the most effectual means of diminishing and removing the causes of discontent, is a benefactor to the community. With this sole end in view we venture to touch this delicate subject, and if these lines contribute in some small measure to strengthen the bond of Union between enterprising men of capital and sons of toll we shall be amply rewarded.

Revolting Gallows Scene.

ROCHESTEE, N.Y., July 10.—John Kelly, convicted of the murder of Eleanor O'Shea, near Geneva, Nevember 6, 1888, was hanged at Canandaigua at noen to-day, Blood sported from the man's neck as soon as the drop fell and the scene was horrible in the extreme.

Kelly walked firmly and mounted the scaffold without assistance. Father English said a brief prayer and Sheriff Corwin asked Kelly if he wished to say anything. The man said,

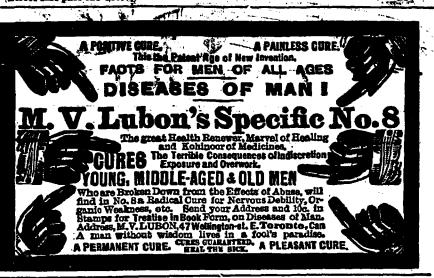
to say, I am serry the crops here abouts are bad. I give yet all my blessing." Sheriff Hodgson, of Monroe county, then adjusted

JERUSALEM AND THE HOLY LAND

The last of the contract of the

CRUCIFIXION

The grandest work of Ars in America, pronounced by the clergy of all creeds, and by the about and strong the strong of the stron



shot the body. As soon the rope straighten. ed out blood shot out from the neck and then a perfect stream of bright red blood flowed down the outside of the man's clothing and formed a pool beneath his feet. The speciators were horror stricken and every one save the doctors turned away. He was proneunced dead after hanging 20 minutes. When the cap was removed it was found that there was a deep gash in his throat just as if it had been elashed with a razor. The blood flowed from this gash even after the body had been out down. The face presented a horrible appear-

ance, being distorted greatly.

Kelly's crime was the murder of Eleanor O'Shea, 65 years old, housekeeper for Geo. Kippen, a farmer residing near Geneva, by whom the murderer was employed. It is said Kelly was unduly intimate with his employer's daughter, a half-witted woman. The housekeeper upbraided the pair and in a fight Kelly struck her on the head with a hammer, killing ber.

TENANTS DEFENCE LEAGUE.

The Parnellites Make a Brilliant Move in their Fight for the Irish Tenants.

Fresh Courage to be Infused into the People by the Adoption of the Improved Plan of Campaign.

LONDON, July 11,-Parnell's Tenant's Defence League is expected to support the National League and is to be organized upon a plan which Mr. Parnell and Mr. Davitt have had in mind for a long time. By means of this new league, they expect to unify all sections of Ireland's friends, and bring to-gether many whom the plan of campaign divided. The plans for this new organization of organization.

It is quite likely that the project have been delayed for some months, but for the work of Mr. Smith Barry, the Irish landlord, who conceived the idea of a strong landlords syndicate. This in a large measure precipitated the formation of the Tenants Defence League and the announcement that it is all ready to be launched, is a bombabell in the camp of Ireland's enemies.

The consternation of the landlords was all the greater as they have no clear conception of what their treatment is to be by the defence League, except that only strictly legal methods will be resorted to. The Star refers to the new movement as

strike on the part of a whole nation. The Pall Mall Gazette expresses the opinion that this will prove the final phase of the long struggle between the Irish tenantry and

The Globe is frank enough to admit that the legal methods, which alone the new organization avows an intention of employing, of Lagrender,

Mr. Davitt, in an interview this evening, spoke in the most enthusiastic terms of the prospects of the Defence League. "We stand," he said "upon the verge of a new campaign started under the mest brilliant anspices. There can be no doubt, whatever, es to the result.'

MR, DAVITT EXPLAINS THE NEW HOPE.

LONDON, July 11 .- Mr. Michael Davitt, in an interview to-day, says of the new League, that it will give the people of Ireland fresh courage, which alone will be of vast importance in the fight which mult be fought. It will bring men of all shades of opinion on the popular side into fighting line under Parnell and thus the whole reverses will be made to come to his support. The Government will no longer be able to deal with the Irish as with a house divided against itself, but their attacks will be met and parried by the whole frish race standing shoulder to shoulder, with ne gap of diverse opinions to divide them, and following the leadership of Parnell. Mr. Balfour undoubtedly understands that his warfare against the Irish under these altered conditions will be something entirely different from the holiday it now is for him. but he will be able better to appreciate this difference six months from to-day than new.

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BOGUS DYNAMITE.

A Stupid Hoax Played on the Parnell Commission.

LONDON, July 10. -At the session of the

of the Court building in which the commis sion holds its sessions he hurled the most violent innectives, frequently amphasizing his remarks with forcible blows with his clenched hands upon the table before him, and otherwise manifesting his intense rage at the perpetrators of the hear and those who seek to make political capital out of it. There were several of these bogus machines distributed about the building, one having been found near the entrance to each of the courts. The most superficial examination showed that they were anything but "Infernal," and were really very harmless affairs, consisting simply of a common American clock, of the sort usually sold for a dellar, from which hung a piece of string supposed to imitate a fues; this led to a box filled with ordinary and. Mr. Davitt asserted his belief that the affair was planned by Le Caron and Houston. Presiding Justice Hannen said he himself regarded the matter as a silly hoax.

The London papers also look upon the whole thing as a silly hoax, and it would deserve very little attention, but for the fact the Evening Post yesterday printed an article pointing out how easily the Court Buildings could be demolished with dynamite by the Irish enemies of England.

THE RETURNED PETITION. .

Why the Appeal of the Evangelical Alliance was not Acted Upon.

OTTAWA, July 10 .- With regard to the Evangelical alliance petition to the Queen to disallew the Jesuit act, it appears that the petition has been carried to the foot of the Throne and presented to the Queen. The petition was forwarded through the Governor-General's office to the Colonial office last April. A few days ago Lord Knutsford's reply was received. Its exact language cannot yet be given for publication as it has not yet been placed before the Council. Its tenor, however, may be outlined.

His Lordship states that he had duly carried the petition to the foot of the Throne, where vided. The plans for this new organization it was most graciously received by Her have been slowly shaping themselves for some time past, all the Irish leaders having to be could not recommend Her Mejesty's granting these governments and their mistrusts of the consulted upon details before the actual work the prayer of the petitioners, as the matter was one which should be entirely left to the ecision of the Dominion Government.

This despatch is entirely different to the communication from Lord Knutsford, dated March 21 last, which has been extensively reterred to as similar in its terms. The March letter dealt with the petition of the Protestant Alliance of England to Her Majesty's Government and Her Majesty Government passed on it. The evangelical petition was to the Throne itself and to the Throne it was taken, although with no better result.

BURKE MUST GO BACK.

Judge Bain Decides in Favor of Extradition

WINNIPEG, July 10 .- Judgment was given in the Burke extradition case to-day, when Judge Bain remanded the prisoner for extradition. Counsel en both sides entered into elaborate arguments, after which the judge summed up the case. In reviewing the evidence he said that the links fitted into each other and formed a complete chain. He thought that the formalities and technicalities of extradition cases should be very much simplified, and it seemed to him that the fact that the indictment was found against the prisoner by a grand jury of his own countrymen should be sufficient to warrant a judge to send a prisoner cack to trial. He was not trying the case, but merely as a magistrate he believed it right that any leanings he might have should be in favor of extradition, in which view he was supported by the Chief Justice of Ontario.

He could come to no other conclusion from the evidence adduced that the testimony raised a strong presumption that the prisoner was an accessory to Oronin's death, and, consequently, he had no alternative but to remand him for extradition. The matter now rested with the Octawa authorities. He notified the prisoner that he would not be de-livered up for filteen days, and could, in the meantime, apply for a writ of habeas corpus and have the case reviewed by the full court, Burke is completely broken down to-night. The chances are that no appeal will be made, as he is practically without funds, and his counsel, who have as yet not received one cent, of course will not likely go on with the

case unless funds are provided. WINNIPEG, July 11.—There is still chance of an appeal in the Burke extradition case being successful. It is stated to-night that funds have been supplied to Burke's counsel and that they will carry the case on. The witnesses, detectives and state attorney Baker have been ordered to remain here to await developments.

SPEAK A GOOD WORD.

And Do not Partake in the Circulation of an Evil Report.

If you say anything about a neighbor or friend, or even a stranger, say no ill. It is Christian charity to; suppress our knowledge of evil to one another, unless our higher sense of public duty compels; us to bear witness.

We set in this matter as though we felt that We act in this matter as though we felt that by pushing our neighbors down or back a peg we were putting ourselves up and forward. We are jesious of commendation unless we get the large share. Secial conversation as known to every observer is largely made up of what is understood by the term scandal. It would be difficult to find a talkative group of wither any who could spend an evening or of citates sex who could spend an evening or an hour together without an evil speech of somebody. "Blessed are the peacemakers," is not the maxim by which we are chiefly is not the maxim by which we are chiefly gurarmed in our treatment of personalities. Better a thousand times to stand or sit dumb than to open our lips ever so elequently in the disparagement of others. What we should do in this, as in all our human relations, is to practice the Golden Rule. If we do unto others as we would that others about do others as we would that others should do unto us, we shall be exceedingly careful net to volunteer literaries about them. Where other than a good word is to be speken, let it be speken to the person concerned, that he may know your motive is not idle, cowardly and sinister, and that he may have a chance te

PAROCHIAL -SCHOOLS.

Commended Even by a Non-Catholic Writer,

We clip the following from a recent number of the Andover Review. The writer, while not gifted with the faith, recognizes the rectitude of the position of the Church as to the absolute necessity of commingling religious with secular education: The parochial school movement among

Roman Catholics is not altogether without reason. We may deplore the ferm which it assumes, we may be apprehensive of the ulti-mate consequences of withdrawing large numbers of children from the broadening and equalizing influence of the public schools into a special class by themselves, to be subjected to a warped and narrow training; but so far as the Catholic movement is based upon convictions that there is need of a more definite and systematic religious instruction of children, we cannot entirely withhold our sympathy. When a Catholic Priest declares that the public schools are "Godless," it does not follow that he means that they are immoral, nor that they are hostile to religion; he may mean simply that the public schools do not, and of necessity cannot, teach that view of God and of religious truth which he believes to be essential to the salvation of the children, If he means this, instead of denouncing him as an "enemy" of the public schools we must admit that he is right. The problem which presents itself to the Catholic Priesthood, especially in our large cities, is a very serious one. A considerable part of the nominally Catholic population—children, that is to say, of Catholic Church under various circumstances incident to American life, without entering into any new religious relations.

They drift off into practical infidelity. They
may retain eneugh of the impression made by early training to be ready to send for a Priest when in some great need or in mortal extremity, but they pay no attention to religious duties, have lost all regard for the Church and the Priest, lead lives of unrestrailed vice and crime, and are Catholics, if at all, only in name. It is a short-sighted Protestant who watches the disintegrating process with approval, simply because it deprocess with approval, simply because it de-taches a portion of the Catholic population from the authority of the Priests. From this class are recruited the "hoodlums" and "toughs" of our cities, who begin to be a me-nace to society almost as soon as they are able to walk alone, and carry on a running warfare against law, order and decency until the State Prison closes upon them or the gal-lows tayminates their career. It is impossible lows terminates their career. It is impossible that a faithful Catholic Priest who holds in his heart to the tremendous sanction and penalties proclaimed by his Church, should view those tendencies without concern. The root of difficulty is the absence of

effective religious training of children. No one who has any knowledge of the encoession of religions services at which Catholic churches are filled on Sunday congregations which are in the main distinct each from the other, can say that the Church does not fully improve the opportunities which Sunday gives her. But there is a long interval between Sunday and Sunday, which is spent by the average Catholic child either upon the street, or in homes where there is neither disposition por ability to teach religious truth, or in public schools where the instruction is purely secular. If religion is what Catholics and Protestants alike esteem it, the supreme concern in life, an hour or two on Sunday is scarcely enough time to devote to it. Confronted by this difficulty the Catholic Church devises the parochial school, in which secular and religious instruction may be imparted together by duly accredited agents of the Church, the religious element being always dominant and the intellectual discipline of the child subordinated to consideration of the welfare of his soul. Here, then, we have the motive and the purpose of the parochial school, for which there are certainly some things which may be said. We may disapprove of this movement, but we are inexcusable if we do not understand it.

Catholics are not alone in feeling that the secular instruction of the public schools, supplemented by an hour a week in the Sunday school, constitutes, for the great multitude of children who have little or no religious training at home a very inadequate preparation for life, regarded in its highest and most serious relations. We have not a few schools and academies founded and maintained by Protestants with a distinctly religious purpose. Perhaps, if religious convictions did not sit more easily upon Protestants than upon Catholics, we should have more institu-tions of the kind. Perhaps, if Protestantism represented a united host, as Catholicism does we might yet see a Protestant parochial school movement of large proportions. As it is, the Catholics are able to cite some Protestant authorities of good repute who deplore as much as they do the absence of religion from public instruction, and would even be ready for a division of the public school funds, if, thereby, good denominational schools could be insured.

Olergy and Laity.

Cardinal Gibbons, presching in New Or-leans, quoted a passage from Gibbon's "De-cline and Fall of the Reman Empire," to the effect that one of the most potent causes of the rapid apread of Christianity in the early days was the exemplary plety and strong zeal pervading the entire body of Christian people, which made of each one an apostle of religion. Thus it was that the Christian merchant whe introduced wares into the house of his patrons brought also to them a knowledge of Ohrists so the soldier presched Christ in his camps and the artisan in his workshop. This is essentially right, for Christ did not establish His Church for the olergy, alone. God, forbid that He should have done to be gained by the clergy. It is the heritage of the laity as well. And the laity of our day LONDON, July 10.—As the session of the or phono duty compets us to pear witness. have done, to, heaven is not should and if it be true charly to keep our knowled gained by the clergy. It is the heritage of soarcely contain himself when speaking of this edge of such cylls to courselves, much more begins informal machines which he insisted should we refuse to spare evil reports of one were placed where they were found by the another. Discreditable as the fact is, it is by their awn souls and in the spread of holy regenerates of Ireland. At those who affect to far the commonest tendency to suppress the ligion as were those brave predecessors of करणाम करिए क्लेक्सिन कर प्रमाणक पार के के किन प्राथमिक की अक्सिक करते कि की अपने पूर्व किन के किन के कि किन कर