

still make a great struggle to have it regarded as a "constitutional theory" that there must be two, and can be no more than two, parties in the House—namely, "Her Majesty's Government" and "Her Majesty's Opposition."

In their third session public opinion has now pretty well gauged and measured the ability and resources of the Home Rule party. In their first campaign, 1874, though much praised because they were infinitely better in every respect than most people expected, they exhibited plentifully the faults and shortcomings of "raw levies."

At no time have the criticisms of the English press on the subject of Home Rule exhibited anything but the shallowest intelligence; and many of the Home Rule victories have been won because of the stupid ignorance prevailing in the English camp.

The English journalists disliking the Irish Government, believe and proclaim to their readers only what accords with their prejudices; and, accordingly, upon them has fallen the fate of the general who refuses to reconnoitre the enemy and accurately estimate his strength.

The mistake of viewing Mr. Butt and Home Rule, just as they view Sir Wilfrid Lawson and prohibition is just where the English show their unpardonable and fatuous want of intelligence.

Six hundred men can, indeed, very easily vote down sixty, and make short work of their opposition; always supposing these latter to be units from places wide apart, representing scattered interests or speculative opinions.

All this means that on English ground Ireland now has hostages—hostages of security that no daring act of armed violence shall be attempted against her; hostages of friendship, too, as well as of safety; centres of propagandism, of conciliation; centres of political power.

And this is how Ireland stands in 1876—erect, powerful, resolute, united. What the future may have in store for her, victory or defeat, is beyond human ken.

Men may blush to hear what they were not ashamed to act. If every man had his own ends, all would come to a bad end.

Suppose, again, Mr. Disraeli adopts a middle course and says: "This is an excellent bill in many respects, but really we have not time to consider it this year."

It is a matter of notoriety that there is growing up among Englishmen, within and without the House of Commons, a feeling that, even apart from all political considerations, something must be done to lighten the work, and remit to other assemblies a large portion of the legislative business now attempted there.

When the Disraelian majority has in the course of nature dropped down to forty, thirty, twenty, and ten; when the Liberal leaders find they can attain to office with the Home Rule vote, and cannot retain office without it, they will offer Home Rule? No. Offer palliatives—good places for Home Rulers, and good measures for Ireland?

For it is not with Ireland alone British ministers will have to settle. Although no reference has previously been made here to the fact, the strongest arm of the Home Rule party is in England itself.

Within the past thirty years there has grown up there, silently and unnoticed, a new political power—hundreds of thousands of Irishmen who, having grown in citizenship, power, and influence. From Bristol to Dundee there is not a large city that has not now on its electoral roll Irish voters whose action can decide the fate of candidates.

Reflecting their sentiments and their influence, Dundee, Newcastle, Tynemouth, Cardiff, and more than a dozen other important English and Scotch constituencies returned English friends of Home Rule to Parliament.

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ST. BERNARD "ON CONSIDERATION" TO B. EUGENE III.

Præcis, ut prout—St. Bern. De Cons. L. III.

By J. F. L., D.D.

"If I were more fully informed how you have taken my efforts hitherto, I should proceed either more confidently or more cautiously of 'desist altogether.'" With these words St. Bernard begins his fourth book, De Consideratione, resolved to leave off, if his freedom has given offence; but, if requested to continue, determined to speak the truth.

After having invited the Pontiff to enter upon a serious examination of himself, the Saint directs his attention to the things which are under him. "If you ask me, O Eugene, best of priests, what these things are, I shall ask you what things are, not under you? Whose would find anything not under your care, must seek it outside of this earth."

"But," you will say, "how can you admit that I am chief if you deny me the dominion?" You are chief, but in solicitude. So the steward has control of the farm, and the pedagogue of his little master, although neither the farm belongs to the steward, nor is the pedagogue lord of his master.

The Pontiff being a steward, it follows that he will be held to a strict accountability. It is expected that he will use all means in his power to extend the possessions of his Divine Master by the conversion of the heathen; that he do his utmost to correct schisms and heresies if possible, or at least prevent them from ravaging the flock; and that he enforce discipline and extirpate vice within the fold.

"Behold! we all of us are intent upon our own interests. Hence it comes that we envy one another, we take up arms to injure and quarrel, we are prone to detractions, we break out into curses, we are oppressed by the stronger, and oppress the weaker."

The right of appeal is of prime necessity—as necessary to mortals as the sun itself; but if abused, it may occasion pernicious evils. Appeals reach you from all parts of the world, and indeed they are a witness to your primacy.

"Let an unreasonable appeal be of no use to the appellant, nor an obstacle to the appellee; for such an appeal is unjust, and if allowed to go unpunished, will breed numberless others as unreasonable as itself."

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"But, you will say, why do not those who are unjustly appealed from come and prove their own innocence, and the malice of the appellants?"

"If justice consists in giving to every one his

own, how can it be just to deprive every one of what is his? And yet we see abbots independent of their Bishops, Bishops of their Archbishops, Archbishops of their Patriarchs or Primates!

"It now remains that you take in with a glance the general status of the Church. Consider whether with due humility the people are subject to the clergy and the clergy to God; whether in the monasteries and religious houses discipline waxes, order reigns; whether the ecclesiastical censures against vice and heresy are enforced; whether the vineyards are flourishing with a respectable and virtuous priesthood; whether the fields are whitening with a faithful and dutiful laity; in fine, whether your Apostolic mandates and decrees are observed with the becoming diligence.

"I should be obliged to transcribe the entire work if I wished to lay all its striking passages before my readers. There are properly speaking, no salient points in any of St. Bernard's compositions."

Eugene did not long survive to profit by the instructions of his great adviser. He died on the 8th of July, 1133, about a month before the death of St. Bernard. The remains of the Pontiff were carried in state to St. Peter's and buried before the main altar.

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CATHOLIC PRIESTS AND THEIR VOWS.

MR. GLADSTONE AND PERE HYACINTHE.

The following correspondence between Mr. Owen Lewis, M.P., for Carlow, Ireland, and the Rt. Hon. W. E. Gladstone, will be read with interest:—

"TO THE RIGHT HON. W. E. GLADSTONE, M.P., 19 Seymour-street, Portman-square, W., July 14th, 1876.

SIR—The Guardian of July 6th contains a report of a meeting held in St. James' Hall, on the 28th of June, at which you presided, when an address was delivered by M. Loyson, a suspended priest, formerly known as Father Hyacinthe, of the Order of Mount Carmel.

"But, you will say, why do not those who are unjustly appealed from come and prove their own innocence, and the malice of the appellants?"

"If justice consists in giving to every one his

own to all who may question them, but I have deemed it matter of duty to endeavor to remove from your mind the impressions you have received, —I remain, sir, your faithful servant,

"W. E. GLADSTONE."

"TO THE RIGHT HON. W. E. GLADSTONE, M.P., 19 Seymour-street, Portman-square, W., July 14th, 1876.

SIR—I beg to acknowledge your letter of the 15th inst. which I have just received on my return to town. It is useless to discuss the conduct of M. Loyson, as, if you consider that a man who has deliberately broken his vow to Almighty God of perpetual chastity, and his solemn oath of allegiance to the Holy See, can be 'true and honorable,' we have no common ground to go upon.

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The General Councils of the Church.

The Nineteen Councils which have taken place in the nineteen centuries of the Christian Era may be thus epitomized:—

- I. The Council of Nice (i), in 325, when 318 bishops were present. Arianism being condemned.
II. That of Constantinople (i), in 381, when there were 150 bishops, and Macedonius was condemned.
III. That of Ephesus, in 431, when there were 200 bishops, and the Nestorians were condemned.
IV. That of Chalcedon, in 451, when there were 630 bishops, and the Eutychians were condemned.
V. That of Constantinople (ii), in 553, when there were 183 bishops, when the three chapters of Theodorus were condemned.
VI. That of Constantinople (iii), in 681, when there were 170 bishops, and the Monothelites were condemned.
VII. That of Nice (ii), in 787, when there were 367 bishops, and the Iconoclasts were condemned.
VIII. That of Constantinople (iv), in 879, when there were 102 bishops, and Photius was condemned.
IX. That of Lateran (i), in 1123, when there were 1,000 bishops and 600 mitred abbots, when the contest regarding investitures was settled.
X. That of Lateran (ii), in 1139, when there were 1,000 bishops, and the errors of the Albigenses were repressed.
XI. That of Lateran (iii), in 1179, when there were 300 bishops, when a better form of electing the Sovereign Pontiff was prescribed.
XII. That of Lateran (iv), in 1215, when there were 412 bishops and 800 abbots and friars, when a short exposition of the Catholic Faith was made out in opposition to the errors of the Waldenses and Albigenses.
XIII. That of Lyons (i), in 1245, when there were 140 bishops, and the Emperor Frederick II. was deposed and excommunicated.
XIV. That of Lyons (ii), in 1274, when there were 500 bishops, and the Greeks returned to the unity of the Church.
XV. That of Vienna in France, in 1312, when there were 300 bishops, and the Order of the Knights Templars was abolished.
XVI. That of Florence in 1439, when there were 200 bishops, and the Orientals were again united to the Catholic Church.
XVII. That of Lateran (v), in 1512, when there were 120 bishops, and the Pragmatic Sanction was abolished.
XVIII. That of Trent, in 1545, when there were 200 bishops, and Catholic doctrine was clearly expounded in regard to the Holy Scriptures, Tradition, Original Sin, Justification, and the Seven Sacraments.
XIX. That of the Vatican, in 1869, when 704 bishops were present, and the dogma of Papal Infallibility was defined.