

THE GRAND OLD MAN.

During the course of an interview with a reporter of the Montreal Daily Star, Lord Russell of Killowen refers as follows to Mr. Gladstone's conversion to the Home Rule cause:

A question regarding the Dublin conference brought up the subject of Home Rule for Ireland. "I must not express any opinion in regard to the question," said Lord Russell, "but of course it is well known that I have always been a Home Ruler. Both Mr. Morley and myself believed in that principle long before Mr. Gladstone brought in his famous bill in 1886. But do you know, I think that Mr. Gladstone himself had been step which decided his adherence to the cause once and for all. You may be surprised when I tell you that I believe that Mr. Gladstone had leaning in the direction of Home Rule as far back as 1872 or 1873. At that time the Irish Nationalist party was under the leadership of Mr. Isaac Butt, and it was not then did the ex-Premier declare against the power in the House which it became under Mr. Parnell. The leaders had not the necessary knowledge of Parliamentary tactics, and the members themselves had not yet learned to be aggressive, and fight every inch of ground before giving up. The utility of obstruction was not yet learned. And so, year after year, Mr. Butt would submit his Home Rule bill, in much the same manner as Sir Wilfrid Lawson presents his annual temperance motion, and some of the members would sit it out, while others would make use of the opportunity to go to the smoking room and have a quiet chat. But the point I wish to emphasize is this: There is no doubt in my mind that Mr. Gladstone was a Home Ruler long before most people looked upon him as being converted to the doctrine."

EDITORIAL NOTES.

THE discovery of a horse's hoof in the coal beds at Moorfield, near Kilmarnock, Scotland, is another of the many evidences which go toward disproving the Darwinian theory of the evolution of one animal out of another less perfect during the lapse of ages. The hoof belongs to the Eocene period, and it thus connects the organic life of that remote age with that of the present day. The horse at that date was an ungulate animal with uneven foot just as it is at the present time.

THE New York Independent declares its conviction that notwithstanding all the opinions which have been expressed by Protestants to the effect that the Roman Catholic Church is not a Christian Church, it is so in reality, and in proof of this it relates that at the laying of the corner stone of a new Catholic Church at Sayville, L. I., on a recent Sunday, the pastors of the Congregational, Episcopal, and Methodist Churches assisted. The Independent adds that the people of Sayville are also of opinion that the Catholic Church is Christian. It is pleasant to learn that the Protestant clergy are becoming more tolerant than their predecessors were, and that their opinion of the Catholic Church is changing for the better, but its Christian character does not depend on the estimate formed of it by the Protestant clergy. The Catholic Church was the only Christian Church many centuries before Protestantism was in existence, or was even dreamed of.

THE release of the Irish political prisoners who have been lingering many years in jail was at first an occasion of rejoicing in Ireland, and many were disposed to praise the Government of Lord Salisbury for the act of clemency, but it has since been discovered that they endured in prison the most intense mental and physical sufferings, and whatever of gratitude there was in the first place given to the Government for its clemency, has been changed to indignation on account of the cruelty with which they were treated. Their liberation has called public attention to the pitiable state to which they have brought. Dr. Gallagher, who was thirteen years in prison, is reported by Mr. Gaffney, to be hopelessly insane. Daly is in a similar condition, and Whitehead is now wandering through the country a hopeless lunatic, and his whereabouts is at present unknown, but parties are securing the country to discover him.

THE Rev. L. L. Conrardy, who was Father Damien's assistant in attending to the spiritual wants of the lepers at Molokai, has been in Japan for some months, where he is engaged in similar work. He has written to one of our American contemporaries from Yokohama stating that the Japanese have virtually lost their old religion, as they have abandoned it, but they have nothing to take its place so that they are now without a religion. He continues:

"They know something about the bible, but as every man can interpret it according to the Protestant principle, the Japanese know not what to make of it. An exposition of Catholic principles has never appeared in the newspapers in Japan, so the Japanese

remain in the dark. It is in our days not enough to preach in churches; the newspapers are the grand medium to bring things to the knowledge of the multitude."

THE armor presented by Charles VII., king of France, to Joan of Arc during the siege of Orleans has just been discovered among a number of suits of ancient armor owned by the Marquis of Courval. The suits were bought by the father of the present Marquis, who had them placed in his hall of antiquities, though it was not suspected that the suit of the maid of Orleans was among them. They were purchased at a sale of the contents of the Chateau de la Tour de Pinon, and Joan of Arc's suit was recognized by its having the arms granted to her by the king. The suit corresponds with descriptions given by contemporary historical writers, and there is therefore no doubt of the authenticity of the relic. It will be highly prized by the people of France as a precious memorial of the heroic maiden. From the armor it is judged that Joan's statue was about 5 ft. 3 in.

CATHOLIC PRESS.

THE fable of the ass dying of hunger between two stacks of hay because his greed to devour them both riveted him to the spot, faintly expresses the condition of the A. P. A. at the present time. They are dead between the two big parties at the very time when they were expected to enrich them from the treasures of their corruption. We announced the passing of the A. P. A. at the close of their Washington convention. Since then their downfall has been rapid.—Western Watchman.

A man who acted as reporter and writer on the lately deceased A. P. A. organ (daily) was sent to the house of correction on Monday last for "fringing" a watch. He committed the crime while engaged in his work, was arrested and admitted to bail. He skipped out and left his bondsman in the lurch. He was later captured in Virginia and brought back to Boston. He admitted his guilt and took his sentence. The criminal atmosphere of that vile conspiracy vitiated everything it came in contact with. It even induced men to become thieves.—Boston Republic.

Several well-known writers in England have been exercising themselves lately to explain the magnetism of the Catholic Church in drawing so many brilliant converts. All sorts of reasons have been alleged—her noble history, her stately ritual, her dogmatism of teaching, her claim to binding authority, with many other valid and potent surmises. But why all this labored ingenuity? Is not her magnetism on great minds sufficiently accounted for by the fact that she is the true Church, and would all the reasons in the world explain her existence, to say nothing of her magnetism, if this one did not obtain?—New York Freeman's Journal.

Protestants seem to be gradually abandoning their doctrine of faith without works. The Advance commends the combination of prayer with science for the purpose of getting relief from a plague of grasshoppers and army worms in northern Wisconsin. Both the prayers and the scientists, it says, "are right so far as they go, but we shall learn the divine human wisdom when we achieve the facility in all similar matters to unite the two ideas in a natural harmony." Just so; work and pray, and, to paraphrase the Advance's own concluding words, "the working will be all the better for the praying, and the praying all the better for the working, and God will add His blessing to both." Philadelphia Catholic Standard and Times.

HAVE we a State Church in America? Of course we haven't. When Mr. John D. Rockefeller smiles unctuously and dips his hand into the public pocket in order to endow a Baptist university with a million or two, it should be clearly understood that the gift is voluntary on his part. All the same, we, the people, are furnishing the funds. Wherefore it is that people are beginning to ask: Would it not be better if the Government owned the oil wells instead of Mr. Rockefeller, so that the Baptist Church might be able to avoid accepting national property, which is none the less odious by being expropriated from the public for the great monopoly?—Boston Pilot.

A Campbellite missionary, writing to the organ of this sect in this city, tells of a visit to a Hindu raja, or reigning prince, in whose presence he preached. The raja complimented him on his sermon, and "said it was almost as good as he heard among the Catholics." He meant that for the highest compliment he could pay. This illustrates the fact that the scholars and thinkers and men of culture of the Pagan world are gradually conceiving a respect for the Catholic religion and its representatives which is paving the way for wholesale conversions to the true faith. Protestantism has little expansive power, and when brought into fair competition with Catholicity is sure to disappear.—Church Progress.

Mr. Foley, secretary of the "Indian Protestant Mission" has conveyed some startling information to the brethren who make so much of foreign missions. Starting because our Evangelical friends are wont to advertise their missionary attempts with such persistence that the world has come to believe that they had the field to themselves. This is what Mr. Foley—what strange company this name is found in—says: "The Jesuits are advancing by leaps and bounds in the four provinces of Tonquin, 100,000 converts, 150 priests, and 170 schools under the Jesuits alone. In Cochinchina, the Roman advance is still greater. . . . At the present time in China and Corea more than a million and a half are converts, with 1,000 priests, 8,000 schools, irrespective of seminaries and convents. In India and Ceylon the strides of Romanism are startling and unprecedented."—Catholic Citizen.

Martin Luther taught that faith alone wrought salvation, hence it was sinful to rely on good works. He found almost everything in Catholicity utterly useless, as faith would cover everything. The great American Church light, Dr. Lyman Abbott, has discovered salvation much cheaper, and communicated his discovery to Harvard students. "Creed," he says, "is of no account with God, providing you are men of service, of great service," men of great works. The Gospel teaches quite differently on these two points. It says: "Without faith it is impossible to please God," and "Faith without works is dead." Luther rejects the works; Lyman Abbott rejects the faith, and upholds the works only. Both are equally wrong. Faith and works must be united like soul and body.—Southern Messenger.

THE population of Ireland, according to the latest figures of the Registrar-General, is now but 4,500,302, having been decreased during the past quarter by 11,145. Fifty years ago, before the memorable famine of '48 and '49, the population of Ireland was over 8,000,000. But if the Irish are decreasing in their native land, they are multiplying like the sands of the sea on the foreign shores whither oppression has driven them. We read of the recent consecration in Dundalk, of the Right Rev. Hugh McSherry, D., to be coadjutor to the apostolic administration of the Eastern District of Cape Colony in South Africa. So numerous are the Irish colonists in that district that the Holy Father sends to their spiritual aid a Bishop of their own nationality. What of the Irish blood in America, Australia, and even parts more remote, to be revealed in the coming Irish convention? Yet, this convention will accomplish little if it does not point a way to stop the depopulation of Ireland, and enable its people to hold their own in unity and peace.—Boston Pilot.

IRISH CONVENTIONS.

Interesting Reminiscences by Swift MacNeill, M. P.

J. G. Swift MacNeill, Q. C., M. P., contributes to the Dublin Freeman's Journal an article on "Irish Conventions and English Governments," which has a peculiar interest at the present time. Mr. MacNeill writes: "The great convention of the Irish race which will soon assemble in this city of Dublin may render of interest some reminiscences of conventions in time past. It may perhaps be a revelation to many people by no means ill-informed as to the current of public events to learn that a gathering of the nature of the convention to which every Irishman at home and abroad looks with an absorbing interest could, if it had been held at any time between 1793 and 1879, have been dispersed by virtue of an Act of Parliament as an illegal assembly at the point of the bayonet, while every delegate in attendance would have been guilty of a 'high misdemeanor.'"

It is no wonder that "the castle," which was then the synonym for the lord lieutenant and his secretary, who were mere gutter agents for the corruption of an unreformed Irish Parliament, did not look with favor on conventions, which were genuine parliaments of the people.

THE POIGNANT CONTRAST between a convention of the people and an Irish Parliament filled with corrupt self-seekers who merely represented themselves was never better drawn than in a petition for parliamentary reform from Belfast presented to George III. in July, 1784. This petition stated that the majority of the members of the Irish House of Commons were "illegally returned by the mandates of lords of Parliament and a few great commoners either for indigent boroughs where scarcely any inhabitants exist or for considerable towns where the elective franchise is unjustly confined to a few." "That the House of Commons is not the representative of a nation, but of mean and venal boroughs; that the price of a seat in Parliament is as well ascertained as that of the cattle on the fields," and that although the united voice of the nation had been raised in favor of a substantial reform, yet "the abuse lying in the very power and disposition of Parliament itself the weight of corruption crushed with ignominy and contempt the temperate petitions of the people." Under these circumstances, said the petitioners, the repeated abuses and perversions of the representative trust amounted to a virtual abdication and forfeiture in the trustees, and they had summoned a "civil convention of representatives, to be freely chosen by every county and city and great town in Ireland," with authority to determine in the name of the collective body on such measures as are most likely to re-

establish the constitution on a permanent basis. They accordingly asked the king to dissolve the Parliament, and to give efficacy to the convention of actual delegates, either by issuing writs agreeably to such plan of reform as shall by them be deemed adequate, or by co-operating with them in other steps for restoring the constitution.

THE "Irish government" and their degraded and venal dependents had little reasons to love conventions. The convention of Dungannon, which met on February 15, 1782, at which the freely-elected delegates of one hundred and forty-three corps of Ulster volunteers attended, was the direct cause of securing the legislative independence of the Irish Parliament. "Elected," writes Mr. Lecky, "by a popular constituency of twenty-five thousand armed men, free from the corrupt influence and from the corruption which tainted the Parliament in Dublin, animated with a consciousness of great services performed, and with a sincere and ardent patriotism, they were undoubtedly the most faithful representatives then sitting of the opinions and wishes of the Irish Protestants."

The convention before breaking up issued an address to the minority in the Irish House of Commons who sympathized with their proceedings. "We know our duty to ourselves," said this document, "and are resolved to be free. We seek our rights, and no more than our rights, and in so just a cause we should doubt the being of a Providence if we doubted the success." All Ireland adopted the Dungannon resolutions. Conventions of delegates of the Volunteers were held likewise in Connaught, Munster and Leinster, and Henry Grattan, backed up by the Parliament of the people at large, was enabled to force on an unrepresentative Legislature the passing of the declaration of Irish rights.

Mr. Dillon stated with absolute accuracy that in the approaching convention of the Irish race delegates from the greater Ireland beyond the seas will for the first time take their places in a representative capacity. We must not, however, suppose that the great convention of Dungannon owed nothing to our exiled fellow-countrymen. In the war of the American Independence Irishmen who had been robbed of the fruits of their industry by "felonious landlordism" were the fiercest foes of England and the stoutest champions of the cause which "lost us America." Mr. Flood acknowledged the connection between the Dungannon convention and

when he exclaimed in the Irish House of Commons, "A voice from America shouted to liberty: the echo of it caught your people as it passed along the Atlantic, and they renewed the voice till it reverberated here."

The legislative independence of the Parliament of Ireland, which was achieved by the work of the Dungannon convention of 1782 was felt, of course, to be of comparatively little use so long as the Parliament itself was an abyss of pollution and wholly unreformed. Accordingly another great convention, with Volunteer delegates from Ireland, was summoned to meet in Dublin on Nov. 10, 1783, to form a plan of parliamentary reform and "to demand those rights without which the forms of a free nation would be a curse."

They sat in the Rotunda, while the other Parliament sat in College Green, passed their resolutions in favor of parliamentary reform, which Flood embodied in a bill, which, coming down to the House of Commons straight from the convention, attired in Volunteer uniform, he asked leave to introduce. Yelverton, the attorney general, proposed that the House should refuse to receive or listen to the bill on the ground that it came from an armed convention.

"The right honorable gentlemen," said Flood, "cannot bear to hear of Volunteers, but I will ask him, and I will have a startling taught to hallow in his ear: Who gave you free trade? who got you the free constitution? who made you a nation?—the Volunteers! If they were the men you now describe them, why did you not then accuse them? If they were so dangerous, why did you pass through their ranks with your speaker at your head to demand a constitution—why did you not then fear the ills you now apprehend?" Flood's motion was lost, and immediately after the result of the division—77 for and 157 against—had been announced the following resolution, which was a declaration of war

AGAINST THE VOLUNTEER CONVENTION, was carried: "That it has now become indispensably necessary to declare that the House will maintain its just rights and privileges against all encroachments whatever." Here was a direct challenge to the convention. Why was not the gauntlet thus thrown down taken up? Because the reformers had not the courage and presence to include in their schemes of enfranchisement the great mass of the people who belonged to the Catholic faith, but confined their efforts for reform to the benefit of Protestants alone. Had they invited the co-operation of their Catholic fellow-countrymen the corrupt oligarchy in College Green would have had to face not a band of settlers, but a determined and united nation.

The Catholic population of Ireland had, however, learned a profitable lesson from the great Volunteer conventions. In 1792 the Catholic committee issued a circular letter inviting the Catholics in every parish in Ireland to choose electors, who in their turn were in every county to choose dele-

gates to the Catholic convention in Dublin in order to assist in procuring the elective franchise and an equal participation in the benefits of trial by jury. This convention, notwithstanding the protests of Orange grand juries, met in Dublin on Dec. 3, 1792, and on Jan. 2, 1793, gentlemen delegated by the Catholics of Ireland waited, not on the lord lieutenant, but on George III. at his levee in St. James' Palace, and being introduced by Mr. Dundas, the home secretary, presented the petition for Catholic rights, which was the foundation of the Relief Act of 1793, admitting Catholics to the parliamentary franchise, grand jury box and partial rank in the army.

THE PRIME MINISTER in Ireland of the union, and the remorseless enemy of the Catholic people, from whom he himself had sprung, that unless conventions were prohibited and prevented by law attacks on the liberties of the people would not prosper. Accordingly he devised a measure for the purpose of depriving all Irishmen, whether Protestant or Catholic, of every means of expressing their wishes by elected delegates. In 1793 the Convention Act was introduced by Lord Clare into the Irish House of Lords. Its real and plain objects were to prevent the imitation of the successful example of the Catholic convention, under the pretext of anticipating a convention of the United Irishmen in Athlone.

"This Act (33 Geo. III., c. 29) to prevent the election or appointment of unlawful assemblies, under pretence of preparing or presenting public petitions or other addresses to his Majesty or the Parliament, recites that the election or appointment of assemblies, purporting to represent the people, or any description of the people, under pretence of preparing or presenting petitions, complaints, remonstrances and declarations, and other addresses to the king, or to both or either houses of Parliament, for alteration of matters established by law, for redress of alleged grievances in Church and State, may be made use of to serve the ends of factious and seditious persons, to the violation of the public peace, and the great and manifest encouragement of riot, tumult and disorder; and it enacts that all such assemblies, committees, or other bodies of persons elected, or otherwise constituted or appointed, are unlawful assemblies, and that all persons giving or publishing notice of the election to be made of such persons or delegates, or attending, or voting, or acting therein by any means, are guilty of a high misdemeanor. The Act concludes with a declaration, 'that nothing in it shall impede the undoubted right of his Majesty's subjects to petition the king or Parliament for redress of any public or private grievance.'"

GRATTAN'S SPEECH IN OPPOSITION to this measure in the Irish House of Commons is of intense interest: "This bill is said to be an expedient to restore peace; why, then, is it a reflection? Why do the preamble and declaration pronounce every man who has been a delegate, all the volunteers, the delegates at Dungannon, the delegates of the convention, the committee of the lawyers' corps and the corps that appointed that committee; the committee of the Catholics, their late conventions, and all the Catholics who appointed that convention—that is, the whole Catholic body—offenders, men guilty of an unlawful assembly, and this moment liable to be prosecuted? For so much has the bill in object—not the peace of the country, but reflection on great bodies, the gratification of spleen at the expense of the constitution, by voting false doctrine into law and the brightest passages of your history into unlawful assemblies. Gentle men have conceived this bill an expedient to quell insurgents; let them read the bill. It is not a riot act; it does not go against riots that are, but conventions that are not. The title of the bill, as first brought in, was to prevent riots and tumults arising from conventions; but as the bill had nothing to say to riots, and no riots appeared to have arisen from conventions, such title was in decency dropped, and the object of the bill was now professed to be an Act against conventions. Gentlemen said a national convention at Athlone was intended. He did believe that such a one had been intended some time ago, but that then it was not so; or if then intended that it would be trifling and contemptible. His objection to the bill was that it was a trick, making a supposed national convention at Athlone in 1793 a pretext for preventing delegation forever."

UNION OF IRISHMEN.

Niagara Falls, Aug. 25.—Lord Russell and his party, who have been at the Clifton House since Saturday evening, left for Ottawa this morning on a special Grand Trunk train. The Express correspondent had a talk with the great English jurist last evening on the porch of the Clifton House. The Lord was in a happy frame of mind after his day among the power plants on the American side. He was surrounded by the members of his party, discussing with Lady Russell and the Hon. W. A. Sudduth of Louisville, Ky., one of the Vice Presidents of the American Bar Association, the merits of Niagara Falls, when the Express man arrived. "We have only been in America ten days, but owing to the fast trains on the railroads we have covered a large piece of territory," he remarked. "America is a great place,

and she is getting to be greater every day."

"Can you tell something about the International Convention of Irishmen that is to be held in Dublin next month?" asked the reporter. "That is to be a great convention and I would like to talk with you about it, but when a man goes on the bench in England he agrees to keep his hands out of politics. He can think and have an opinion for himself on all matters of importance, but his thoughts and opinions he must keep locked in his breast. Things in England are much different than they are here."

"Then there will be politics in that convention?" queried the reporter. "Yes, the coming convention will be full of politics. In fact, all things in England are filled with politics."

"What is the true object of the convention at Dublin?" was asked. "After a moment or so of silence the Lord called to his son Charles and when he came he motioned him to a seat near by. Then he said: 'I would like to answer you, but I am mindful of my oath. My son will speak for me. Charles, tell him all you know about the big convention that is to be held in Dublin next month.'"

"Well," said the young man, "that will be a monster convention. There will be delegates to it from all parts of the world, even from Africa. It will be a convention that means much for the Irish race, for at it will be decided a programme for the future carrying on of the political issues that are more important than anything else to the Irish. At the convention schemes will be devised for the union of Irishmen. An effort will be made to have the Parnellites and the anti-Parnellites give up fighting and work together for the common good. The greatest Irish speakers in the world will be there. Arrangements are being made in Dublin for the accommodation of thousands of people."

"Does this big convention affect John Dillon, the great Irish leader, more than any one else?" was asked. "Yes, I suppose it does. In fact, I know that the meeting is a strengthening to John Dillon. He has been a careful leader. He has committed no overt act. The people have confidence in him because of this, and at this meeting a vote of confidence will be passed and the convention hall will ring with praise for John Dillon, and he will become the greatest of the great Irishmen."

While the son was talking to the Express man, the Lord listened to every word, and once or twice he started to talk himself, but while he said nothing he coaxed the young man, showing that the son was talking for the father and as the father felt.

The Eucharistic Congress.

It is a source of great consolation for us Catholics, in these times of religious indifference, to see promoted amongst all classes devotion towards Our Divine Saviour in the Blessed Sacrament. Hence we hail with special rejoicings the advent of a Eucharistic Congress to be held in Orvieto, a town not far from Rome, from the 5th to the 8th of September. Several Cardinals and a numerous body of Archbishops and Bishops will grace the sittings of that important assembly with their presence. On this occasion great reductions have been granted by the Directors of the Italian rail roads to those who, travelling to Orvieto, identify themselves as members of the Congress.

A Sacred Arts' Exhibition, abounding in historic interest, will be opened in connection with the Congress. Amongst the objects on view, are to be seen the sacred vestments of Pope Julius II. and Pius II.; a mitre of Pope Celestine V.; a Greek pallium and an enameled chalice that belonged to Cardinal Bessarione; the mitre of St. Bonaventure, etc., besides many precious objects from the most famous Basilicas of Rome. Altogether the Congress promises to surpass in splendor even the fondest hopes of its most ardent supporters.

FORDHAM'S PRESIDENT.

Rev. T. A. Campbell, S. J., Agate Head of St. John's College.

New York, August 25.—Advices from Rome were received at St. John's College, in Fordham, yesterday of the appointment of Very Rev. Thomas J. Campbell as president of the institution, to succeed the Rev. Thomas Gannon.

The new president is well known in New York. He was president of St. John's College from 1885 to 1888. By his executive ability he greatly raised the standard of the college and increased the interest in the institution among Catholics in the neighborhood. It was at the height of its prosperity in those years. The appointment is very pleasing to the alumni of the institution.

Rev. Father Campbell was taken from the college in 1885 and elevated to the provincialship of the Society of Jesus in this province. He was succeeded in the provincialship by Rev. W. O. B. Pardow about two years ago, since which time he has been president of St. Xavier College and has spent some time in conducting missions.

Anti-Masonic Congress.

An international anti-Masonic congress is to be held at Trent in the Austrian Tyrol from the 26th to the 30th of September. The real objects of Free Masonry are to be there disclosed, and the usual means taken by the Lodge to achieve its anti-Christian purposes, will be explained. The Pope approves of the holding of this congress.