

The Catholic Record.

Published Weekly at 464 and 466 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey, Messrs. Luke King, John Nigh, P. J. Neven and Joseph N. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, space measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrangements must be paid in full before the paper can be stopped.

When subscribers change their residences it is important that the old as well as the new address be sent us.

London, Saturday, November 12, 1898.

BOSTON BIGOTRY.

Notwithstanding the fact that the population of Boston is now more than one half Catholic, Catholics are totally ignored in the management of the schools. A majority of the members of the School Board are Protestants, and according to the Boston Times these members carry the proscription of Catholics to the utmost extreme. Not one of the seventy head teachers is a Catholic, and a Catholic contractor cannot get any kind of a job around a school house, even in the Catholic districts of the city.

FULTON IN CUBA.

Justin D. Fulton, the notoriously filthy anti Catholic lecturer of Boston, has turned up in Santiago de Cuba, where he recently delivered a lecture in the old Jane Theatre, before a large audience. His attacks on the Catholic Church are said by the New York Herald to have been mild, but he distributed a circular in which he attacked fiercely the Catholic Church of Cuba. The large audience assembled in the expectation of hearing Admiral Sampson, who was announced on the bills as one of the speakers on the occasion, but he did not put in an appearance, though he had started in his carriage to attend. It is believed that the Admiral was entrapped into allowing his name to be used as an attraction, but that he discovered before reaching the theatre that the meeting was to be an anti Catholic one, whereupon he very properly changed his mind about giving it the sanction of his presence.

LOST OPPORTUNITIES.

Archbishop Ireland, in a thoughtful article in the Catholic World for October, expresses regret that Catholic immigrants coming to America forty or fifty years ago, instead of occupying the fertile lands of the Western States, huddled together in the cities where there was no opportunity for them to make comfortable homes for themselves, and where they had to become the hewers of wood and drawers of water to the rest of the population. If they had taken up land in the West, tens of thousands of Catholic families who have gone to ruin in the fierce maelstrom of large cities, would be now thriving with happy homes and an honorable competence.

A MAGNIFICENT GIFT.

A despatch from Jerusalem states that the Turkish Sultan has presented to the Emperor William of Germany the site of the abode of the Blessed Virgin in Jerusalem, on the occasion of the Emperor's visit to the Holy City. The Emperor has in turn presented it to the German Catholics, and has informed the Holy Father, Pope Leo XIII., of his gift, by telegram as follows: "I am happy to be able to inform your Holiness that, thanks to the benevolent intervention of His Majesty the Sultan, who has not hesitated to give me this proof of his personal friendship, I have been able to acquire at Jerusalem the abode of the Holy Virgin. I decided to place this ground, consecrated by so many pious memories, at the disposal of my Catholic subjects. It rejoices my heart to be able thus to prove how dear to me are the religious interests of the Catholics whom divine providence has placed in my care. I beg Your Holiness to accept the assurance of my sincere attachment."

The Pope, in reply, thanked His Majesty, and expressed satisfaction at the generous gift, for which, he is sure, the German Catholics will be deeply grateful.

The Lutheran Church of the Redeemer was opened by the Emperor in person, and at the close of the ceremony of consecration, His Majesty read an address in which he said: "From Jerusalem came the light in splendor, from which the German nation became great and glorious, and what the Germanic peoples have become, they have become under the banner of the cross, the emblem of self-sacrificing charity. As nearly two thousand years ago, so to-day shall I ring out the cry, 'voicing my ardent hope, to all 'peace on earth.'"

The Emperor has manifested on many occasions his desire to deal generously and liberally with the Catholics of the Empire. This latest act will be greatly appreciated as a proof that he is anxious to repair to the fullest extent the injuries inflicted on the Church during the reign of his grandfather, by the persecuting laws passed at the instance of Bismarck and Dr. Falk.

THE LATE HAROLD FREDERIC.

Mr. Harold Frederic, the eminent newspaper correspondent and novelist who died on Wednesday, 19th October, is to be added to the list of victims of the unscientific superstition which is called by its votaries Christian Science. Mr. Frederic died at Henley, Surrey, England, of heart disease. His daughter, Miss Ruth Frederic, gave testimony at the coroner's inquest that her father did not believe in doctors, but, at the suggestion of others, and through their influence, Mrs. Mills, the leader of the Christian Scientists, was called in with Mr. Frederic's consent. The doctors then in attendance were dismissed, and he was attended only by Mrs. Mills until a few days before his death.

TROUBLED FRANCE.

The case of Captain Dreyfus, who is still a prisoner at Devil's Island, near French Guiana, having been convicted by court-martial of having treasonably revealed the plans of French fortresses and movements of French troops to foreign powers, is still causing great excitement in France, and especially in Paris, and fears are expressed lest the matter may end in an overthrow of the Republic and the establishment of a military dictatorship. The forgeries perpetrated by Col. Henry, who committed suicide because of their exposure, are said by the enemies of Dreyfus not to affect the case, as the latter was found guilty independently of them; nevertheless, it has now been shown that a number of forged documents were used as a basis for Dreyfus' conviction, and Colonel Henry's testimony was also a great factor in securing his conviction. It has now been pointed out by Capt. Dreyfus' counsel that the testimony of a forger is to be doubted, and the Court of Cassation, to which the question has been referred, whether the trial of the accused officer should be reopened, has decided that there was not sufficient evidence brought forward for his conviction for treason by the court-martial, whence it will naturally follow that a new trial should be granted, though the court has not pronounced as yet upon this point.

THE CONFESSIONAL.

A vigorous discussion has been going on for some time in England on the uses of the confessional, and from very unexpected quarters it has been asserted that in abolishing it Protestantism has rejected a potent means of preserving or restoring the morals of the public. The decision of the Archbishop of Canterbury, to the effect that voluntary confession is allowable in the Church of England, has created much commotion among the adherents of Low Churchism who have been taught to believe that the confessional is one of the most corrupting influences established by the Catholic Church. The Primate's further decision that no clergyman is justified in refusing to hear the confessions of those who desire to unburden their consciences by making their confessions to a clergyman of the Church, has been received with much surprise and indignation by the ultra-Protestant party in the Church, who maintain that this is a departure from staunch Protestantism. They ignore the fact that the Book of Common Prayer has always retained, in order for the visitation of the sick, the clause ordaining that the minister, or priest, as he is called in this part of the prayer book, shall move the sick person to make a special confession of his sins, after which, if the sick person humbly and heartily desire it, the priest shall absolve him in the same manner in which a Catholic priest gives absolution.

TRUUED FRANCE.

The officers of the army who were concerned in convicting Dreyfus regard the reopening of the case as an insult to the army, and are therefore opposed to revision, and as there is a strong feeling among the people to sustain the finding of the court-martial, it is feared that the effort of the Government to establish the supremacy of the civil law over militarism may result in a turmoil which will put the existence of the Republic itself in peril. Even during the recent trial an anti-revisionist mob surrounded the Palace of Justice in which the Court of Cassation was sitting, but they were excluded. The excitement is so intense that it is positively stated that there is more danger of disastrous results arising out of the situation than has been the case for years, though it is difficult to say what form the impending outbreak will take, should it really occur.

A HORRIBLE DEED IN MISSISSIPPI.

A despatch from Jackson, Mississippi, gives the horrible news that a stranger who took refuge in a church, while he was in the last stages of yellow fever, and lay there for some time without care or attention of any kind, was discovered by the populace, who at once set fire to the church, burning it down, and burning with it the yellow fever patient, and thus destroying the germs of the disease. It would be unjust to make the whole population of the State responsible for this act of savagery, but if such a deed had been committed in Spain or Austria, or in any of the Catholic Republics of South America, or on the Philippine Islands, there would be no end to the tirades which would be preached from some of our pulpits on the barbarity and darkness in which Catholic nations are sunk. But little notice has been taken of the fact occurring in the civilized United States.

THE CONFESSIONAL.

Notwithstanding these warnings, the French were desirous to secure a foothold on the territory which Great Britain has claimed as within its sphere of influence, and two months before General Lord Kitchener departed the despatches at Omdurman, Major Marchand had succeeded in pushing forward a small French force to Fashoda, and in hoisting the French flag there, with the consent, it is said, of the native chiefs of the locality.

Lord Salisbury has shown great determination in insisting that the French force under Major Marchand shall be withdrawn, but the French Government manifests great reluctance to yield to this demand. To such an extent have these circumstances threatened the peaceful relations between the two countries that both have made preparations on a large scale to be ready for the conflict should war be the result, but it is asserted that the Government of M. Briison, which has just been defeated in the Chamber of Deputies, was on the point of yielding to the British demand that Major Marchand should be recalled. Negotiations have, however, been suspended on this point to give the new French Government an opportunity to consider the situation. It is expected that it will decide upon yielding the main point in dispute, and that peace will be preserved, though a strong effort will without doubt be made by France to secure compensation in another quarter, at least, for its compliance with the British demands in regard to Fashoda.

It is a correct test the influence of the Christianity which is supposed to exist in some of the States must be very small indeed. We have no hesitation in saying that the present state of affairs in this respect is due to the lack of Christian teaching in the schools. Owing to this lack, a generation has grown up which is uninfluenced, or is influenced in but a small degree, by the principles of Christian morality.

THE CONFESSIONAL.

A vigorous discussion has been going on for some time in England on the uses of the confessional, and from very unexpected quarters it has been asserted that in abolishing it Protestantism has rejected a potent means of preserving or restoring the morals of the public. The decision of the Archbishop of Canterbury, to the effect that voluntary confession is allowable in the Church of England, has created much commotion among the adherents of Low Churchism who have been taught to believe that the confessional is one of the most corrupting influences established by the Catholic Church. The Primate's further decision that no clergyman is justified in refusing to hear the confessions of those who desire to unburden their consciences by making their confessions to a clergyman of the Church, has been received with much surprise and indignation by the ultra-Protestant party in the Church, who maintain that this is a departure from staunch Protestantism. They ignore the fact that the Book of Common Prayer has always retained, in order for the visitation of the sick, the clause ordaining that the minister, or priest, as he is called in this part of the prayer book, shall move the sick person to make a special confession of his sins, after which, if the sick person humbly and heartily desire it, the priest shall absolve him in the same manner in which a Catholic priest gives absolution.

THE CONFESSIONAL.

It is rather a strange conclusion which is drawn by the Archbishop of Canterbury from these premises, that "compulsory confession" is not lawful in the Church of England. Of course, we did not require to be informed that no one will be brought forward by a posse of policemen to be forced to make his confession, if this is what His Grace meant by "compulsory confession;" but if the priests of the Church of Christ have really the power of absolution which the Book of Common Prayer attributes to them, it is evidently a matter of obligation on the sinner to obtain such absolution in the way in which Christ intended it should be obtained, when He conferred on the priesthood so great a power, and thus confession of sins becomes obligatory on all sinners, which is the word the Archbishop should have used instead of speaking of "compulsory confession." There is an obligation, but no compulsion; and this obligation follows necessarily from the teaching of the Prayer Book.

THE CONFESSIONAL.

Caution Gore in a recent letter to the London Times makes the strange statement that if the Church of England had kept to the practice of confession as prescribed in the Prayer Book, there would not be to-day that danger of reaction which is threatening the very existence of the Church, for "those who want to go to confession have a tendency to go to advanced Churches for the purpose, because the main body of the clergy have not appeared to them to know their business in this respect." He adds: "I believe, further, that it (confession) is of very great value to a great number of persons, lay and clerical, as a more or less regular discipline, to keep them free from morbidness and undue introspection, as well as for other purposes."

THE CONFESSIONAL.

It is remarkable that in the discussion of the value of the confessional, its principal purpose appears to be entirely overlooked by these Protestant disputants on the question, namely, the means appointed for the purpose by our Lord. The human reason, to unburden one's mind to a confidant, appears to them to be the only reason why confession is a useful institution.

RITUALISM AND PARTY POLITICS.

Mr. T. M. Healy, M.P., asserted some time ago that in all probability the British Liberal party will make opposition to Ritualism the principal plank in their platform at the next general election. It is not a certainty that this will be the case, yet the prediction is very likely to be verified, as the non-Conformists, who form the bulk of the Liberal Party, are almost to a man determinedly opposed to Ritualism, and already Sir William Vernon Harcourt, who is the recognized leader of the Liberals in the House of Commons, has unmistakably indicated that he is a humble follower of the Kenist banner. Not only did Sir William make his renowned speech in Parliament, denouncing the lawlessness of the clergy of the Establishment who have adopted Ritualistic practices, but he has written a public letter in which he insists upon the necessity of restraining them by legislation, if the Bishops do not or cannot do this under the powers they possess.

RITUALISM AND PARTY POLITICS.

The Bishops are not likely to use their powers for this purpose, at all events, beyond the lines laid down by the Archbishop of York, since their sympathies are with the Ritualists, if we except the two who have declared themselves in favor of Low Churchism, namely, the Bishops of Liverpool and Sodor and Man. An anti-Ritualistic cry would undoubtedly be received with favor by Scotland and Wales, where there is a preponderance of sects not of the Church of England, and it is likely that such a cry would have the practical support of even the established Kirk of Scotland, as the Presbyterians, having Prelacy, would be easily rallied to any standard which would bring annoyance to the Prelatical Established Church in England. Still, this is doubtful, as the Presbyterians of the Established Kirk feel that they are in the same boat with the English Church Establishment, and that anything which will cause an upsetting of the latter will tend to bring about Disestablishment in Scotland also, where there is a powerful party clamoring for the separation of Church and State; and it is certain that any direct interference of Parliament on the question of Ritualism would so direct attention to the question of the uselessness of the English Establishment, that the day of Disestablishment would be thereby hastened.

RITUALISM AND PARTY POLITICS.

Between the non-Conformists of these three countries, counting Wales as distinct from England, there would undoubtedly be a strong nucleus of a party to make attack upon the Anglican Ritualists, and they might prevail if they adopted this policy and were well supported by the English Low Churchmen. But it is not certain that this is what would happen. The Anglican body is strongly Conservative, and even the Low Church party might see that the blow ostensibly aimed at Ritualism is really directed against the Establishment itself, and thus Anglicans might unite independently of party predilections to avert the consequences of Parliamentary interference with their doctrinal matters, notwithstanding the fact that Anglicanism is the creature of former Parliaments. Times have changed since Anglicanism was made the State religion. Anglicanism was made by Parliament, but since that time Parliament has become materially changed in its makeup, being now composed of men of much more diversity of creed than ever before; for not only are non-Conformists more numerous than ever, but there are now many Catholic, and some Hebrew members of that body, which was not the case when Anglicanism was made the Established religion. We may well suppose that Anglicans will be very averse to have a new creed thrust upon them by such a motley Parliament as now exists, and all Parliamentary tinkering of the Church creed will probably be resisted by Anglicans generally, independently of partyism within the Church. It remains for us to consider what part Ireland would take if Sir Wm. Harcourt should start an anti-Ritualistic agitation during the next election campaign. For the same reasons as we have already alluded to, we believe the Irish Anglicans would resist the aggression. They are Low Churchmen, it is true, but they would probably be a unit against the proposed interference by legislative enactment. Their Conservatism in politics would also incline them to take this view of the matter.

But what side would the Irish Catholics take in the event of the inauguration of an anti-Ritualistic crusade? They would undoubtedly favor disestablishment, if that were made a square issue before the electorate, but we cannot conceive that they could be induced to join in the tortuous policy of preparing the way for Disestablishment by making an attack on the Ritualists, who have now very nearly if not fully one half of the Anglican clergy in their ranks. It is probable, therefore, that if the course foreshadowed in Sir William Y. Harcourt's speeches and writings is to be followed, there will be a reconstruction of Parliamentary parties. In the meantime, what is to become of the alliance existing between the Irish Nationalists and the Liberals? If anti-Ritualism is to be made the main issue by the Liberals at the next election, it will probably be at the sacrifice of the Home Rule plank of the Liberal platform. Since the death of Mr. Gladstone, and even since the earlier period of Mr. Gladstone's retirement from public life, the Liberals have shown a coolness in regard to the Irish demand for justice, and it is probable that in the case that they adopt the new election cry, they will lay aside the issue of Home Rule, in which case the Irish would be free from any allegiance to that party, and would become once more an independent party in the house, such as they formed before Mr. Gladstone adopted Home Rule as one of the principal reforms to be effected by the Liberals. The signs of the times are, even now, pointing in this direction; but in any case we cannot believe that they will join in the anti-Ritualistic crusade, which is covertly aimed as much directed against Catholics as against Ritualists.

CHRISTIANITY AND THE SPANISH ISLANDS.

Apropos of the American victories over Spain at Manila, the clergy of the various Protestant churches have expressed a strong opinion in favor of American retention of the Philippine Islands, or at least of the Island of Luzon, which comprises more than half the population of the whole group, which is variously estimated as being composed of from 1,200 to 1,400 islands. "At least," say the ministers, "the islands should not on any consideration be given back to Spain which has misgoverned them, but if the United States should not deem it expedient to retain them, at all events they should be kept under an American protectorate, until the Philippines are able to govern themselves." This expression of opinion on the part of the ministers of the various denominations was the subject of some remarks made by Mr. Dingley, one of the Congressmen from Maine, who, in a recent interview with a representative of the New York Tribune, said that "the religious press and Christian Church are a unit for annexation." He continued: "This great element of our population would naturally expect to find arrayed against a proposition of this character, inasmuch as it comprehends a departure from our established national policy. In this instance, however, the reason is obvious. They feel that it would be a crime to turn the Philippines back to the incompetent rule of Spain. The alternative must be government by this country. The influence of this great conservative element of our population must exercise weight in determining the question of the Philippines."

CHRISTIANITY AND THE SPANISH ISLANDS.

The reason is indeed obvious, for the ministers have proclaimed it loudly enough to be to give them an opportunity to bring the light of their gospel to a benighted population who know Christianity only through what they have been taught by the Catholic priesthood. It is not surprising, therefore, that neither the Catholic press nor the clergy have joined in the general demand of which Mr. Dingley speaks, to annex the Philippines to the American Union. It is very doubtful whether it would be to the interest of the United States to annex the islands as a whole, or even to take possession of the Island of Luzon, except of such part thereof as might be useful as a coaling station. It is generally admitted that the expense of governing even that one island would be enormous and would far exceed any advantages which might be derived from its possession; but the ministers are willing to make any outlay, at the expense of the nation, to give them an opportunity to interfere with the Catholic faith which the Spanish missionaries have planted so firmly in the Philippines. The Catholic press have too much to heart the real interests of the country to join in the general cry that they should be annexed, cost what it may, to depart from what Mr. Dingley admits to be the established national policy, for the United States to avoid old world complications by establishing a colonial empire of islands in the far off East, at a cost, according to the estimate of Harper's Weekly, of about \$100,000,000 annually till the natives are subdued, and about \$30,000,000 a year after the natives are reduced to subjection, with very small return. The Catholic Church is very nearly if not quite one half the Christian population of the United States, and while its voice is not raised for the annexation of the islands, it is not correct to say, as Mr. Dingley has done, that the Christian Church is a unit in favor thereof. It is a thankless task to tell the truth about a matter when the passions of the public have been excited to look only on the defects of the picture, real or imaginary, and this is what has been done in regard to Spain's government in her colonial empire. We do not propose to defend Spain's administration of that empire, much less do we desire to whitewash Spanish barbarities as those which General Weyler, for example, endeavored to suppress the Cuban insurrection, but we do say that neither in the West Indies nor in the Philippines, or Spanish rule any harsher than that of nations in general which have had barbarous or semi-barbarous populations to civilize and govern. It was asserted in an anti-Spanish article in Macmillan's Magazine, July, that three years ago—that is, before the recent Cuban insurrection began—there were not twelve beggars in Cuba, and that even the poor on island were not in a suffering condition. This was the result of Spanish rule. Ireland would at the present moment be a happy and prosperous country if the results of British had been similar there. Even in aggressive Ontario, which has a population not very much greater than Cuba, so prosperous a condition does not exist. In regard to the Philippines which the missionaries are so anxious to bring the Gospel, it would appear that they are ignorant of the fact that the Spaniards have already established the gospel there, and have civilized and educated the natives, who are the Malay race, and who in the past were the most desperate marauders and pirates who ever infested the ocean. The Spaniards, not, indeed, Government, but the Catholic missionaries of Spain, have made Christianity of these barbarians, with comparatively few exceptions, and at the present moment, out of a native population of about seven million, there are six and a quarter million of Catholics, and most trustworthy witnesses tell us that the clergy are regarded by the people with the greatest affection and reverence. There are still about three quinquaginta million of Mahometans and Pagans comprising chiefly Malays and Chinese, but the Catholic religion has won wonders among those cannibal and the change has not been without the shedding of the blood of many martyrs who willingly died for the saving of the souls of those and lawless people. It is well known that it is very difficult to convert Mahometans especially Mahometanism has almost prevailed in the Philippines within the last half century. There is, therefore, no need of the good Presbyterian Methodist missionaries to Christianize those islands, as they recently meeting in New York arranged under protection of the guns of the United States military forces. Even with the facts set plain before them, these missionaries say they will go. If they do really doubt, they will send to America colored reports of the number of miles travelled by them, number of sermons preached, and may make pathetic appeals to the consciences and other American as to furnish them with funds to their good work, but we may such failures as the world has seen in regard to similar enterprises in the Sandwich and Feejee Islands, Madagascar, and in their efforts among the Indians of the in spite of all the encouragement they have received from the American Government in this last labor. The whole order of Civilization is founded on humility and respect for the humble, and stoic for the poor and friendless and the helpless—Dr. Don. They will be done, forever O Lord, without if or but! Frances de Chantal.

servatism in politics would also incline them to take this view of the matter. But what side would the Irish Catholics take in the event of the inauguration of an anti-Ritualistic crusade? They would undoubtedly favor disestablishment, if that were made a square issue before the electorate, but we cannot conceive that they could be induced to join in the tortuous policy of preparing the way for Disestablishment by making an attack on the Ritualists, who have now very nearly if not fully one half of the Anglican clergy in their ranks. It is probable, therefore, that if the course foreshadowed in Sir William Y. Harcourt's speeches and writings is to be followed, there will be a reconstruction of Parliamentary parties. In the meantime, what is to become of the alliance existing between the Irish Nationalists and the Liberals? If anti-Ritualism is to be made the main issue by the Liberals at the next election, it will probably be at the sacrifice of the Home Rule plank of the Liberal platform. Since the death of Mr. Gladstone, and even since the earlier period of Mr. Gladstone's retirement from public life, the Liberals have shown a coolness in regard to the Irish demand for justice, and it is probable that in the case that they adopt the new election cry, they will lay aside the issue of Home Rule, in which case the Irish would be free from any allegiance to that party, and would become once more an independent party in the house, such as they formed before Mr. Gladstone adopted Home Rule as one of the principal reforms to be effected by the Liberals. The signs of the times are, even now, pointing in this direction; but in any case we cannot believe that they will join in the anti-Ritualistic crusade, which is covertly aimed as much directed against Catholics as against Ritualists.

CHRISTIANITY AND THE SPANISH ISLANDS.

Apropos of the American victories over Spain at Manila, the clergy of the various Protestant churches have expressed a strong opinion in favor of American retention of the Philippine Islands, or at least of the Island of Luzon, which comprises more than half the population of the whole group, which is variously estimated as being composed of from 1,200 to 1,400 islands. "At least," say the ministers, "the islands should not on any consideration be given back to Spain which has misgoverned them, but if the United States should not deem it expedient to retain them, at all events they should be kept under an American protectorate, until the Philippines are able to govern themselves." This expression of opinion on the part of the ministers of the various denominations was the subject of some remarks made by Mr. Dingley, one of the Congressmen from Maine, who, in a recent interview with a representative of the New York Tribune, said that "the religious press and Christian Church are a unit for annexation." He continued: "This great element of our population would naturally expect to find arrayed against a proposition of this character, inasmuch as it comprehends a departure from our established national policy. In this instance, however, the reason is obvious. They feel that it would be a crime to turn the Philippines back to the incompetent rule of Spain. The alternative must be government by this country. The influence of this great conservative element of our population must exercise weight in determining the question of the Philippines."

CHRISTIANITY AND THE SPANISH ISLANDS.

The reason is indeed obvious, for the ministers have proclaimed it loudly enough to be to give them an opportunity to bring the light of their gospel to a benighted population who know Christianity only through what they have been taught by the Catholic priesthood. It is not surprising, therefore, that neither the Catholic press nor the clergy have joined in the general demand of which Mr. Dingley speaks, to annex the Philippines to the American Union. It is very doubtful whether it would be to the interest of the United States to annex the islands as a whole, or even to take possession of the Island of Luzon, except of such part thereof as might be useful as a coaling station. It is generally admitted that the expense of governing even that one island would be enormous and would far exceed any advantages which might be derived from its possession; but the ministers are willing to make any outlay, at the expense of the nation, to give them an opportunity to interfere with the Catholic faith which the Spanish missionaries have planted so firmly in the Philippines. The Catholic press have too much to heart the real interests of the country to join in the general cry that they should be annexed, cost what it may, to depart from what Mr. Dingley admits to be the established national policy, for the United States to avoid old world complications by establishing a colonial empire of islands in the far off East, at a cost, according to the estimate of Harper's Weekly, of about \$100,000,000 annually till the natives are subdued, and about \$30,000,000 a year after the natives are reduced to subjection, with very small return. The Catholic Church is very nearly if not quite one half the Christian population of the United States, and while its voice is not raised for the annexation of the islands, it is not correct to say, as Mr. Dingley has done, that the Christian Church is a unit in favor thereof. It is a thankless task to tell the truth about a matter when the passions of the public have been excited to look only on the defects of the picture, real or imaginary, and this is what has been done in regard to Spain's government in her colonial empire. We do not propose to defend Spain's administration of that empire, much less do we desire to whitewash Spanish barbarities as those which General Weyler, for example, endeavored to suppress the Cuban insurrection, but we do say that neither in the West Indies nor in the Philippines, or Spanish rule any harsher than that of nations in general which have had barbarous or semi-barbarous populations to civilize and govern. It was asserted in an anti-Spanish article in Macmillan's Magazine, July, that three years ago—that is, before the recent Cuban insurrection began—there were not twelve beggars in Cuba, and that even the poor on island were not in a suffering condition. This was the result of Spanish rule. Ireland would at the present moment be a happy and prosperous country if the results of British had been similar there. Even in aggressive Ontario, which has a population not very much greater than Cuba, so prosperous a condition does not exist. In regard to the Philippines which the missionaries are so anxious to bring the Gospel, it would appear that they are ignorant of the fact that the Spaniards have already established the gospel there, and have civilized and educated the natives, who are the Malay race, and who in the past were the most desperate marauders and pirates who ever infested the ocean. The Spaniards, not, indeed, Government, but the Catholic missionaries of Spain, have made Christianity of these barbarians, with comparatively few exceptions, and at the present moment, out of a native population of about seven million, there are six and a quarter million of Catholics, and most trustworthy witnesses tell us that the clergy are regarded by the people with the greatest affection and reverence. There are still about three quinquaginta million of Mahometans and Pagans comprising chiefly Malays and Chinese, but the Catholic religion has won wonders among those cannibal and the change has not been without the shedding of the blood of many martyrs who willingly died for the saving of the souls of those and lawless people. It is well known that it is very difficult to convert Mahometans especially Mahometanism has almost prevailed in the Philippines within the last half century. There is, therefore, no need of the good Presbyterian Methodist missionaries to Christianize those islands, as they recently meeting in New York arranged under protection of the guns of the United States military forces. Even with the facts set plain before them, these missionaries say they will go. If they do really doubt, they will send to America colored reports of the number of miles travelled by them, number of sermons preached, and may make pathetic appeals to the consciences and other American as to furnish them with funds to their good work, but we may such failures as the world has seen in regard to similar enterprises in the Sandwich and Feejee Islands, Madagascar, and in their efforts among the Indians of the in spite of all the encouragement they have received from the American Government in this last labor. The whole order of Civilization is founded on humility and respect for the humble, and stoic for the poor and friendless and the helpless—Dr. Don. They will be done, forever O Lord, without if or but! Frances de Chantal.

servatism in politics would also incline them to take this view of the matter. But what side would the Irish Catholics take in the event of the inauguration of an anti-Ritualistic crusade? They would undoubtedly favor disestablishment, if that were made a square issue before the electorate, but we cannot conceive that they could be induced to join in the tortuous policy of preparing the way for Disestablishment by making an attack on the Ritualists, who have now very nearly if not fully one half of the Anglican clergy in their ranks. It is probable, therefore, that if the course foreshadowed in Sir William Y. Harcourt's speeches and writings is to be followed, there will be a reconstruction of Parliamentary parties. In the meantime, what is to become of the alliance existing between the Irish Nationalists and the Liberals? If anti-Ritualism is to be made the main issue by the Liberals at the next election, it will probably be at the sacrifice of the Home Rule plank of the Liberal platform. Since the death of Mr. Gladstone, and even since the earlier period of Mr. Gladstone's retirement from public life, the Liberals have shown a coolness in regard to the Irish demand for justice, and it is probable that in the case that they adopt the new election cry, they will lay aside the issue of Home Rule, in which case the Irish would be free from any allegiance to that party, and would become once more an independent party in the house, such as they formed before Mr. Gladstone adopted Home Rule as one of the principal reforms to be effected by the Liberals. The signs of the times are, even now, pointing in this direction; but in any case we cannot believe that they will join in the anti-Ritualistic crusade, which is covertly aimed as much directed against Catholics as against Ritualists.

CHRISTIANITY AND THE SPANISH ISLANDS.

Apropos of the American victories over Spain at Manila, the clergy of the various Protestant churches have expressed a strong opinion in favor of American retention of the Philippine Islands, or at least of the Island of Luzon, which comprises more than half the population of the whole group, which is variously estimated as being composed of from 1,200 to 1,400 islands. "At least," say the ministers, "the islands should not on any consideration be given back to Spain which has misgoverned them, but if the United States should not deem it expedient to retain them, at all events they should be kept under an American protectorate, until the Philippines are able to govern themselves." This expression of opinion on the part of the ministers of the various denominations was the subject of some remarks made by Mr. Dingley, one of the Congressmen from Maine, who, in a recent interview with a representative of the New York Tribune, said that "the religious press and Christian Church are a unit for annexation." He continued: "This great element of our population would naturally expect to find arrayed against a proposition of this character, inasmuch as it comprehends a departure from our established national policy. In this instance, however, the reason is obvious. They feel that it would be a crime to turn the Philippines back to the incompetent rule of Spain. The alternative must be government by this country. The influence of this great conservative element of our population must exercise weight in determining the question of the Philippines."

CHRISTIANITY AND THE SPANISH ISLANDS.

The reason is indeed obvious, for the ministers have proclaimed it loudly enough to be to give them an opportunity to bring the light of their gospel to a benighted population who know Christianity only through what they have been taught by the Catholic priesthood. It is not surprising, therefore, that neither the Catholic press nor the clergy have joined in the general demand of which Mr. Dingley speaks, to annex the Philippines to the American Union. It is very doubtful whether it would be to the interest of the United States to annex the islands as a whole, or even to take possession of the Island of Luzon, except of such part thereof as might be useful as a coaling station. It is generally admitted that the expense of governing even that one island would be enormous and would far exceed any advantages which might be derived from its possession; but the ministers are willing to make any outlay, at the expense of the nation, to give them an opportunity to interfere with the Catholic faith which the Spanish missionaries have planted so firmly in the Philippines. The Catholic press have too much to heart the real interests of the country to join in the general cry that they should be annexed, cost what it may, to depart from what Mr. Dingley admits to be the established national policy, for the United States to avoid old world complications by establishing a colonial empire of islands in the far off East, at a cost, according to the estimate of Harper's Weekly, of about \$100,000,000 annually till the natives are subdued, and about \$30,000,000 a year after the natives are reduced to subjection, with very small return. The Catholic Church is very nearly if not quite one half the Christian population of the United States, and while its voice is not raised for the annexation of the islands, it is not correct to say, as Mr. Dingley has done, that the Christian Church is a unit in favor thereof. It is a thankless task to tell the truth about a matter when the passions of the public have been excited to look only on the defects of the picture, real or imaginary, and this is what has been done in regard to Spain's government in her colonial empire. We do not propose to defend Spain's administration of that empire, much less do we desire to whitewash Spanish barbarities as those which General Weyler, for example, endeavored to suppress the Cuban insurrection, but we do say that neither in the West Indies nor in the Philippines, or Spanish rule any harsher than that of nations in general which have had barbarous or semi-barbarous populations to civilize and govern. It was asserted in an anti-Spanish article in Macmillan's Magazine, July, that three years ago—that is, before the recent Cuban insurrection began—there were not twelve beggars in Cuba, and that even the poor on island were not in a suffering condition. This was the result of Spanish rule. Ireland would at the present moment be a happy and prosperous country if the results of British had been similar there. Even in aggressive Ontario, which has a population not very much greater than Cuba, so prosperous a condition does not exist. In regard to the Philippines which the missionaries are so anxious to bring the Gospel, it would appear that they are ignorant of the fact that the Spaniards have already established the gospel there, and have civilized and educated the natives, who are the Malay race, and who in the past were the most desperate marauders and pirates who ever infested the ocean. The Spaniards, not, indeed, Government, but the Catholic missionaries of Spain, have made Christianity of these barbarians, with comparatively few exceptions, and at the present moment, out of a native population of about seven million, there are six and a quarter million of Catholics, and most trustworthy witnesses tell us that the clergy are regarded by the people with the greatest affection and reverence. There are still about three quinquaginta million of Mahometans and Pagans comprising chiefly Malays and Chinese, but the Catholic religion has won wonders among those cannibal and the change has not been without the shedding of the blood of many martyrs who willingly died for the saving of the souls of those and lawless people. It is well known that it is very difficult to convert Mahometans especially Mahometanism has almost prevailed in the Philippines within the last half century. There is, therefore, no need of the good Presbyterian Methodist missionaries to Christianize those islands, as they recently meeting in New York arranged under protection of the guns of the United States military forces. Even with the facts set plain before them, these missionaries say they will go. If they do really doubt, they will send to America colored reports of the number of miles travelled by them, number of sermons preached, and may make pathetic appeals to the consciences and other American as to furnish them with funds to their good work, but we may such failures as the world has seen in regard to similar enterprises in the Sandwich and Feejee Islands, Madagascar, and in their efforts among the Indians of the in spite of all the encouragement they have received from the American Government in this last labor. The whole order of Civilization is founded on humility and respect for the humble, and stoic for the poor and friendless and the helpless—Dr. Don. They will be done, forever O Lord, without if or but! Frances de Chantal.

servatism in politics would also incline them to take this view of the matter. But what side would the Irish Catholics take in the event of the inauguration of an anti-Ritualistic crusade? They would undoubtedly favor disestablishment, if that were made a square issue before the electorate, but we cannot conceive that they could be induced to join in the tortuous policy of preparing the way for Disestablishment by making an attack on the Ritualists, who have now very nearly if not fully one half of the Anglican clergy in their ranks. It is probable, therefore, that if the course foreshadowed in Sir William Y. Harcourt's speeches and writings is to be followed, there will be a reconstruction of Parliamentary parties. In the meantime, what is to become of the alliance existing between the Irish Nationalists and the Liberals? If anti-Ritualism is to be made the main issue by the Liberals at the next election, it will probably be at the sacrifice of the Home Rule plank of the Liberal platform. Since the death of Mr. Gladstone, and even since the earlier period of Mr. Gladstone's retirement from public life, the Liberals have shown a coolness in regard to the Irish demand for justice, and it is probable that in the case that they adopt the new election cry, they will lay aside the issue of Home Rule, in which case the Irish would be free from any allegiance to that party, and would become once more an independent party in the house, such as they formed before Mr. Gladstone adopted Home Rule as one of the principal reforms to be effected by the Liberals. The signs of the times are, even now, pointing in this direction; but in any case we cannot believe that they will join in the anti-Ritualistic crusade, which is covertly aimed as much directed against Catholics as against Ritualists.