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ACUTE AND, FOR THE MOST PART, CORRECT OBSERVATIONS:

"That the Catholic dogma is more congenial with democratic institutions than the Protestant dogma, is a fact too clear to be disputed; and if this consideration were of any vital moment, we might leave the case here on the threshold. The principle that lies at the foundation of democratic institutions is man's capability for self-government. This principle implies the essential rectitude of human nature, in all its spheres of faculty. It implies that man is possessed of reason and of free-will; that he knows what is wise, just, orderly, beneficial,

sacked the convents and the churches; when those great estates, which of right belonged to the poorer classes, had been taken from them; when the parsonages had been first well pillaged, and the of human nature, in all its spheres of faculty. Ltimplies that man is possessed of reason and of free-will; that he knows what is wise, just, orderly, beneficial, that he is at liberty to elect it, and that he has power to enact it. It implies that his natural ideas of what is right, equitable and obligatory are correct, or may be made so by suitable study, care and attention. All this the Catholic theology asserts; all this the Protestant theology denies. The Catholic dogma maintains that human nature preserved its essential goodness after the fall of Adam, became totally deprayed. The Catholic dogma contends that human nature, in consequence of the fall of Adam, became totally deprayed. The Catholic dogma accommodates itself to human reason, assuming its capacity to receive truths presented to it; the Protestant dogma almost vilifies reason in its jealousy for faith, and allows it no power of judgment in matters of moral truth. The Catholic dogma acknowledges man's moral freedom; the Protestant doctrine afirms predestination. The Catholic ought, therefore, to be a democrat; the Protestant ought to be a democrat; the Protestant ought to be a democrat; the Protestant ought to be a monarchist. Neither can logically be anything else.

"This logical necessity is confirmed by other peculiarities of the two systems. The Protestant Church makes a radical distinction between different orders of mankind, by classifying them as regenerate and unregenerate, elect and nonelect, children of God and children of opinion that they would be anything else.

"This logical necessity is confirmed by other peculiarities of the two systems. The Protestant Church makes a radical distinction between different orders of mankind, by classifying them as regenerate and unregenerate, elect and nonelect, children of God and children of opinion that they would be anything else.

quences of the 'Reformation,' that is to say, pauperism established by las,"

The teachings and principles,
IN RELATION TO POVERTY AND WEALTH RESPECTIVELY,
brought into play by the "Reformation," have been in operation in the world for the last three hundred years, and have borne bitter fruit, and leave the question of pauperism one of the most difficult problems of political economy. Protestantism has stripped poverty of the sacredness given it by Carist and recognized by his Church, and exalted wealth in human estimation. It has, in fact, constituted temporal prosperity as the test of Gospel truth. Through the mouths of its theologians and apologists it has again and again pointed to the alleged prosperity and wealth of Protestant nations as an irrefutable proof of the heavenly origin and truth, as well as the elevating influences, of Protestant teachings, and it has pointed the finger of contemptuous scorn at the alleged unprogressiveness and comparative poverty of Catholic States as the most undeniable proof of the corrupting and degrading influences of the Catholic faith.

The Gospel of Protestantism is not that of Him who said: "Rlaggard are the

degrading influences of the Catholic faith.

The Gospel of Protestantism is not that of Him who said: "Blessed are the poor," and who denounced woes against the rich. It has covered poverty with contempt; it has belauded wealth; it has thereby served to intensify into fierce activity the desire for riches and love of gain inherent in the human breast, and consequently it has directly tended to beget that intense selfishness, that rage for money, which characterize modern society, and which have created those wealthy monopolies that under the wheels of the juggernaut of commerce are grinding and crushing the poor and toiling masses, and are more or less responsible for the heart-burnings and fierce discontent of the lower orders with society as at present constituted, fierce discontent of the lower orders with society as at present constituted, and which find their expression and embodiment in Socialism, Communism and kindred associations that threaten to rend asunder the body politic, and tear it into shreds.

The principles of the "Reformation" had two opposite tendencies in relation

GOVERNMENT AND CIVIL LIBERTY, that is, towards absolutism on the one hand, and revolution on the other. In Protestant countries the state subjected

countries that are cussed by the presence of communism: they are its only victims, but the volcano from which it has burst forth in a wastfrom which it has burst forth in a wasting burning flood is the Protestant principle of private judgment. We gladly admit that Protestants have no sympathy with the wickedness of Communism, but that is because they are better than their principle.

that is because they are better than their principle.

It may be objected that the most equitable laws and the best regulated liberty obtain in England and America — Protestant nations. The answer is that these nations inherit their just laws and their broad and ennobling liberties from their Catholic forefathers, and that the great charter of their rights and liberties was won for the English speaking races by the Catholic bishops and Catholic barons assembled on the field of Runnymede. Besides, the natural and political barons assembled on the field of Runnymede. Besides, the natural and political liberty. We find, therefore, that Protestantism has been by turns the friend and flatterer of despotic rulers, and the ally and associate of rebellious mobs. Janus-like, it has had two faces, one of which smiled approvingly on absolutism and the other on revolution and civil war. It has, therefore, been in principle neither the support of just government nor the friend of civil and rational liberty. It has powerfully contributed to destroy the just equilibrium established by the Church between

THE RECIPROCAL RIGHTS AND DUTIES OF RULERS AND THEIR SUBJECTS, and must, therefore, be rightly held re
and must, therefore, be rightly held re-

sponsible for the present unsettled state of civil society, where kings rule, not by the grace of God, but by the power of "big battalioner," and subjects gradiging the exhoration, which comes with such and social anarchy.

Another pernicious and destructive evil which is eating at the very vitale of modern society, and which the Holy Father, in his Encyclical Letter, as carriedly condemns and deplores, is the detrine and practice of Givoree. The represent the static and practice of Givoree. The representation of the carried and settled at any year to require to be here detailed at any year to require to be here detailed at any year to require to be here detailed at any year to require to be here and the static of the society of the state of the subject of Christian families under the authority of a common chief for the protection of life, liberty, and property, and the pursuit of happiness; and the Church is in a certain sense but the organization of a certain number of Christian families under the guidance and authority of a common father for the protection and development of their spiritual life. Hence, what the root is the foundations grows from it, what the web ring in mountain solit, what the web grade in the result of the state of the stat

STERN REFUSAL TO ALLOW HIM TO DISCARD HIS LEGITIMATE WIFE.

and during her lifetime to take to himself another. It was on this account, and on this account alone, that Henry VIII. became the head of the "Reformation" in England. Thus it may truly be said that the doctrine and practice of divorce have been the parents of the Protestant revolt. Protestantism has been wittily defined as the emancipation of the flesh; and the definition is certainly true of it in its relation to the marriage question, for it has emancipated the flesh and its lusts from the holy and salutary restraints put upon them by the doctrine of the unity and indissolubility of marriage. Accordingly, it is found that the practice of divorce is, under certain conditions, sanctioned by the civil laws of every Protestant state with the most destructive results to the best interests of the family and society as well as to

There was intense excitement in the Imperial Commons, London, when Mr. John Morley, the leader of the Radicals, gave formal notice that he would oppose the renewal of the Irish Crimes Act, and when the cheers of the Parnelites and the Tories, under Lord Randolph Churchill, indicated the strength of the anti-Ministerial coalition.

A Berlin despatch says it is stated that the tendency of the conference between Roseberry, Bismarck, Malet, Schouvaloff, and Von Hatzfeldt is toward a peaceful result. A statement comes from a Russian source that Russia has abandoned her claim to Zulfkar and Maruchak, but negotiations will likely be prolonged in order that a complete and final treaty may be concluded.

The London Times says it is impossible to deny that the prevalent feeling of anxiety and uncertainty is still growing. From the scanty information given by the ministers it is evident that we are no nearer to a satisfactory settlement than we were at the beginning of the month. There are no signs of an advance in the negotiations, but, on the contrary, there are ominous evidences of a standstill.

evidences of a standstill.

From all parts of England are coming bitter protests against the action of the House of Commons in ratifying the vote of the Lords, which disfranchised any elector receiving medical relief. This clause can hardly be described as anything but iniquitous. Its result is that when the agricultural laborer, getting 15 shillings a week, suddenly finds that illness has broken out in his family and calls in the parish doctor, he loses his vote for that year. It is simply out of the question for such men to pay medical service above the sum of maximum agricultural wages.

The report that Gladstone has decided

maximum agricultural wages.

The report that Gladstone has decided to retire from public life is made more credible than this often-revived rumor would otherwise be by circumstances and by the conduct of the Prime Minister's friends. The Liberal leaders have already chosen a candidate for the Midlothian district. This would indicate either that they know that Gladstone has determined to retire before the fall election or that they are arranging to have him stand for some other constituency. The latter is most improbable.

THE LATE MRS. O'CONNOR.—Yesterday THE LATE MRS. O'CONNOR.—Yesterday morning at eight o'clock a solemn High Mass of Requiem was celebrated in St. Mary's Cathedral for the repose of the soul of the late Mrs. Margaret O'Connor, sister of the Rev. Father Twomey, pastor of Camden. The celebrant of the Mass was the Rev. Father D. Twomey, of this city, who is also a brother of the deceased. The Rev. Fathers Twohey and Kelly officiated as Deacon and Sub-Deacon, the Rev. Father McGrath acting as Master of Ceremonies. Mrs. O'Connor was a native Ceremonies. Mrs. O'Connor was a native of Macroon, Co. Cork, Ireland, where she died on the 19th ult. The Rev. Fathers Twomey have the sincere sympathy of a large circle of friends in their bereavement.

— Kingston Freeman, May 20th.

The Catholics of Liverpool can give their brethren in America a point in paying for a needed seminary. Bishop O'Reilly, of that diocese, in a recent pastoral, announces that the Lancashire Catholics have paid \$290,000 for their new seminary at Wigan.—Catholic Review.