

be remembered, was decided against him by the Presbytery before which the trial took place, but it has been appealed to the synod of Ohio. It is considered a foregone conclusion that the synod will sustain the decision of the Lower Court, and thus the Professor will be obliged to retire from Lane Seminary unless the faculty sustain him against the ecclesiastical authorities, as the faculty of the New York Union Theological Seminary have done in the case of Professor Briggs. The latter, however, has so far been sustained even by the New York Presbytery, but it is taken as a certainty that the General Assembly, which has already manifested a determined opposition to such innovations as these, will condemn both the accused if their cases be brought before it.

It is further said that Professor Smith has promised that in the event of the establishment of the new Church as proposed, Lane Seminary will go with them, and Dr. Briggs appears to be confident that the seminary in which he teaches will also adhere to them, together with the most important Presbyterian Churches in New York, Chicago, Cleveland and Cincinnati.

In fairness it must be added that Professor Smith has denied that it is the intention to establish a new Church, and we may assume that he tells the truth, strictly speaking, namely, that there is no intention just now to establish a new Church. Yet this is quite consistent with the Sun's statement that in the event of a certain thing happening, such a Church is to be established, and we are inclined to think that such will be the end of the matter. A schism has already been very openly predicted by prominent Presbyterian divines, whatever might be the result of the trials, and in case they should both be adverse, it does not seem possible that either of the two Professors will remain in the existing Presbyterian Church. Nothing will remain for them, therefore, but one of these alternatives, to hereafter belong to no church in particular, or to join some Church, like the Unitarian, which teaches doctrines resembling theirs, or to establish a new Church. There is, of course, a fourth alternative, that they will retract their heterodox opinions, but their present firmness seems to leave this possibility out of the question. Weighing all things, the most probable course that will be followed would seem to be precisely that indicated by the Sun's correspondent.

Certainly Presbyterianism has no right to complain if the two recalcitrant clergymen follow this course; for Presbyterianism itself is founded upon the right of individuals to create a schism when and how they deem it proper so to do. It is a curious circumstance, however, that this secession should take place just when there is most talk about the reunion of the various sects, and when it is beginning to be pretty generally acknowledged that when Christ established His Church He intended it should be one organized body.

THE JUBILEE OF POPE LEO XIII.

The public demonstrations in honor of the Holy Father, which began on Sunday, Feb. 19th, and are still going on, have been most enthusiastic, according to the reports of the celebration which have been transmitted by telegraph.

It is not often that a Bishop is able to celebrate the Golden Jubilee, or fiftieth anniversary, of his Episcopate, as for such an event to occur he must necessarily have reached the advanced age of at least eighty years. It is of course much less frequent that a Pope should be able to celebrate the fiftieth anniversary of the same event which is now being celebrated in honor of Pope Leo XIII., who is eighty-three years of age.

The purpose for which Christ instituted the Supreme Headship in His Church was for the preservation of the unity of faith, as without such a Headship there must be only disorder and disunion. Hence St. Paul says of the whole hierarchy of the Church:

"He gave some Apostles, and some prophets, and other some Evangelists, and other some pastors and doctors for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all meet into the unity of faith, and of the knowledge of the Son of God... that henceforth we be no more children tossed to and fro and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive." (Eph. iv; ii, 14.)

To carry out this intention and to preserve Christians from dangerous

error, it was necessary there should be a Head of the whole Church, and for this purpose our Lord chose Peter, on whom He built His Church as on a rock, and for whom He prayed that his faith should not fail, but that he "being converted should confirm his brethren."

As the successor of St. Peter, it is the office of Pope Leo XIII. to preserve that unity of faith, and so to preserve the faithful from being tossed about by every wind of doctrine; and, like the whole line of supreme Pontiffs, he has admirably fulfilled his duty.

St. Cyprian, in the third century, said of the Pope's authority, "He (Christ) established one chair for the purpose of manifesting unity, and by His authority He appointed the origin of that unity which begins in one."

It is, therefore, for the purpose of preserving unity that Christ established His Church in union with one head, to which it should be subject for all time; and loyalty to the Head of the Church is a necessary characteristic of a true Christian.

Pope Leo XIII. would therefore be worthy of all honor, reverence and obedience if there were no other reason than his position in the Church for according these to him; but he is besides personally gifted with an intellect and a tact for administration which command our admiration, and place him in the front rank of Pontiffs who have ruled the Church during these nineteen centuries. This is recognized by the whole world, and at this moment, not only Catholics and Christians of every name take a deep interest in the celebration of his Episcopal Jubilee, but Jews, Mahometans and Pagans, the great and the lowly, unite in testifying their respect for Christ's Vicar and representative, whose office is the highest filled by human being. Every country in the world has furnished pilgrims to unite in offering him homage, and the sovereigns and rulers of nearly every State in Europe, Asia, Africa and America have united with their subjects for this purpose, including the Queen of Great Britain, the Emperors of Russia and Germany, the Rajahs of India, the Shah of Persia and the Sultan of Turkey. As a matter of course the rulers of Catholic States have also testified earnestly their respect and loyalty to the See which antedates all human dynasties, and goes back to the day when Christ gave His commission to St. Peter to feed His lambs and sheep.

We learn from the telegraphic account of the celebration that the Holy Father accorded special audiences to the Irish and English pilgrims who were introduced respectively by Bishop MacCormack of Galway and the Duke of Norfolk. To the Irish pilgrims he said that "Irish faith, piety and devotion to the Pope were always the same, and he exhorted them to persevere in their attachment to the Church."

EDITORIAL NOTES.

"ALTHOUGH all the Canadian hoodlums are not in jail, the country is paying liberally for the cost of prosecuting those who are suspected of the offence."—Mail.

No, they're not all in jail And it's well for the Mail They are not.

"THAT notorious spook medium, Madame Dis de Bar, has been indicted for larceny by the Grand Jury of Geneva, Illinois. She has been in jail there for several months. She is accused of stealing \$735 from Irene Mitchell, of Elgin, and of obtaining money by representing that she was in rapport with spirits and could double it through investments recommended by them. The gross old swindler is pretty sure to land in the penitentiary."—New York Catholic Review.

And while all this is going on many of the people of Toronto and Brockville are lionizing a pal of Miss Dis de Bar, who has likewise a prison record, because she shoots forth some meteoric falsehoods about the Catholic Church. It will be remembered that the Bar woman was also engaged in the same enterprise a couple of years ago, and she made money at it too. The race of fools is ever ready to be duped by the race of liars.

The Ulster Orangemen are still loud in their protests against Mr. Gladstone's Home Rule Bill. The Belfast Orange Lodge has issued a manifesto on the subject in which the demand is made for total separation from England or a continuance of the union. They declare that they will resist to the death any attempt to force a bastard combination of the two. A report also emanates from Belfast that the Orange societies intend to resist by force the establishment of an Irish Parliament, and that arrangements are

being made for a large supply of the most approved firearms to the lodges. Of course all this bluster is intended to frighten Parliament, but it will not prevent the inevitable from its accomplishment. March 2 has been appointed for a monster anti-Home Rule Convention in Ulster Hall at which fiery resolutions are to be adopted.

It is rumored that an effort will be made to pass a resolution in the House of Commons rescinding the former expressions in favor of Home Rule for Ireland. Another rumor is to the effect that a motion in favor of Home Rule is likely to be brought forward. It is good policy to let well enough alone. Canada, through her Parliamentary representatives, has already three times declared in favor of Home Rule and a broad measure of self-government for Ireland. To bring the subject up again would be a mistake. However, should an attack be made by the enemies of Ireland, the friends of Home Rule will, beyond doubt, give a good account of themselves in the House of Commons of Canada.

ANOTHER event is to be added to the history of the progress of the Church in the German Empire. The Emperor William has restored to the Benedictines the Abbey Church of Maria-Laach, near Bonn. This church was confiscated in 1794, but now after ninety-nine years' alienation from the purpose for which it was built, it is restored as an evidence of the Emperor's good will towards Catholics. Thus every year brings forth a new proof of the folly of Bismarck's blood and iron policy of persecution.

BODYKE, which has been the scene of so many troubles and so much suffering in the past owing to the cruelty with which the law of eviction was carried out by the heartless landlord Colonel O'Callaghan, is again in a turmoil resembling a state of warfare. Barricades of stones are erected across the roads and sentries are posted wherever it is deemed expedient, to give warning to the tenants of the approach of the police, so that their stock may be concealed before the arrival of the enemy to make seizures. The cause of the present difficulty is the refusal of Colonel O'Callaghan to continue the rent reduction, the concession of which was the cause of the cessation of hostilities. The Colonel is obstinate in his purpose to collect rack-rents, and the tenants on their side are equally resolute to not to submit to them. The Home Rule Bill will of course finally settle such troubles, but before it will become law, and before a satisfactory land bill will be passed, necessarily much time will be consumed. In view of this it is to be hoped that Mr. Gladstone will find time to provide at least a temporary means for the just settlement of the present difficulty and future ones of a similar nature to that which is now occurring, in this unfortunate locality.

The present administration of Ireland is devoting itself earnestly to the task of remedying the many injustices to which that country has been hitherto subjected, amongst which is the crying iniquity that Catholics and Nationalists have been rigidly excluded from the Irish Magistracy. Thirty Irish Catholic Nationalists have recently been appointed to the office, and it is intended soon to appoint more. Naturally this new departure has given great satisfaction to the Nationalist party.

MR. STUART KNILL, the present Catholic Mayor of London, is giving very general satisfaction through his admirable administration of the duties of his office, and his popularity has been attested by the ovations accorded to him whenever he makes his appearance officially before the public. He is said to be affable, charitable and just, and he fulfils the functions of his office with great tact. Mr. Beaufoi Moore, however, who made such vigorous though futile attempts to keep him out of office, still spends much of his time in making speeches against the occupancy of the seat of the chief magistrate of the largest community in the world by a Catholic. But bigotry is now a drug on the market, and Mr. Moore and his Popery association are making themselves the butt of popular ridicule by the insensate course they have deemed it proper to pursue.

It will be learned with gratification by the Catholics of the United States generally that General Morgan, the Indian School Commissioner who received his appointment from President Harrison, has handed in his resignation, which will take effect on March 1, the day on which Mr. Grover Cleveland will enter on his duties as President. General Morgan, who also claims the title of Reverend, has been a bitter persecutor of the Catholic Indians during his term of office, and it was the general conviction that he would be relieved of his duties on the assumption of office by President Cleveland. By his resignation he has saved the incoming President the trouble of dismissing him.

MR. RICHARD O'BRIEN, of the St. John Globe, has been in Ottawa since the 1st of February, representing that journal in the Press Gallery. Alderman O'Brien is a popular and successful journalist and a prominent member of the Liberal party in New Brunswick. It is said at Ottawa that he is likely to be one of the candidates for St. John in the interest of the Liberals at the next general election.

A DESPATCH from New York, dated the 23rd, states that Rev. Jesse Albert Locke, who until last November was one of the assistants at St. John's Protestant Episcopal Church on Varick street, has become a convert to the Catholic Church. As recently as Christmas Day he assisted in conducting the services in a London parish church.

CATHOLIC PRESS.

Chicago News World.

Last week we received a letter from a Catholic lady who resides in an Illinois town, informing us that in her employ, in the capacity of servant, is a young woman, a Lutheran, who has for sometime past been progressing in an inclination to become a Catholic. Recently, in company with some young women of her own age, she attended the Swedish Baptist Church where she lives. The minister of this church is a student of Chicago University. Whether from the fact that he had received from her companions some inclination to become a Catholic, we do not know, the minister took pains to speak with her in the church (or Sunday school room) and got from her own lips a statement of her inclination to become a Catholic. He then told her that he would give her a book to read which would remove from her mind any inclination to become a Catholic. In a day or two he called on her at the residence of our correspondent and, after a long talk, gave her the promised book. What was the book? None other than that vilely immoral thing, written by "Rev." Justin D. Fulton, and widely circulated by him, entitled "Why priests should wed." The Swedish Baptist minister commanded her to read this book, and told her that after doing so she would never think of becoming a Catholic. A glance at the dirty volume was enough for the girl. She cast it away from her as a foul thing—and she is now more than ever resolved to become a Catholic.

Catholic Columbian.

The Apostles of the Divine Founder of Christianity, the first Bishops of the Church, lived poor and died poor, thus illustrating their compliance with the command the Master gave them when He said: "Do not possess gold, nor silver, nor money in your purses." To come down to our own days, and to cite only a few cases of many similar ones that might easily be brought forward, the late Bishop Gilmour, of Cleveland, died so poor in this world's goods that he left barely wherewithal to give him a becoming burial; and he often said during his life that apart from his clothes and books, he owned nothing but the bit of ground where his mother was buried. The great Cardinal Manning left behind him an estate whose value was less than £100; and the lamented Dr. Dwenger's property is estimated at \$500. The distinguished and universally-regretted Episcopalian prelate, Bishop Brooks, whose character possessed so many noble traits, and whose life may be said to have been one of the highest modern exemplifications of the virtues of natural religion, left an estate estimated all the million; and the announcement of that fact caused general surprise and induced some of his admirers either to deny or to endeavor to explain his great wealth, which they seemed instinctively to feel, was inconsistent with his sacred calling. It is such contrasts as these which convince dispassionate and reflective minds that the Catholic Church is justified in claiming that she alone preserves the true spirit of Christianity, and illustrates that spirit, not alone in her doctrine and discipline, but also in the lives and deaths of her worthy priests and prelates.

Another very strong and startling proof of the fact that drunkenness and poverty go hand in hand is found in the returns made to the Government for the sale of internal revenue stamps on malt, spirituous and vinous liquors, during the past two months, compared with the rest of the year. The reports show a decided falling off in receipts from this source, and the cause is assigned to the intensely cold weather. In other words, the laboring man, out of work or with work, who is the most constant feeder of the saloon, was forced to restrain his appetite for drink and apply his meager wages to the purchase of articles necessary to protect him and his family from the rigors of a severe winter. The necessity was appreciated, but why not appreciated

at other times? The poor wage-worker is a fruitful source of revenue to the Government by way of the saloon. The liquor dealer does not pay the license or the tax, but the liquor drinker does it for him.

Boston Pilot.

The appearance last week in Boston of the Right Rev. John J. Keane, D. D., rector of the Catholic University of America, as the guest of the Unitarian Club, and his address before that body, which includes in its membership some of the best brains of New England and of America, was an event memorable in the intellectual life of Boston, and sure to have far-reaching consequences. It were beside the mark to speak of the pride of the Catholics in their noble representative on this occasion. Let us speak, rather, of the best secular sentiment epitomized in this quotation from a Boston Herald editorial:—"Bishop Keane... not only vindicated himself in his right to the title of a position voluntarily accorded to him of a wise leader in his own communion, but he profoundly impressed the Unitarians, whose guest he was, that the highest courtesy prevails in the Roman Catholic Church, and that a Christian gentleman is the highest style of man. He did more by that little speech before a representative body to disarm hostile criticism and to warm the hearts of liberal Christians towards his own communion than has probably ever been done by any Roman Catholic prelate in this community in a single short address since the world began. It was his courage, his insight, his exquisite tact and his ability to say the right thing at the right time that characterized his address. Boston will be glad to hear from Bishop Keane again. He clears the atmosphere wherever he goes, and if he can increase the number of Roman Catholics who represent his own spirit, it will increase the religious force and strength of the whole community."

The loyal Toronto News is worth with Goldwin Smith because of his annexation sentiments, and says that it is time that he should be "pulled up short or expelled from the country," and the Empire of the same city mildly remarks: "The disloyalty of this renegade Englishman has been well known for years, but his proceedings on the present occasion present a most disgraceful chapter in his career. We warn Smith and those who are acting with him that the limit of patience of the Canadian people will soon be reached." Which, being interpreted, signifieth: "Hang him to the nearest lamp-post!" It is none of our funeral, but we warn the people of Toronto that if they do anything of the sort, we shall annex Canada at once—out of pure gratitude.

Several years ago a poet named F. C. Weatherley wrote: "The hawk unto the open sky, The red deer to the wood, The Romany lass for the Romany lad, As in the days of old." And now comes Rudyard Kipling in a brand new poem, and remarks: "The wild hawk to the wind swept sky, The deer to the wholesome wood, And the heart of a man to the heart of a maid, As it was in the days of old." Coincidences like this do not necessarily imply plagiarism. Only last week a poet sent us a beautiful lyric beginning: "Not a drum was heard, not a funeral note, As his corse to the ramparts we hurried."

Yet we do not draw the conclusion from Rev. Charles Wolfe plagiarizing from our honest contributor when he wrote the Burial of Sir John Moore.

Catholic Citizen.

A well known missionary priest once said that he never knew an intelligent Catholic family that failed to take a Catholic paper. The explanation was that, if intelligent and if truly Catholic, their wants led them to look for a Catholic paper as a necessity. But there were intelligent persons, conforming as Catholics, who did not care for Catholic papers. It was lack of interest in Catholicity. They were intelligent, but not truly Catholic. How about the Catholic who is not intelligent? who will eagerly devour local gossip and sensational stories, but who can't read a Catholic paper? More intelligence is the thing most needed.

Buffalo Catholic Union and Times.

Balfour the coercionist, and Gladstone the liberator. What a contrast! Their pictures in juxtaposition remind us of the "before and after" medicine cuts which appear in certain patent medicine advertisements.

A few months ago, the Protestant Episcopal Bishop Hare of Dakota preached a forcible infesting that country. And now comes the Rev. Dr. Collier, the well known Brooklyn divine, who went to Dakota seven months ago just to get a divorce. And he got it.

Baltimore Mirror.

Bob Ingersoll is good enough to say that he believes "the Catholic Church is growing better, slowly to be sure, but still getting a little better." This is a handsome concession on the part of the colonel, who has hitherto denounced the whole Christian system as hopelessly evil. Churches of all kinds he has hated, but the Catholic Church most of all, because its doctrines are farthest removed from the general free and easy principles maintained by himself. We should like to be able to return Ingersoll's compliment and say that he is getting better, even a little; but it would not be true. He is just as coarse, untruthful and blasphemous as he has always been.

Monsignor Satelli is the personage of the hour in the United States. The Washington Star and syndicates have been giving columns about him, and last Sunday the New York World had

an illustrated article showing how the Monsignor delivers a lecture at the University. One of the interesting facts mentioned about the most reverend delegate is that he is becoming proficient on the type-writer. In America this time and labor saving instrument is growing very nearly indispensable. He is also fast acquiring the English language, and after a while will know what people mean when they say he is "right in it."

The New York Catholic Review thus comments upon a characteristic feature or tenet of the Catholic Church which is now, as it always has been, the Church of all the people: "The Catholic Church is in one way a great democracy. It judges a man by his merits and not by the name he inherits. Not to speak of its prelates in this republic where all are alleged to be equal who have come up to the purple from the humblest circumstances, mention may be made—in proof of the statement that in it

A man's man.

For a that and a that—that the present Archbishop of Cologne is the son of a butcher; that his predecessor, Cardinal Geissel, had for father a poor vintager and for mother a washerwoman; that the Archbishop of Posen is the son of a shoemaker; that the prince bishop of Breslau comes from a family of weavers; that the bishops of Strasburg and Muenster were poor peasant boys; and that the Archbishop of Osnutz is the son of a tenant-farmer. The Church appreciates their virtue, their learning and their administrative ability, and with it piety is more precious than Norman blood. No wonder that it has made progress in America!"

The Christian Register, commenting upon Bishop Keane's address before the Unitarian Club, says: "Those who have followed this eminent prelate in his career already knew that, while a devoted Roman Catholic, he was also a distinguished scholar, a thorough American in his feelings, and had broad ideas of education. Such were, therefore, not taken by surprise at the free and broad tone of his recent address. It surely is a hopeful sign that, while differing in religious opinions, men meet together to discuss the question of higher education. As Bishop Keane says, 'Men must come together just as Episcopals and Unitarians come together, with the knowledge that we are all brothers, without horns and hoofs; and these various forms of knowledge must stand together, and build up the universities of the future.' We shall make a still further advance when those of marked and vital difference can meet and in a friendly spirit discuss not only the points on which they differ, but also those on which they differ. Take it all in all, this speech of the Roman Catholic Bishop was remarkable." The Catholic Church is fortunate in possessing so distinguished a prelate, and one who wins golden opinions from our separated brethren, not by any sacrifice of principle or doctrine, but by his learning, his eloquence and his loyalty to his religious convictions.

THOROLD TIPS.

The funeral of the late Judge Baxter brought a lot of people into town last Friday. Among the many visitors were some who having a little time to spare, decided to visit some old familiar haunts. Crossing on the ice near where the bridge stood in the sweet long ago, and ascending the opposite hill, they soon came face to face with the chateau of Thorold of old days, but a stately stone structure, a beautiful commanding edifice, lifting its head sublimely on high and looking down over miles and miles of the surrounding country with apparent consciousness of power and superiority. The interior is equally impressive—with its handsome oak panels, noble life size statues, spacious organ loft and magnificent grand altar and chancel marble. A stately statue of Thorold reveres their pastor (Father Sullivan), who did all these great things, unselfishly postponing to the last the renovation of his own residence, which now stands as a regular appearance.

Filled with the memory of former days, the visitors looked around for the school, and were delighted to find, not the iron frame building, but a respectable two-story brick school overlooking expansive well kept playgrounds and containing five class rooms furnished with everything necessary to make school life profitable and happy all the day long. At the noon recess, the classes were not in session, but one of the children playing about gleefully announced that they were going to have a holiday, as Inspector Donagan had just finished a regular inspection of the school, having spent a day and a half in the five rooms putting the pupils through a searching oral and written examination from the table to the blackboard and euclid. During his stay, there had prevailed a genuine unbridled old-fashioned Canadian snow-storm, so that the attendance was not so large as usual; nevertheless, the intellect of the school was fully represented. For, referring to the visitor's book, it was learned that the classes individually and collectively had acquitted themselves admirably, and that although this was his eighth visit to the Thorold school, the inspector was never better satisfied with the results than on the present occasion. Further inquiries elicited the fact that he had warmly eulogized the manner and disposition of the children, stating that he had nowhere found anything more edifying—a condition which the visitors were not slow in attributing to the salutary influence of the life and labors of the worthy pastor.

Before going to the funeral, the visitors sought one other object of interest. Within their recollection there once stood across the street a miniature convent, so modest in size that it seemed to be trying its level best to be the smallest house in town. But it was gone, and instead of it they saw a more pretentious two-story brick building, the Joseph home of the good Sisters of St. Joseph, to whose self-sacrificing and untiring labors the Catholics of Thorold mostly owe the educational success of their school. Taken all in all, there is a group of buildings on this hill, and a system of school and church management in this town that would serve as models for the country at large.

More Anon. OLD THOR. Feb. 27, 1893.

Men and times change, statesmen and parties pass away; but the aspirations of a people are imperishable.—John O'Leary.