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IGIOUS TOL- ELFAST.

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tion of Catholics according to popu- , so that even the en agreed to be ve Catholics ade- It is neverthe- d direction. It is met with violent econdancy Party, the coun- nated the spirit of the of Belfast, obtained for the measure because t the Bill for the limits would meet in Parlia- n is likely to be modified to meet e more tolerant spirit of these members of e been declaring consent to a pro- charter whereby s would be ad- ced to come down position. Even- med the promot- at this step must e secure Govern- measure, and so ermanent Orange council were

w if the Catholic selected by the of the Catholics reatly increased, to work harmon- Protestant fellow- s welfare. The e increased pros- otherly and better between all classes sible under the ch has prevailed. Catholic representa- nized, though it quate. But what earnest of what is at some future elections will not ous issue at all,

but Catholics and Protestants will labor together for the common good.

ANGLICAN ORDERS.

According to the most recent intelligence the commission appointed by the Holy Father to examine into the question of the validity of Anglican orders has finished its labors and given its report. The Abbe Duchesne, who was one of the commissioners, had given publicity to views favorable to the validity of the orders before the commission began its work, but it is stated now that the researches of the commission have caused him to change his views, and at the close of the investigation he gave his adhesion to the almost unanimous decision reached by the commission, to the effect that the orders are not valid.

It is stated that there was one commissioner for validity, an English priest whose name has not been made public; but it is believed that the Holy Father will now soon pronounce definitely that the Anglican orders must be considered null. This decision, if promulgated by the Holy Father, will be in accord with the almost universal belief hitherto entertained by Catholic theologians on the question.

Dr. Lingard's history has been sometimes quoted as being favorable to the validity of these orders, for he states as the result of his historical investigations that Matthew Parker and the other Bishops appointed by Queen Elizabeth to inaugurate the newly-made Church of England were consecrated by some rite; but while the learned historian was still alive, when he was quoted as being favorable to the validity of the orders, he wrote a letter to the *Times* to the effect that in making his statement he merely pronounced upon the historical fact that there was a consecration of some sort, but he by no means intended to assert the validity of that ceremony. This theological question he did not enter upon at all in his history.

If the decision of the Holy Father be adverse to the English Church orders—as it is expected to be—there will be no change in the practical attitude of the Church toward Anglicanism; for it has always been the practice, when Anglican clergymen were admitted to become priests, to ordain them in the usual way, their Anglican ordination never having been recognized as valid.

EDITORIAL NOTES.

MR. JOHN ANDERSON is Registrar for West Wellington. On the 13th July Mr. John Anderson delivered a speech at an Orange celebration, and on reading this same speech the conclusion is arrived at by all fair-minded people that Mr. John Anderson is not a fit person to hold the position he occupies. Mr. John Anderson, in the course of his speech, said that his office rendered it necessary that he should be non-political, and he would not, therefore, touch upon the domain of politics. It was quite proper, however, Mr. John Anderson thought, to open the vials of his wrath on what he called "Romanism" or "Doganism," expressing the belief that wherever Romanism had the power, its name was synonymous with tyranny and persecution. Mr. John Anderson may hold all these sentiments—and worse—against Catholics if he be so minded, but it is not right that Catholics should be asked to help buy bread and butter for Mr. John Anderson, when he is in the habit of giving public expression to such opinions. We trust the Ontario Government will take some action in this matter. As Registrar Mr. John Anderson is a tremendous misfit: he should never have been appointed; but now that he holds the office it is the duty of the Government to compel him to behave himself—failing which there should be an opening made for a person more worthy of the office.

The people of Kansas are in a great quandary owing to the fact that the Supreme Court of the State has decided that the divorce law which has been twenty-five years in operation there is unconstitutional. Fifty thousand divorces have been granted under this law, and in most cases new marriages have been contracted, which are void according to the Supreme Court decision, and thus the titles to a very large amount of property have been upset, the rights and duties of parents in regard to the custody of children have been disturbed, and there are thousands of men and women who are puzzled to rectify their relations to each other as husbands and wives. The State would not have this difficulty on hand if it had been a Christian

State, and had kept the Christian law: "What God hath joined together let no man put asunder."

PROFESSOR PETRIE, who has been excavating the sites of several ancient temples in Egypt, has placed his discoveries in the museum of University College, London. The most interesting of these discoveries is a tablet of five tons weight, on which there is a detailed account of the sojourn of the Israelites in Egypt. The peculiar interest of such a discovery lies in the fact that it is a confirmation of the truth of the biblical account of the Israelites' history in that country. Egyptian monuments bearing directly on this subject have not been numerous, and the present find is all the more valuable on this account. The tablet has not yet been entirely deciphered, but with due allowance for the fact that the inscription is undoubtedly from the Egyptian point of view, we may anticipate that it will give a strong confirmation of the biblical narrative.

THE Roman correspondents of the Associated Press have been busily engaged in giving intelligence to the effect that His Eminence Cardinal Satolli is to be recalled to Rome, and that his successor as Papal Ablegate to the United States has been already appointed. It has been hitherto very positively stated that the new Ablegate will be Monsignor Falconio, of the Franciscan Order, who was ordained a priest in Buffalo in 1866, and who became President of Bonaventura College, and, later, Vicar-General of Harbor Grace. He subsequently became Procurator General of the Franciscans, and later Bishop of Macedonia and Archbishop of Acerenza. It appears, however, that his appointment as American Ablegate was a mere supposition, and now the correspondents assert that Mgr. Martinelli has been actually appointed. Father Martinelli is Superior-General of the Augustinians, but Cardinal Satolli has stated that he has no official notification on the subject, and he considers it unlikely that the appointment of a successor has been made at the present time. Cardinal Satolli has given golden opinions by his able and just administration during the years has been on this continent, and though in the beginning there were some who thought the appointment of an Ablegate not opportune, these opinions have been changed and it is now admitted that the Holy See acted most wisely both in placing an Ablegate in this country, and in the choice of a dignitary to fill the high position of the Pope's representative in North America.

THERE is certainly no just reason for a no-Popery agitation in the fact that a few weeks ago the Catholic sailors of the British Mediterranean squadron were allowed by their officers to pay their respects to the Pope, on which occasion they received the Holy Father's blessing and were exhorted to fulfill faithfully their duty to their country, and to adhere to their faith. But Harold Frederic, the London correspondent of the *New York Times*, writes that this, and other events, which have recently occurred, have caused a great flutter in all the anti-Catholic organizations throughout England; and these associations propose to demand a pledge against Romish aggression from all parliamentary candidates for the future. We do not for a moment imagine that this movement can have any success, as there is more intelligence among the masses than there was in the last century when Lord George Gordon and John Wesley could influence a riotous mob of 100,000 men to destroy Catholic property, and even to invade the House of Parliament to terrorize the members so that they might not vote for a relaxation of the penal laws against Catholics. We believe that the movement predicted by Mr. Frederic will prove to be as great a fiasco as A. P. A.ism and P. P. A.ism in the United States and Canada.

The Catholic movement within the Church of England is said to be another of the causes for the anti-Catholic agitation. This shows that the blatant bigots who are so loud in declaring that they are the friends of civil and religious liberty are in favor only of having themselves the liberty to force their will upon others, Protestants as well as Catholics.

It is about two years since the Methodist ministers of Chicago corresponded with the Papal authorities complaining that Protestants in Peru, Ecuador, and Bolivia are unfairly treated, and they requested that the Pope should secure for Protestants in those coun-

tries "the same liberty of conscience which Roman Catholics enjoy in this country." An answer was returned soon after through Cardinal Gibbons, that though the Holy Father has no control over the laws of the countries named, enquiry would be made into the circumstances alleged. The *New York Tribune* now announces that the answer to the representations made by the ministers has been sent by Cardinal Rampolla in which the following statement is made:

"The Protestants in Peru, far from being restricted in the free exercise of their worship, are rather accorded a larger degree of toleration than is compatible with a strict construction of the political constitution of these countries. This is evidenced by the fact that in Peru, especially in the cities of Lima and Callao, there are several Anglican and Methodist chapels where weekly conferences are held. As to the solemnization of marriages, the delegate informs me that, while the constitution of Peru recognizes no other form (as valid) than that prescribed by the Council of Trent, Protestants do, as a matter of fact, wed with religious ceremony in the presence of their ministers, and civilly before the consuls and ambassadors of their respective countries. The same condition of things, relative to marriages, exists in Bolivia and Ecuador, where the exercise of religious worship is regulated by special constitutional enactments with which, however, the Holy See cannot interfere."

CATHOLIC PRESS.

A national convention of Methodist deacons was held this past week at Asbury Park, New Jersey. Papers were read on the work of consecrated women in that denomination, and the deaconesses were encouraged to persevere in their beneficent vocation. Their existence is an incarnate proof that the horrible falsehoods about convent life circulated among Protestants are losing their hold on our separated brethren.—Catholic Review.

Emperor William is reported to have summarily ordered that the rite of Christian burial be accorded a certain alleged insane suicide, contrary to the emperor's decision. The Emperor is evidently supreme not only in temporal but in spiritual things. He is Pope as well as King. The circumstance illustrates how the so-called Reformers withdrew matters of conscience from the rule of the Pope, only to be dominated by temporal princes. They exchanged the yoke of Christ for the yoke of Caesar. It has been the same with all those communities who separated from the Mother Church.—New World.

A New England Unitarian minister bearing, curiously enough, the name Phalen, declares that "The time has come when the Protestant pulpit should speak out in condemnation of these individuals and societies who are misrepresenting the Roman Catholic citizens of this republic." A very small portion of the Protestant pulpit has spoken out nobly in defense of justice to Catholic citizens, but we fear the time will never come when the preachers as a body will be fair enough and courageous enough to denounce the spirit of persecution that inspires these misrepresentations.—Cleveland Universe.

We can almost forget the inconsistencies of our Anglican friends when we read their earnest defence of doctrines and devotions which other Protestants would still cover with a crust of mendacity. The *Catholic Champion* (Anglican), reviewing a book by Dr. Pare, takes the Episcopalian Bishop of Maryland to task in this brisk way:

"The two most serious blemishes in the book are blemishes that probably never can be removed until its author is converted and writes a new one. The first is an altogether most ill-timed of every portion of Christ's Church—to show up 'the errors of Rome'; and whether the attempt is more ludicrous or more unjust, it would be difficult to decide. Fancy any intelligent churchman nowadays putting such questions or replies as these into a catechism: 'Did Our Lord teach the disciples to worship the Blessed Virgin?' Or this: 'The Church of Rome, notwithstanding its many errors, may be a part of the Catholic Church.' Or the following, which is equally bad, both as to its English and its philosophy: 'Every saint or baptized member in this country is in the communion of saints with every such baptized person in Africa or in China; but we do not know them.' And have no personal intercourse with them."

If our Anglican friends were real Catholics they would not take this sort of thing so seriously. We are used to it. Dr. Pare (though he doesn't spell it correctly) is a queer bird—the sort of bird that talks but does not think.—Ave Maria.

The A. P. A. should adopt Benedict Arnold as its patron saint, or sinner. After his treason, in justification of it, Arnold addressed an appeal to the Continental Army. A writer to the *Memphis Commercial Appeal* quotes the following part of it: "And should the parent nation cease her exertions to deliver you, what security remains to you for the enjoyment of the consolations of that religion for which your fathers braved the ocean, the heathen and the wilderness? Do you know what the eye that guides this pen lately saw our men and profligate Congress at Mass for the soul of a Roman Catholic in the rites of a Church against whose anti-Christian corruptions your pious ancestors would have witnessed with their blood?" The funeral services referred to are supposed to have

been those of some French officer of Lafayette's army, who lost his life in the service of the Continental Congress. A picture of the traitor should adorn every A. P. A. den. He is the logical candidate, that we hear so much about.—Freeman's Journal.

Writing to an English Catholic paper, a correspondent says:

"As I read your paper every week I have noticed the various letters referring to the conversion of English Protestants and Anglicans. May I, a convert of some years' standing, and of many years' experience amongst good, whole-hearted Protestants, chiefly Ritualists, point out one great hindrance to their conversion? It lies in the example so many Catholics set by their careless indifference and irreligious lives, giving the lie, as it were, to the sacred truths of the Catholic faith which they profess with their lips. If Catholics only realized the harm they do their Protestant neighbors in this way, surely they would try to prove by their lives the beauty of the faith which, as yet, they do not believe. Will there be the great conversion for which we so earnestly pray?"

This good advice is as timely in this country as in England. The Catholic Church is making many converts in the United States. Thousands of non-Catholics are constantly seeking information about Catholic doctrine. When they learn the truth they admire the beauties of our faith, but the example of this or that so-called Catholic who does not live up to the teaching of the Church perhaps keeps many an earnest soul out of the true fold.—Catholic News.

That New York preacher who achieved notoriety by visiting dens of vice in the metropolis in order to secure evidence for the conviction of the unfortunate inmates, has had, we regret to notice, many imitators. Chicago, Denver, Cincinnati, as well as many smaller cities, have their Parkhursts, who do evident evil that questionable good may come of it. Two of these notoriety-hunting ministers, who had played detective in a malodorous case in Cincinnati, were thus rebuked by Judge Sage:

Jesus Christ lived in this world at a time when there were about as many bad laws as there are now. He was a law-abiding man. He ever asked for the repeal of any existing law, or for the enactment of a new law. Certainly, if He made any proposition clear and distinct it was that His kingdom was not of this world. I have sometimes thought that in these modern times some of His followers, some even of His ministers, have practically committed themselves to the proposition that it will be impossible to enforce this world without an Act of the Legislature. I do not believe it. I believe exactly what was said by the Saviour of the world: Himself, that the devil is the prince of this world. I believe that Christianity is the exhibition in this world of the power of the love of God. I believe that the love of God is His mission; and it is my opinion that whenever one of His ministers appeals from the Bible to a statutebook or from the Alms-house to the governor of a state or the mayor of a city or the judge of a court, he makes a mistake and lowers his standard. History teaches us that the most wonderful—nay, miraculous—progress of Christianity was achieved in the first centuries after Christ, when the power and influence of the law of the world were opposed to it, and the strong arm of its governments was applied to persecute its disciples even to torture and death.

It has always been the mistake of these clumsy clerical reformers that they trumpeted legislation before the world as the great moral "cure-all." Legislation, loosely or stringently enforced, never made anybody moral; and the evil results of Parkhurst's policy are a byword in the land. If these pious men would preach religion and morality from their pulpits instead of discussing politics, history and bicycles, there would be less need of stringent legislation. In any case, a clerical detective is a stench in the nostrils of Christendom.—Ave Maria.

During the past twenty-three years the *Union and Times* has often felt it a duty to review and controvert many of Bishop Cox's public utterances regarding the Catholic Church. But all controversial acrimony should be forgotten in the dead presence of death; none but kindly, charitable memories are worthy to cluster round the tender bosom of the tomb. And so we have naught but words of respect and eulogy for the career and character of our quondam opponent: expressions of sincere sympathy for his bereaved relatives and Church, and the flowers of Christian love and hope for his new-made grave.—Union and Times.

August Thoughts.

The summer months are passing and on every side we see the beauties of nature as they stretch out before us in the landscape. The fields are teeming with the fruits of the earth; the orchards are bending beneath the fruit; the meadows are aglow with the daisies; and the fragrance of garden and wood is wafted to us by the gentle summer breeze. Here and there a tinge of red and gold warn us that autumn is near and that soon the rainbow hues will deck tree and shrub, and the gold of the harvest days will be in meadow and wood. How sweet the thought which places in this golden month the devotion to our Lady's Immaculate Heart!

The fulness of grace is here, as nature is full of God's blessings; and all the beauty of the King's daughter shines from out her life. Like bright and fragrant flowers are her virtues, which exhale the sweetest odors. The Immaculate Heart is the well spring of her spotless life, and fair is she among all the daughters of men. "The beauty of the King's daughter is from within." In all nature there is nothing so pure, so beautiful, so fragrant. While Nature rejoices in its bounty from the hand of its Creator, while summer wind wafts to us the fragrance of earth, the Christian heart rejoices in the Mother of Immaculate Heart, the chosen one of God, Mary, the Mother of the Sacred Heart. The soft breeze that brings us comfort and soothes us on the summer day may remind us

that as it cools and refreshes weary nature so Mary brings us refreshment and life amid the dreary wastes which sin has made. Oh! Immaculate Heart of our Blessed Mother, love us for Jesus' sake. Help us love Jesus that amid the heats and burdens of life we may find comfort and rest for our poor souls. Teach us virtue and help us possess it, that our lives may be lives of purity and innocence.—(Rev. T. J. Conaty in Catholic School and Home Magazine.

THE IRISH CONVENTION.

John Dillon, M. P., Makes a Plea for Unity—A Hopeful Outlook.

At a recent meeting in London John Dillon, M. P., leader of the Irish parliamentary party, made an eloquent address on the subject of the Irish convention. He said that the power of the Unionist government was crumbling before their eyes without any assistance being required from the Irish party to help their fall. The wickedness of their own policy was preparing their fall, and all the Irish party had to do was to stand by and watch them digging their own grave. But they had got to see that Ireland's arm was ready to strike when the time arrived, and for his part he had for some time devoted, and he intended for the future to devote, whatever ability or energy he was possessed of in endeavoring to reconstitute the Irish movement, so that when the hour arrived they would be able to strike together and act together, or else Ireland's opportunity would again be lost.

He had heard some allusion made to the question of leadership. He thought the question of leadership was, so far as he was personally concerned, a small question compared with the question of unity. What he wanted to see in Irish politics was union. Let the Irish people, in the name of common sense and in the name of the long suffering of their country, elect as leader whoever they cared to elect as leader, provided they would follow him. What he claimed and hoped was this—during the next year or two, during which they would have time to prepare and drill their ranks—that it would be the earnest endeavor of every Irish Nationalist to reunite the Irish ranks.

What was ahead for the Irish cause? In two or three years the present Government would break to pieces, and the very magnitude of their present majority would be the measure of the majority against them at the next election because it would lead into all kinds of follies and all kinds of political crimes, and then would come the hour for Ireland's victory. If Ireland was provided with a united, a disciplined and resolute party in the House of Commons no power left in this country could stand in the path of Irish liberty. If, on the other hand, when the power came, the people of Ireland were still found devoting the best part of their energies, as they had been for the last six years, to quarrelling among themselves and abusing each other, and if the opportunity passed by and Ireland was still found hesitating, then the civilized world would say that the fault was Ireland's own and that nobody was to blame if she was still in servitude except her own children. For his part, he said it honestly, he did not care under what leadership union came if it was that of a man who could obtain the suffrages of the Irish race. Let Ireland follow him and make the best of him.

They had summoned a great convention, which was to meet in Dublin on Sept. 1, 2 and 3. The constitution and regulations had been so arranged that it was impossible that any body of Irish Nationalists could have been excluded from representation. It would be open to every section of Irishmen, to whom the floor of the convention would be open to express their views. The idea of the convention was sketched out by Most Rev. John Walsh, Archbishop of Toronto, a most patriotic Catholic prelate, who himself was coming to the convention as a delegate. Canada, the United States, he hoped, Austria, New Zealand, and even South Africa would be represented at the convention, and he had this assurance from Irishmen entitled to speak with authority for the United States that if they succeeded in restoring unity to the national ranks in Ireland itself they could confidently look forward to the renewal of that immense overflowing stream of contributions and of moral assistance which constituted the greatest strength of their movement in the old days.

They had this horrible condition of things—that the old race was being steadily and rapidly exterminated. In the days of O'Connell he could summon forty or fifty thousand as fine men as ever stepped on the face of God's earth where five thousand men could not be got now. He made a calculation some time ago that from the starting of the Land League to the present hour a quarter of a million of young men had left Ireland. The population of the whole of Ireland was no whit greater than the population of London alone, and it was declining. They could not, therefore, afford to wait for Home Rule, because if they had to wait the landlords and the police between them would drive all the good blood out of the country. They had pared the claws of the landlords, but they were still able to torment a good deal, and an effort should be made during the coming year to put a stop to their depredations.

Referring to the question of Catholic education in England, Mr. Dillon said he had heard some one say that evening that he was a Catholic before he was an Irishman. He never liked to hear any such distinction drawn. He had been in most parts of the world,

and he had met Irishmen and Irish Catholics all the world over, and he had discovered this to be the rule—the better the Irishman the better the Catholic and the better the Catholic the better the Irishman. Father Ring and the people of that district might feel confident that the religious interests of the Catholics of England would be safe in the hands not only of the Catholic but of the Protestant members of the Irish party. He believed that the people of Great Britain had got accustomed to the idea, and that when in the swinging of the political pendulum the Radicals came again into power the Irish and the Radicals would sweep the Home Rule bill over all obstacles.

While the Heart Beats Young.

JAMES WHITCOMB RILEY.

While the heart beats young!—O the splendor of the Spring.
With all her dewy jewels on, is not so fair a thing—
The fairest, rarest morning of the blossoming of May
Is not so sweet a season as the season of to-day
While you have a diviner climate folds and holds us, close caressed
As we feel our mothers with us, by the touch of face and breast—
Our bare feet in the meadows, and our fancies up among
The airy clouds of morning—while the heart beats young!

While the heart beats young and our pulses leap and dance
With every day a holiday and life a glad romance—
We hear the birds with wonder, and with wonder watch their flight
Standing still the more enchanted, both of hearing and of sight.
When they have vanished wholly—for, in fancy wing to wing
We fly to heaven with them; and, returning, still we sing
The praises of this lower heaven with tireless voice and tongue
Even as the Master sanctions—while the heart beats young!

While the heart beats young!—While the heart, beats young
O green and gold earth of ours, with azure overhung
And looped with rainbows!—grant us yet this grassy lap of thine—
We would be still thy children, through the shower and the sun!
So pray we, hushing, whispering, in childish love and trust,
With our beseeching hands and faces lifted from the dust,
In thy favor of the poem all unwritten and unsung
Thou givest us in answer, while the heart beats young.
—August Ladies' Home Journal.

WHAT LEO XIII'S LATEST ENCYCLICAL MEANS TO THE ANGLICAN CHURCH.

We can confidently recommend all who like to read a clear, coherent statement of a great doctrine, and of the position of what is still the mightiest organization in the world, to procure a copy of the Pope's Encyclical *De Unitate*. Of course there is nothing new in it. Would it be an accurate account of the pretensions of Rome if there were? It is a foremost part of the case of the Church that it has never varied. When Leo XIII. speaks to Anglicans he can only say what Leo the Great or Leo the Saint said, or would have said, to the Greeks. The substance of it is to be found on innumerable pages, ranging from scrubby pamphlets up to the magnificent work of Bossuet. Somebody put it into the papers which were found in the strong box of Charles II. Still, old as it is, a good restatement is worth reading, if only because it will remind some who have forgotten the fact that the Church of Rome does not vary.

The curious feature of it all is that there are people who require to be reminded of this sufficiently manifest truth. There has been not a little talk of late of the "reunion of Christendom," of corporate reunion, and what not. Quite a little flutter has been created by the report that the Pope was causing inquiry to be made into the validity of Anglican orders. Vague hopes were entertained by some good people that in some astonishing way the differences of all who claim to be true believers were to melt away, and they were all to become united while remaining separate. The Roman Catholic Church, the Church of England, the Orthodox Church of the East, and various Non-conformist bodies, were to coalesce in order to present a common front to the enemy, and yet each was to retain its individuality. Pope Leo's Encyclical will, we are afraid, give these good people a shock. They will awake, on reading it, from their dream to find themselves looking ridiculous.

What the Pope tells them, in the plainest but also in the most convincing terms, is that there is only one way of effecting a reunion. Let them all confess their error, display a truly contrite spirit, and return humbly to the feet of their mother the Church. It is hard to say what the Archbishop of Canterbury and Lord Halifax, and the less distinguished persons who have entertained "vague and hazy theories," have seen in the conduct of the Church of Rome of late to make it appear credible to them that she was disposed to abate her demands. We live in a time of many sentimental delusions; but none of them has been more extraordinary than the dream of some Anglicans and English Dissenters, who are all at sixes and sevens on fundamental points, that this mighty united organization, which claims to be the sole repository of divine truth, and which justifies itself utterly if it abates one jot of that pretension, was going to enter into a compromise with them. People have believed many extraordinary things, but nothing more wonderful than this—that the infallible Church was going to give up what it has declared to be integral parts of its creed in order to join with Anglicans and Calvinists in defence of Christianity. They know now that it is a delusion to suppose that Rome will attempt to save a remnant by giving up the rest, and the sooner they awake from that delusion the better for them.

—St. James' Gazette.