



### ROME'S RECRUITS.

#### Half a Century's Converts in England.

A Glorious Roll of Honor—How Anglicanism Came to Lose Some of its Brightest Ornaments.

A special jubilee number of the London Tablet was the issue for the week ending May 15th, the paper having then completed the first half century of its existence. Its pages for that week were given up almost exclusively to articles on the progress of the last fifty years; and from among these we select the principal one, which is as follows:

#### CHARACTER OF ROME'S RECRUITS FROM ANGLICANISM.

Until the sea gave up the dead that are in it, as rendering up shall be quite so marvellous as that made by Protestantism to Catholicity during the last fifty years. From the Dead Sea of Anglicanism have arisen, in that period, multitudes to be the passengers and the mariners of St. Peter's bark. The future historian will find, indeed, that the State Church of England in its decrepitude—and within a few days of this day of our jubilee—discussed in Convocation a Form to be used at the reception of converts from the Catholic Church to the Anglican Communion. But for these converts themselves where shall he look? Though he seek through the files of Evangelical journals, he shall not find them. Nor will he find any answering document to his Form indeed among the writings of the Catholic Church—no provincial and specially prepared application to Anglicans of the terms upon which admission is to be sought by all comers to the one Fold. But the names of converts from Anglicanism he will find written broad across the page of contemporary social and ecclesiastical history. Not few in number nor insignificant in position are these; but the flower of Anglican manhood, and the pink of Anglican womanly pretension. Dignitaries of the State Church—archdeacons more than half way up the hill to fat blasphemous; the families of the men who were decorated in purple and died in kings' houses; the men who, like Manning and Newman as rulers, not of a diocese, but of the whole Anglican body; the common clergy in their hundreds; the gentle and the simple among the laity; the constantly glees and the peasant; the man of fine literary gifts and the man for whom literature is a thing but a name; the artist, architect, musician, poet, painter, and dramatist; the lawyer, the scientist, the statesman; the Anglican Virgin following the Lamb to His own stars, and the Magdalen "casting her cap and bell" at Cardinal Grandison's feet; the young and the old—Ambrose de Lisle, the Eton boy of 15, and claiming confirmation as Sir Bonhôte Wray at the age of 80; men and women of all temper, and of none—gathered with one heart, and flushed with one expectation, at the Beautiful Gate of the temple.

#### ENGLAND THRILLED WITH THE MAGNETISM OF PIETY.

Even we who mingle in the throng may hardly know its meaning or its magnitude. We catch the faces that are near us, but the great crowd is a little expressive as are rows of cabbage-heads. Types, however, we may take almost at random, to tell the tale; types which are mostly heretofore through myriad variations of temperament and achievement; types of martyrs many of them; and all alike offering, amid other mutations, one concordant set of faith in a divine guide, and all bound together, by old threads and new, in a universal brotherhood of man. The still mysterious Voice which, two thousand years ago, invited the young man to leave what seemed great possessions in a mean little land, has been telephoned in type down to the London of to-day. It has sounded compellingly in the halls of Universities and in the club-rooms of Piccadilly; so that one man has forfeited half a million, and another has foregone a bill country as large as Judea, and another has made his little barren sward, in obedience to that echoing summons. Our great modern cities have been stricken dumb by the sounds that fell on ears, mostly deaf, in the back streets of squalid Eastern townships; so that B. thelem rules Birmingham, and London takes its law from Nazareth. Great glory is ours to belong to the age of electricity in matter, and to the age of an answering force in spirit—a magnetism of piety which has thrilled through England, a new kindling of the old form of faith. The effect of both forces is bright to-day; but the near future holds, if we make not, divine possibilities for the one and for the other.

#### THE PIONEERS OF A GREAT MOVEMENT OF CONVERSIONS.

Fifty years ago the flowing tide was not with us. From the hour of the "Reformation" individual converts were made; in twos and threes they entered the ark. In 1840 the Tractarian Movement—then some seven years old—was only beginning to hear the fruit which was to come so abundantly five years later. Converts were still rare specimens of the species believed to be all but extinct. The Hon. Gilbert Talbot was a marked man when he crossed the Rubicon at the end of the thirties. Very early in the forties the converts included a popular young Evangelical preacher in London, who had been a fellow of Magdalen College Oxford, Richard Waldo Sibthorp. Talbot's converts, he spent not only his labor, but a considerable fortune, over churches and charities, until, temporarily unsettled in faith, he ceased to say Mass, and humbly withdrew to one of the almshouses he had built in Lincoln. A thousand threadbare stories notwithstanding, never rejoined the Anglicans; and after a short time of re-

hemment his scruples vanished, so that during his last year, not old age crippled his activity, he was one of the most energetic coadjutors in his diocese. Of him Mr. Gladstone has said: "I can never think of him but a simple, rare, truly elect soul." And a more official testimony was paid by Bishop Bagshaw: "How edifying and beautiful his conversation always was. Then as now distinguished was he for his beautiful patience. Living in pain and in privation as he did, how sweet, kind, and cheerful was his life." It was perhaps a certain instability in Father Sibthorp's character which gave to outsiders the idea that converts were not happy in their new environment—an idea long obliterated, but dispelled at last. Even Newman was not despaired of until he cuttily declared: "The thought of the Anglican service makes me shiver and the thought of the Thirty-nine Articles makes me shudder. Return to the Church of England! No! The net is broken and we are delivered. I should be a consummate fool (to use a mill term), if in my old age I left 'one land flowing with milk and honey' for the city of confusion and the house of bondage."

#### FATHER IGNATIUS AND DR. NEWMAN.

Constancy enough for any three had the Hon. and Rev. George Spencer, better known as Father Ignatius. "May their prayers return in their own bosom! With such we wish to be better strangers the longer we live." So said the Rev. John Henry Newman, Vicar of St. Mary the Virgin, when the Apostle of the Conversion of England came to Oxford to ask for Anglican prayers to that end. But Father Ignatius was not the man to quail before scornful words—he who was willing to wait in the anti-rooms of Cabinet Ministers—with Palmerston even—to get a minute's talk with them about their souls. The interview he begged from the Duchess of Kent in which to express his hopes for the unity of Christendom she granted him; and present at it was the Princess Victoria. The girl's heart in the fervid words of the passionate priest awakened in him hopes of the ultimate conversion of the Queen, and the time to fulfil them is still here. The rumor that the Duchess of Kent herself actually did become a Catholic is a mere rumor, with no basis beyond barren repetitions.

#### THE CONVERTS IN DISHARVESTED VICTORY.

It was Father Ignatius who usually met and quickly converted Ambrose de Lisle still in his teens. This saint among the Spencers, as he may be remarked, was an Evangelical before he was a Catholic; and young De Lisle was led in the first instance by simple piety to embrace a religion of the ecclesiastical accidents of which he only later became a devotee. No single name, perhaps, represents more conspicuously than his the persistent generosity exhibited by some of the early converts who found the Catholics of England in the catacombs and built for them churches in the sacrifice of their alms; and the sacrifices of politics shall rob them of the gratitude Catholics owe them, or the reward promised them by the Immutability of Word. From Ambrose de Lisle Lord Beaconsfield borrowed his Estates de Lyle in "Oxington"; for Lord Beaconsfield had even then begun to realize dimly the large place the Catholic religion was to take in modern England. Already his pen was at work on these modern sketches of Catholics, mostly converts, which at the end of the series culminated in that of Grandison in "Lothair"—greatly revised and brought down to date as Nigel Penruddock in "Endymion."

#### A CRISIS THAT WAS TOO MUCH FOR ANGLICANISM.

With the secession of Dr. Newman in 1845, the political dream that the Establishment was to be the great agency in once more making England merry was rudely broken. The conversion of Faber brought the same disappointment home even more keenly to the heart of Lord John Manners and others of the Young England party. Faber was one of them in heart and mind; and he, at any rate, had—if Newman never—those popular sympathies which have lately been revived under the name of Democratic Toryism. Lord Beaconsfield was not very explicit about the kind of Anglicanism which was to win our peasantry and our peers. In the General Preface to his novels he says: "The writer and those who acted with him, looked upon the Anglican Church as a main machinery by which these results might be realized. There were few great things left in England, and the Church was one. Nor do I doubt that if, the Church was one, and there had arisen a quarter of a century ago, there had arisen a churchman equal to the occasion, the position of ecclesiastical affairs in this country would have been different from that which they now occupy. But these great matters fell into the hands of monks and schoolmen; and little more than a year after the publication of 'Coningsby,' the secession of Dr. Newman dealt a blow to the Church of England under which it still reels."

#### THE CATHOLIC CHURCH AND DEMOCRACY.

But we are back again to first principles. The Catholic Church and the democracy are face to face. They are at home together under the Reformer's tree; and the time may yet come, though not with heart-scourings on both sides, when they will feel equally at ease in the schools and in the chronicles. The Cardinal Archbishop of Westminster, Green for his ordinal, and testamental for his theme, and oostermongers for his congregation—surely this was the very man of whom Lord Beaconsfield dreamed—neither "mook" nor "schoolman," but with all the qualities of each, linked with those of the man of our more spacious times. One thinks that Lord Beaconsfield, had he lived, could not have foregone one delight—that of asking this great Prince of the Roman Church, who was also a Royal Commissioner on the Housing of the Poor and on the Education of their children, to accept a seat in the British House of Peers. He was born the man to do it, but he lacked the opportunity. Now there is the

#### NEWMAN'S CONVERSION.

Forty-five years have gone since Newman abjured the State religion—"not," as he wrote to a friend, "not from disappointment or impatience, but because I think the Church of Rome the Catholic Church, and came not a part of the Catholic Church, because not in communion with Rome, and because I feel that I could not honestly be a teacher in its way longer." Father Dominic did the deed, of which the effort cannot even now be measured. The ripples made in the baptismal font have eternal motion; to be immersed at last in the "pure river of the water of life, clear as crystal, proceeding from the throne." Of that memorable conversion was said at the time, in our issue of October 25th, 1845: "Our readers will naturally expect from us a few words on the subject of Mr. Newman's conversion, but we confess we find great difficulties in fulfilling that expectation. The subject is so wide and yet so simple, so personal and yet diffuse, that we hardly know what to say or what to avoid saying. This great event has been looked for anxiously and long. It has been prayed for; it has been written for; it has been wished; it has been dreaded; it has at length come.

So far as a remote observer can presume, imperfect at best, to judge of Character, the Anglican Establishment has been deprived of the largest mind and the most penetrating intellect lately to be found, at least among her children. We congratulate Mr. Newman warmly and with the most devoted affection on his happy conversion, and our readers on their share in the fortunate event. God adequately fills us with joy, we cannot adequately express, and with expectations sufficiently sanguine, we think, though not quite so sanguine, as those of some better hopes among ourselves. May God prosper him in every way; and from the first hour of his baptism to the last hour of his breath, may the Almighty design to use him unerringly in the noblest service this world can witness."

#### HOW IT AFFECTED HIS FRIENDS.

The news, thus announced among Catholics, with no incoherent triumph, was received with dismay by the Tractarians. "Ah, that is a sad place," said Keble, years afterwards, pointing out a spot near the parsonage at Hursley; "that is connected with the most painful event of my life. It was there that I knew for certain J. H. N. had left us. One day I received a letter in his handwriting. I felt sure of what it contained, and I carried it about with me all through the day, afraid to open it. At last I got away to a chalk pit, and then, forcing myself to read the letter, I found that my forebodings had been too true—it was the announcement that he was gone."

How Pusey felt that parting is equally well known. Indeed, half the parsonages of England had their gravel pits that day and a man in agony by it; and some buried in their brightest hopes; and others, bowed to the earth, picked up new pebbles for their sling, and went out armed like young David to slay Philistines in religion.

#### FATHER FABER'S RECEPTION INTO THE CHURCH.

Within a month of Newman's secession came that of his "acolyte"—Frederick Faber. The 16th of November, 1845, was the last Sunday on which he officiated in his church at Elton—that church in which he had not so long ago felt it his duty to offer to his Redeemer, that he might know the Divine way and work the Divine will. At even-song that day the music, whom he had tempted to church by cricket in the rectory grounds between the two services, had a still greater surprise. The brilliant young Rector, in broken tones, told them that the doctrines he had taught them, though true, were not those of the Church of England, and that consequently he must go where truth was to be found. "Then," says his friend and fellow-converter, Father John E. Bowden—"then he hastily descended the pulpit stairs, threw off his surplices, and made his way quickly through the vestry to the rectory. For a few moments the congregation remained in blank astonishment; and then, while the majority turned slowly homewards, some followed him to the rectory and implored him to reconsider his decision. He might preach whatever doctrine he pleased, they said, and they would never question it, if only he remained with them." Next day saw him received into the Church by Bishop Watling, of Northampton, and when he was confirmed, he felt himself, like the Apostles at Pentecost, permeated by the sensible presence of the Holy Ghost.

#### WHAT MANNING SACRIFICED BY LEAVING ANGLICANISM.

Six years later came what we may call the other great boom among the converts of the half century. We turn for the chronicle of it to our own columns in the April of 1851: "Mr. Manning (we said) has really attempted to work the Establishment upon Catholic principles in a high and important official position. But even he, with all his great position and his important connections, his prudence, his eloquence, his remarkable aptitude for and acquaintance with affairs, his forbearance, his patience and his holiness, has at last felt that he could do nothing, that the Church of England is Protestant, and Protestant it will remain.

"But while we thus congratulate our readers on this important accession of one of the leading minds of the Anglican Establishment, we shall hardly have done our duty as journalists or as Catholics if we do not say something on the great hero's sacrifice, this man has made for the sake of Catholicity. He has given up all that was most dear to him; he has given up the noblest peculiar temptation of minds of the noblest mould. A position exactly suited to his talents, and widely-extended influence, and a splendid future; the favor of men, and the almost certainty of ultimately carrying out his views as Bishop; the devoted adherence of troops of friends; an abode as fair as any of these

we scattered over England and occupied by her ministers; fortunate in this world's goods; all this Mr. Manning has given up with a great heart."

Archdeacon Manning, with his brother-in-law, Henry Wilberforce, aided by Mr. Gladstone, had drawn up a manifesto against the continuance of Mr. Garham in his ministry, after what was, in effect, a denial on his part of belief in baptismal regeneration. Thirteen names were appended to the manifesto; and seven of them translated within a brief space their words into deeds when the Anglican Church remained dumb under "the abandonment of one of its Articles." These seven were Manning, R. I. Wilberforce, Henry Wilberforce, Dodsworth, C. Wendish, Baily and Hope Scott. Mr. Gladstone, when he heard that Manning and Hope Scott had really gone, said he felt as if he had lost his two eyes. Bishop Selwyn was apostolically broken-hearted about Manning. "He might have been the Xavior of the English Church," he said. But he for whom Anglican, lay and clerical, lamented, what said he himself? "I feel," he said, "as if I had no desire unfulfilled, but to preserve in what God has given me for His Son's sake."

#### A FEW OF THE OTHER MORE DISTINGUISHED CONVERTS.

And this tragedy of Oxford, or Elton, or Levington, was enacted within seven years in literally several hundreds of the Anglican rectories of England. The years 1845 and 1846 saw scores of such renunciations; the next three years saw units and tens; 1850 and 1852 saw them by scores again; and every year since has had its share. What have been the results the Church in England knows. His two Cardinals are converts. Faber has his splendid record, of less than twenty years of Catholic life, in a whole library of spiritual writings; and on London he has left a greater mark, in his way, than we think of as made by any other man—the Oratory. To him, as the Father of the Community—though Newman ranks as its technical founder—to him and to the influence which he had over others, and which they again transmitted, is directly due to the existence of that great centre of the religious life in London. Others amongst the converts are scattered over London and over England. The salt of the earth, they have made fruitful a land they found barren; Bishops like Coles, of Southwark; Palmerston, of Ours and Superiors of communities, and other priests of large churches, such as Father Sebastian Bowden, of the Oratory; Father Lockhart, at St. Etheldreda's; Father Parbrink, at St. James's; Mr. Moore, at the Pro-Cathedral; Father Kyr, at St. Mary of the Angels; Father Bampfield, at Barnet; presbyters and teachers, like Anderson, Coleridge, Rivington, Gerald, Stevenson, Macmillan, Maskell, Christie, Orsby, Tickell, Richards, Akers, Christie, Morris, Bridgett, and Porter (afterwards Archbishop of Bombay). But our columns might be filled with good names remain behind.

#### CONVERTS IN LITERARY PURSUITS.

Not in the ecclesiastical world only have these men maneuvered. From Lucas down to Benken, every editor of this paper has been a convert—the record been broken by present occupant of its editorial chair. Of the paper's sub-editorship almost the same record can be made. The Dublin Review reached its zenith under a convert, Dr. W. G. Ward; the Month and Merry England have, so far as we remember, known no others as editors. The Catholic publishing firms have a similar derivation; Mr. Barnes was a convert, and so was Mr. Oates; so is Mr. Washbourne. The Secretary of the Catholic Union is a convert; so is one of the Secretaries of the Truth Society; so is the founder of the Guild of Our Lady of Llanes, Father Philip Flecker and so is his right hand man Mr. Lester Drummond; so, too, is the leading spirit of St. Anselm Society; and so the Secretary of the Poor School Committee, Mr. Allen of Trua, view was not out in a worthy point of view, were in these posts and tasks, to tempt the Anglican parson to relinquish his place and his income. He gave up ease and a competence to be a doorkeeper, but a doorkeeper in the House of the Lord. Solitary Archbishop's House at Westminster is not exactly a human equivalent for Lambeth Palace and Addington Park, bright with the glances of girls and alive with the laughter of boys. This fat living and that fellowship were given up; and he who relinquished them must smile at the incongruities of life when he sits at home in the back parlor of the back street he now inhabits, and is ranked rather as a well by his brother priests, perhaps a Canon.

Continued on Fifth Page.

### THE TEMPORAL POWER.

#### The Sovereignty of the Church Militant.

#### History's Lessons—An Eloquent Defense of the Rights of the Holy See by Cardinal Manning.

Cardinal Manning, speaking of the Temporal Power, says: "When the world became Christian no crowned head claimed the Vicar of Christ as a subject. If not a subject, he must have been a sovereign, for there is no intermediate between a sovereign and a subject. Even the empty Law of Guarantees declares the Pope to be a sovereign, because the Catholic world believes him to be. As when the times of persecution show them, the Pontiff held the city of old by martyrdom, with the same tenacity now do they hold it by patience. It was not a tranquil sovereignty, like that of England. It was the sovereignty of the Church Militant. Rome has been usurped nine times, and now a tenth. We do not wonder that at least forty-five of the Popes have either never set foot in Rome or have been driven out of it. Still have they held their right in the city with all their former tenacity. Their right was imperishable, and they never ceded it.

"Rome has been wrecked, sacked, burned and destroyed over and over again. Do you believe the Rome of to-day to be the Rome of the Caesars? They who say so do not read history, or, if they do, fail to understand it. Do you believe that the Rome of to-day is the Rome of the early Caesars, or of the early Pontiffs? No, it is the third or fourth Rome. There is Rome piled upon Rome. There are three cities lying under the foundation of the city of Rome that stands to-day. Rome has been the centre of all the configurations of the Church; and over and over again it has been burned. At one time for forty days there was not heard a human voice within the city and nothing but harking of axes was heard on the Aventine Hill. In the time of Clement VII., during the great outbreak of the Lutheran system, Rome was taken by force, sacked and wrecked and tormented for a month with atrocities and horrors which exceed all that can be read in history. No doubt the world thought, as they think now, that the power of the Pope was at an end.

Three centuries gone by and the Pontiff is yet in Rome. Do not think I forget what the world has done against that kingdom which shall never have an end. As by an induction, it is the normal law of the sovereignty of the Vicar of Christ to be always assailed, persecuted, often trampled upon, and, seemingly struck to the earth; the second law, founded on the same induction, is that as often as it has been raised again, and as often as men have usurped it, so often have they been obliged to restore it. From the present state of Rome do I draw this most perfect and assured conviction. What we see that this hour is but one more of those swelling waves of turbulence, which if for the moment passing over the Kingdom of His Church on earth. When Pius VI. died to exile people thought the end had come. When Pius VII. was six years in banishment they were sure of it. When Pius IX. was to Gaeta they were positive all was over. When the walls of Rome were breached in 1870 all the newspapers joined in declaring their feeling that the temporal power of the Pope was gone forever, and, as a great statistician said, the spiritual power should soon follow. For thou knowest not, my son, how the world is governed.

"What, then, can we do? We cannot lift a hand. Nothing but the hand of God can bring restoration. We can pray, we can affirm true principles, and stand steadfast to the right. Twelve years have passed, and men begin to think the temporal sovereignty of the Pope is all over now and will never return. Some even so will it. 'Perhaps, after all, it is better so,' they say. With faintness of the heart and feebleness of faith, they forget the promise that 'His kingdom shall not be delivered to another people,' and that 'of His kingdom there shall be no end.' Its return may not be in our time; but we know that heaven and earth shall pass away, but the Word of God cannot pass away. Of this we are firmly convinced. So long as there is a Christian world, so long as the Vicar of our Lord shall not lose his rightful throne, and it shall come to an end only when his Divine Master shall return to take an account of all things. Look on the political world—see how the kings, sovereigns and princes, who turned away their faces and never opened their mouths or lifted a hand to protest against this invasion of the Holy See, have been scourged in their own territories. There is not one whose life has not been attempted, or that is not troubled by discord or impending revolution. It may be our own country next, wonderfully favored as it is beyond all others. But of late, in these last generations, England has not lifted its hand against the Vicar of our Lord.

"Perhaps, at the present hour, there is not a Government that is not weak or a civil power that is not shaken. Governments are embarrassed, and the will of the multitude is all powerful. They look for some great crisis. Look at France. Look at Germany, with a military power which nothing can resist. Look at Italy, that beautiful land of a grateful Catholic people, with its Catholic life threatened, and its simple faith imperilled by the domination of the power which has set itself against the faith of Christ and His Vicar. There can be no peace or safety so long as the present violation of Rome shall last, for the one only principle of stability in the world is that which creates the Christian world. It is a scientific truth that all things are preserved by the principle from which they sprang, and no alien power can sustain them. Be wise, therefore, ye who rule the world. Learn the lesson in time.

#### Our Holy Father Leo XIII. in the calmness of his immovable authority invites the civil powers to return once more and renew their relations with him. All the assaults that have dashed against the See of Peter have passed away like the fleeting shadows of the night, and are no more. Revolutions have beaten against the rock and gone by. Kingdoms and empires that have ascended it are forgotten. Where are now the Emperors of Constantinople, or the Emperors of Germany, or the Kings of Rome, and there have been two or three? Where are they now? Like the shriek of the tempest they are gone. Like a storm that passes over the earth they are forgotten; but Leo XIII. sits there still in his immovable strength and in his imperishable right, watching still the turbulence of the world with the confidence of faith, that of his kingdom there shall be no end."

#### Priest-Hunting and Fair-Plumping.

There is one word which the Tories seem to have altogether expunged from the dictionary. Shame has no longer any place either in their breasts or their lexicons. They set their pimps and spies to dog the footsteps of the minister of God, even when he goes on his sacred mission to pour the balm of religion upon the conscience of the dying; and when they are challenged about it before the assembled Senate they are not ashamed of the infamy, but, on the contrary, seem to revel in it. Such is, without any exaggeration, the attitude of their mouthpieces, the brass Balfour, Father Kennedy, Father O'Dwyer, Father Humphreys and Father Quinn are the latest victims of this atrocious system of public torment. These reverend gentlemen are unable to perform the simplest outdoor work pertaining to their sacred calling without the presence of Balfour's black "shadows." It is a system of moral torture of which even Russian despotism would be incapable. For the last two Sundays the conduct of the police towards Father Quinn seems to have been deliberately intended to provoke to a breach of the peace. As the reverend gentleman was proceeding on his way to celebrate Mass in the rural church of Knock-james, he was followed on a car by two armed policemen. They remained outside the church at Knock during Divine service, then got on their car again, and followed him to Drumbrugh Church, a distance of about two and a half miles, waited outside until he made his appearance, and again pursued him to the house of a man named James Carry, two miles distant, whose son Father Quinn had anointed previously; after which they followed him to his residence at Tull. Subsequently in the afternoon he was "shadowed" when engaged reading his office while walking along the road in the vicinity of his dwelling. Later still he was followed by policemen when going to attend a sick call three miles distant. His house was also watched until ten o'clock at night. The *Limerick Leader* states that the feeling of indignation amongst the people of Clare at these insults towards a priest is most intense; and we know upon whose shoulders the responsibility for this serious state of things rests. The system of shadowing people engaged in their lawful business at the several fairs throughout the country is in its way a source of irritation equally grave. The *Cork Herald* declares that at the fair of Youghal held on Monday last some well-known Nationalist buyers received such attentions from the police that they were prevented from transacting their ordinary business. The people of England have no adequate idea of the system of good law and exasperation which now forms the daily life of the people of Ireland in almost every rural district. No other people in the world tolerate it longer were it not for the knowledge that the time when it must all come to an end is now fast drawing near, and for the further knowledge that any abatement of honest indignation would be the very thing which their mean tormentors would desire as an exultation for more bloodshed and savagery.—United Ireland.

#### Caprioli Praises Bismarck.

BERLIN, June 9.—Chancellor Von Caprioli today addressed the committee of the Reichstag on the Army Bill. He said he was anxious to emphasize the fact that he had only given his attention to plans that his great predecessor had already approved. The Chancellor said that his nature less secure than his personality still figured before the world. A thousand things which were in themselves unchanged now appeared with notes of interrogation instead of points of exclamation.

"I quite understand," he added, "that you should wish that things had happened otherwise or that Prince Bismarck should return (lively protests from all parts of the House), but it was inevitable sooner or later. We still find the simplest duties difficult, because his weight does not fall into the scales. I count in the first place upon a patriotic understanding on all sides. Let us wait another year. Then, if necessary I shall be prepared to combat all conflicting elements here, but to-day I will face the fray with some anxiety."

Herr Benzenberg and Dr. Windthorst declared the Chancellor's statement was satisfactory. Herr Liebknecht reiterated the objection of the Socialists against the bill.

#### The Crucifix in Workshops.

ROUSEN, June 9.—In one of the glass factories here a terrible accident occurred in 1886, and as a memorial of the accident a large crucifix was placed in the particular room. The workmen placed in the two other rooms grew slightly jealous of their favored brethren, and made representations accordingly to the delighted superintendent, who promised to ornament their shops in like manner. Accordingly on Ascension Thursday of last year two magnificent crucifixes were placed in the other workshops. Twelve workmen chosen by their comrades, two were crucifix to its place, hymns were sung, and the priest delivered an address; after which the workmen, in number over two hundred, sat down to a little banquet in the principal hall. This incident is touching, and also important. Christ crucified is the solution of the social problem.

#### The Ruction in Tipperary.

LONDON, June 9.—In the House of Commons today Mr. Dillon moved to adjourn in order to call attention to the danger to the public peace arising from the violent and unconstitutional action of the magistrates and police of Cashel and Tipperary. He challenged Mr. Balfour to give the reasons why the Tipperary meeting was proclaimed. He avowed his intention to address all the proclaimed meetings he possibly could. If the forces against them were too strong he would advise the people to disperse and avoid bloodshed. He denounced the police for attacking a peaceful meeting, even if it had been proclaimed, without giving due warning to enable those present to escape. Mr. Balfour said that an adequate force had been sent to Tipperary to preserve order. If anything serious happened the blame would rest upon those who defied the proclamation. Mr. Gladstone supported Mr. Dillon's motion. He contended that the charges had not been answered. The motion was negatived, 281 to 220.

#### The Ruction in Tipperary.

LONDON, June 9.—In the House of Commons today Mr. Dillon moved to adjourn in order to call attention to the danger to the public peace arising from the violent and unconstitutional action of the magistrates and police of Cashel and Tipperary. He challenged Mr. Balfour to give the reasons why the Tipperary meeting was proclaimed. He avowed his intention to address all the proclaimed meetings he possibly could. If the forces against them were too strong he would advise the people to disperse and avoid bloodshed. He denounced the police for attacking a peaceful meeting, even if it had been proclaimed, without giving due warning to enable those present to escape. Mr. Balfour said that an adequate force had been sent to Tipperary to preserve order. If anything serious happened the blame would rest upon those who defied the proclamation. Mr. Gladstone supported Mr. Dillon's motion. He contended that the charges had not been answered. The motion was negatived, 281 to 220.