

THY, M. P., ON THE N OF THE POOR.

...after service, a ...attended meeting ...of St. Anne's, Spicer ...in the Temperance Hall ...The object of the ...raise additional funds ...attached to the mission ...occurred by Mr. Justin ...for the county of Long ...those on the platform ...Rev. S. Chaurain, Super ...the Rev. Father Police, ...army, and other mem ...

A Green Leaf for Ireland.

BY ELEANOR C. DONNELLY.

"I ask no more Than this, to add one green leaf to the bays Of learning and of song my country wore When all the world was dark save her, in days of yore." —Dr. R. D. JOYCE.

There are phrases familiar to many an ear, And fluent on many a tongue: They print them, and publish them, year after year. In the Old World as well as the Young; 'Tis—'Such an ado about Land-leagues and laws!" "A truce to your Soggarth and Sireland!" "We're tired of hearing the wrongs and the woes Of those ignorant Irish in Ireland!"

We might question the truth of one elegant phrase The wise men deem so profound, But grieved the fact, that, in these cultured days, The "ignorant Irish" abound! Pray tell us, learn'd friends, who first planted the root Of the evil in bog-land and mire-land? Who sowed the black seed, and who reap'd the black fruit Of an ignorance foreign to Ireland?

Who banished the priest lest his flock should be fed With the food of a Science divine? With a pang at his heart, with a price on his head, Who hustled the school and the schoolmaster brave? Who drove him from chapel and shrine? Who hushed the school and the schoolmaster brave?

To the hills and the hedges of brier-land? O England! who first made the scholar a slave By the fierce penal laws of old Ireland? Far back in the ages when History paints The glories of cloister and cell, When Erin was known as the Island of Saints And the island of Scholars as well: The world's wisest students by thousands were shrined In the convents and schools of that higher-land.

Oh! then 'twould have puzzled you sorely to find "Those ignorant Irish" in Ireland! There were colleges rear'd by her blue laughing lochs,— Academies smel'd from her green hills; The cells of the masters were throng'd on her rocks, And her friars kept class in the fens; There were sages to furnish the wisdom of earth, There were bardic to give music from Lyre-land.

Oh! pure was the Faith that to Science gave birth In those fair, fragrant days of old Ireland! God be praised! (tho' oppress'd) those traditions Still live in our brave Irish nation! Tho' rob'd of Earth's riches, they ne'er lost their hold On the Science of Christ and salvation! And oh! should their foes, (God forbid it!) some day Catch a glimpse of that place they call Fire-land, When Truth, in her scales, their false Culture shall weigh, They may find at the last, That all here is surpass'd By the heaven-born wisdom of Ireland!

CATHOLIC EDUCATION.

II.

In our last we briefly reviewed the declarations of several of the Supreme Pontiffs on the duties and rights of Catholics in respect of education. It is now, we think, but meet and just that we should refer in a manner, however brief, to the solemn declarations made on the very same subject by the bishops in various parts of the Christian world. The bishops have everywhere been clear and outspoken in the assertion and vindication of Catholic claims. In Canada, in Australia, in the United States and Ireland, they have never allowed any fitting occasion to pass without counselling and instructing their own flocks, while at the same time, in the face of what often has proved an adverse public opinion, advancing and promoting the interests of Catholics by unanswerable declarations of their conscientious views on the question of education. Beginning with our own country, we find that the bishops of Canada, in all its ecclesiastical provinces, have ever been solicitous for the religious education of children. The struggle for educational equality and justice in New Brunswick and Prince Edward Island, wherein the apostolic zeal of Bishop Sweeney of St. John, Bishop Rogers of Chatham, and Bishop MacIntyre of Charlottetown, shone so brightly, reflecting lustre on the Church in the Maritime Provinces, is too recent to require special mention here. The struggle in Ontario, in which the hierarchy of the Church bore so noble a part, we have already dwelt on at length. It is but the other day, so to speak, since the Bishops of our distant Pacific Province, British Columbia, in a petition which we gave our readers in full, demanded with respectful instance of the legislature of that Province the acknowledgment of Catholic rights in the matter of education. In Manitoba and the North West the school question has been settled on just principles, thanks, we may say, to the foresight and firmness of the great Archbishop of St. Boniface. It is not indeed our purpose to quote at any length from the writings of Canadian prelates on this subject, with which our readers are already familiar, but we may be permitted to cite a few words from the pastoral of His Grace the Archbishop of Quebec, promulgating the decrees of the fifth Council of that Province. "Already," says His Grace, "have preceding Councils pointed out to you the dangers which in mixed schools threaten your children.

There, in effect, say the Fathers of the Fourth Council, in their Pastoral Letter, under pretext of respecting different religious creeds, all diffusion of religion is carefully avoided, and thus these tender souls are gradually accustomed to consider the service of God as useless and indifferent. But the danger is greater still in those Protestant schools where children are obliged to read falsified translations of the Holy Scriptures, and where the principles and dogmas of faith are attacked with diabolical art and perseverance. Our Fifth Council forbids Catholic parents to send their children to Protestant or godless schools; it commands to refuse absolute to parents who, being warned, persist in exposing their children to this great danger. It reserves to the Bishop alone the power to give this permission when necessity requires, and he should grant it but with conditions which avert all danger."

In June, 1879, a pastoral signed by the Archbishop of Sydney, and the bishops of Bathurst, Maitland, and Goulburn contained the following practical instructions to Catholics in regard of education: "2. Let parents send their children, when of fit age, exclusively to Catholic schools. Let them regard all other schools as no places for their children, who have to learn, before everything else, to save their souls, and who should be sedulously prepared, by breathing a Catholic atmosphere, by living amidst Catholic teachers and companions, and by an exclusively Catholic training, for encountering the perils of the world into which they will eventually be thrown.

"3. Let all Catholic parents know that they cannot, without serious danger, place their children in proximate danger of perversion. Let them bear in mind that to do so is to set at defiance the teachings of the Catholic Church; and that, unless there be exceptional reasons, and the danger be remote, of which things the Church is the judge, no confessor can absolve such parents as are willing to expose their children's souls to the blighting influence of an alien creed or a secularist system.

"4. Fourthly, let those who are so unhappy as to be sending their children at the present moment to public schools withdraw them as soon as possible.

"5. Fifthly, let the clergy make such instructions as these the frequent subject of their sermons and their private exhortations, and let them not weary till godless and non-Catholic schools have been cleared of Catholic children, and until all the Catholic children in the district are receiving a sound Catholic education.

"6. Sixthly, let bishops, priests and people do all that lies in them, if necessary at personal sacrifice, to render their present schools as efficient in every way as possible so as to be equal in secular instruction to non-Catholic schools, whilst they surpass them in the genuine education of the will, the conscience, and the senses.

"7. Seventhly and lastly, whilst strengthening what they have, let Catholics unite as one man, and insist, by means of legitimate yet persevering and earnest pressure in the right direction, upon their equal rights with their fellow-taxpayers."

In Ireland a noble struggle has been for nearly a century maintained by the bishops of that Catholic country in the interests of the faith of their people, jeopardized by irreligious education. As early as January, 1826, the bishops of Ireland unanimously adopted the following resolutions:

"1. Having considered attentively a plan of national education which has been submitted to us—Resolved, that the admission of Protestants and Roman Catholics into the same schools, for the purpose of literary instruction, may under existing circumstances, be allowed, provided sufficient care be taken to protect the religion of the Roman Catholic children, and to furnish them with adequate means of religious instruction.

"2. That, in order to secure sufficient protection to the religion of Roman Catholic children under such a system of education, we deem it necessary that the master of each school in which the majority of the pupils profess the Roman Catholic faith be a Roman Catholic; and that, in schools in which the Roman Catholic children form only a minority, a permanent Roman Catholic assistant be employed; and that such master and assistant be appointed upon the recommendation, or with the express approval, of the Roman Catholic bishop of the diocese in which they are to be employed; and further, that they, or either of them, be removed upon the representation of such bishop. The same rule to be observed for the appointment or dismissal of mistresses and assistant in female schools.

"3. That we consider it improper that masters and mistresses intended for the religious instruction of Roman Catholic youth should be trained or educated by or under the control of persons professing a different faith; and that we conceive most desirable that a male and female model school shall be established in each province in Ireland, to be supported at the public expense, for the purpose of qualifying such masters and mistresses for the important duties which they shall be appointed to discharge.

"4. That, in conformity with the principle of protecting the religion of Roman Catholic children, the books intended for their particular instruction in religion shall be selected or approved by the Roman Catholic prelates; and that no book or tract for common instruction in literature shall be introduced into any school in which Roman Catholic children are educated, which book or tract may be objected to, on religious grounds, by

the Roman Catholic bishop of the diocese in which such schools are established.

"5. That a transfer of the property in several schools which now exist, or may hereafter exist, in Ireland, may be utterly impracticable, from the nature of the tenure by which they are or shall hereafter be held, and from the number of persons having a legal interest in them, as well as from a variety of other causes; and that, in our opinion, any regulation which should require such transfer to be made, as a necessary condition for receiving parliamentary support, would operate to the exclusion of many useful schools from all participation in the public bounty.

"6. That, appointed as we have been by Divine Providence to watch over and preserve the deposit of Catholic faith in Ireland; and responsible as we are to God for the souls of our flocks, we will, in our respective dioceses, withhold our concurrence and support from any system of education which will not fully accord with the principles expressed in the foregoing resolutions.

From that time till the present the battle has been kept up against tremendous odds, with many practical good results achieved in the interests of the Catholic population of Ireland.

In a joint pastoral issued, if we mistake not, in 1871, the bishops of Ireland formulated on behalf of their people the following demands:

"1. For all schools which are exclusively Catholic, the removal of all restrictions upon religious instruction, so that the fulness of distinctive religious teaching may enter into the course of daily secular education, with full liberty for the use of Catholic books and religious emblems, and for the performance of religious exercises, and that the right be recognized of the lawful pastors of the children in such schools to have access to them, to regulate the whole business of religious instruction in them, and to remove objectionable books, if any. In such schools the teachers, the books, and the inspectors should all be Catholic.

"2. That the public money should never be used in the work of proselytism.

"3. That in Mixed Schools, where the children of any religion would be so few as not to be entitled to a grant for a separate school, stringent conscience clauses should be enforced, so as to guard as far as possible against even the suspicion of proselytism.

"4. That the existing Model Schools should be abolished.

"5. That Catholic Training Schools, male and female, should be established, in which teachers would be educated, morally and religiously, as well as intellectually, and in accordance with Irish traditions and feelings, for the holy office of teaching the Catholic children of Ireland. The reasonableness of this demand is manifest from the fact, that of the entire number of teachers in Ireland—about 9,000—there are in schools connected with the National Board about 5,700 untrained.

"6. As to Intermediate Education, we demand, that the large public endowments now monopolized by schools in which you and we have no confidence, and many of which are directly hostile to the Catholic religion, should be taken up by a Commission in which the Catholic element would have full confidence; that the Commission thus appointed should be merely for financial purposes, and should hold the endowments in question for the benefit of the whole nation, of all the Intermediate Schools in Ireland without religious distinction, and for the general advancement of middle class education; that the national fund, thus held, should be devoted to the encouragement of Intermediate Education by means of Exhibitions open to the competition of all youth under a certain age, and to payment by results to every Institution established for middle-class education, the examinations being conducted in such a manner as to preclude the possibility of partiality or of interference with the religious principles of any competitor or of any school.

"7. That higher education [we repeat the words of the resolutions adopted by the Archbishops and Bishops of Ireland in August, 1869,] "since the Protestants of this country have had a Protestant University with rich endowments for 300 years, and have it still, the Catholic people of Ireland clearly have a right to a Catholic University."

"8. That we will have Catholic education in all its branches, primary, intermediate, and university, that is to say: We demand for you, and you, as Catholic parents, demand for yourselves, the legal right and, as far as it is afforded to others, aid from the state, to discharge your duty of educating your children in accordance with the dictates of your conscience, and the teaching of the Catholic Church, of which you are members."

These demands have not indeed been granted, but steps in that direction have been made to such an extent as to lead us to hope before many years for a complete system of Catholic education in Ireland.

If we turn our eyes to the United States we see that there, above all other countries, the chief pastors of the Church have taken vigorous ground for the protection of their people from the ravages of godless education. Nowhere, except perhaps in Italy and France, is the danger to faith and morals greater, through irreligious education, than in the American republic. Wherefore at their last Provincial Council the Fathers of New York raised their voices in clearest tones on the subject:

"The next subject to which we direct your attention is Christian education. As the end of marriage is the preservation and extension of the human race, so the end of Christian marriage is to raise up

for God and society a Christian offspring. Now it is quite certain that a race of Christian children can be secured only by a Christian education. Christian virtue does not grow spontaneously in the soul. They are the result of careful and constant culture; and this must begin in the early dawn of childhood. It is a proverb: "A young man according to his way, even when he is old he will not depart from it." As the young plant is trained so will it grow.

This is your glory, Christian parents. To you is confided the wonderful privilege of training the immortal souls of your children to fulfill here below the duties assigned to them by their heavenly Father, that they may receive from His hands an eternal crown in Heaven. No one can fully replace you, nor can you resign your rights to others. Take them, the same care at least of your children that a skillful gardener would take of delicate flowers, which he knows are much prized by his master. Give them a healthy atmosphere in your homes. They cannot live in foul or vitiated air—the air of immorality and vice, the air of willful ignorance of their duties. You would not willingly allow them to remain where fever is raging, where a plague or cholera is moving down its victims. Why, then, expose them to the still fouler, still more deadly atmosphere of intemperance, or hatred, or anger, or lust? Make your homes cheerful, as true Christian homes ever are, by the sunshine of gentleness and love. Make them holy by the example of your piety—more efficacious than precept. Render your homes true temples where the hearts of your children will feel the constant presence of a loving God and Saviour. Then accustom them from earliest years to love His Holy Church, the spotless Bride of the Lamb. Bring them to the divine offices in which His praises are sung; bring them to the sacrament that will nourish their souls, and to the hearing of the Divine Word that will enlighten their understanding.

"Fathers, bring up your children in the discipline and correction of the Lord." Remember, dear brethren, that all these truths concern you most deeply: you will be judged by them, you will stand or fall by them; your children shall be required from you by the Creator who gave them to you; if they are lost through your neglect, their will be upon your head. You shall answer for them with your own souls.

Now, as you cannot easily provide in your homes for the entire training of your children, even when aided by the religious instructions in the Church, it becomes your imperative duty to send them to Christian schools, that they may grow in Christian virtue, as well as in the various branches of secular knowledge suitable for their advancement in the world. We have often spoken to you on this important subject. It has been frequently expounded to you by your pastors. Every council, every assembly of Catholic bishops, held in modern times has given the most positive decisions in its regard. The Supreme Pontiffs have again and again, with no faltering accents, but in the clearest tones, proclaimed from their high places of authority, the watch-tower on which Christ has placed them to guide and to direct the entire Church, the absolute necessity of making education more Christian; and it has been clearly decided by their supreme power "that no Catholic of whatever rank or condition he may be, can approve of any system of public instruction from which religion is totally excluded." But even if the voice of the Church were not so clear, your own experience should save you from the crime of sending your children to Godless schools. See how infidelity and impurity are stalking over the land. See how contempt for authority, self-seeking and dishonesty, complete disregard for moral obligations and other kindred evils are increasing so rapidly and assuming such gigantic proportions that men stand aghast at the prospect and are filled with alarm for the future destinies of our country. Thoughtful men, of every religious denomination, are beginning to realize this danger, and many voices are now heard throughout the land deploring the evils which the want of religious instruction in the training of children is already bringing upon us. Schools without religion have been in existence long enough for even the least observant of men to be able to judge of their results. Their shortcomings in other respects have been often pointed out by others. "By their fruits you shall know them."

This question of religious education is the paramount question of the day, on the solution of which our destiny as a Christian people must depend, for, as it has been well said by a deep thinker, "we may just as well expect a harvest without sowing seed as to expect a Christian people without Christian education." The Catholic school sows the good seed in the hearts of your children, to bear in after years glorious fruits for our country and for religion. Until such time as a sense of justice will force our fellow-citizens to admit the fairness of our claims and realize the injustice of taxing us for schools to which we cannot conscientiously send our children, unless in cases of extreme necessity, we shall be obliged to build our own schools even out of our scanty resources. Be zealous, then, dear brethren, in establishing such schools. Build them where they do not exist. Support them generously where they are already established; so that they may be in no respect inferior to any others. Strengthen the hands of your pastors, that they may render these schools more and more efficient, so that your children may learn in them all that will make them hereafter loyal citizens of their country and valiant soldiers of Christ and His Holy Church. By these schools the efforts of infidelity will be rendered abortive; by them will religion be fortified; by them will your pastors be able to repeat the touching words of the Divine Master: "Father, those whom thou gavest to me I kept, and not one of them is lost."

In this declaration of the Fathers of New York, we have the Catholic doctrine on the question clearly laid down. It is laid down in terms precise and unanswerable. Let our readers, let all Catholics in Canada take this declaration to heart. Let them lose no opportunity to promote

Catholic interests, by promoting Catholic education, by insisting at all times upon justice to themselves and the promising Catholic youth of this promising Catholic land, and our future as a great people and as a mighty nation is assured.

THE OPENING OF CONGRESS.

A great deal of interest has been manifested in the opening of Congress this year. It being the first session of a body fresh from the people, the election of a speaker for the House of Representatives was watched with much anxiety. The democrats having a large majority in the House had of course the election of a speaker in their own hands and selected Mr. Carlisle, of Kentucky, for the post. Mr. Carlisle is a Free Trade democrat.

John G. Carlisle, the newly-elected Speaker of the House of Representatives, was born in Campbell (now Kenton) County, Ky., Sept. 5, 1835. He resides at Covington, in the same State. At an early age he assumed the duties of a public school teacher. His leisure time was employed in reading law, and when opportunity favoured his aspirations he entered an office at Covington and thoroughly qualified himself for admission to the bar. He was admitted in 1858, when 23 years of age, he has ever since devoted that portion of his time not given to the public service to the practice of his profession. In 1859 he was elected a member of the Kentucky House of Representatives. Nominated in 1864 as Presidential elector on the Democratic ticket, he declined the honor. In 1866 he was elected to the Senate of his native State, and again in 1869. He was present as a delegate at large from Kentucky at the National Democratic Convention held in New York city in 1868. His nomination for Lieutenant-Governor of Kentucky in 1871 caused him to resign his seat in the State Senate. He was elected to the Lieutenant-Governorship in August, 1871, and served until September, 1875. His fellow-citizens made him Presidential elector at large for Kentucky in 1876. He was subsequently elected to the House of Representatives at Washington. Mr. Carlisle's "record" in Congress is that of an able and diligent man.

The President's message is as usual a very lengthy and exhaustive document. It deals with many subjects of very general interest:

After referring to the favorable aspect of domestic and foreign affairs, the friendly footing of the government with foreign nations, and the proclamation of consular and commercial treaties with Roumania, Korea and Madagascar, the notice of the termination of the fisheries articles of the treaty of Washington is touched upon, and the announcement made that the reciprocal privileges and exemptions of the treaty will cease on July 1st, 1885. The President suggests that Congress create a commission to consider the general question of the rights of the United States in the fisheries and the means of opening up to the application of the license tax to foreigners doing business in Turkey, but has opposed the oppressive storage tax upon petroleum entering the ports of that country. The proposal of the Egyptian Government that the authority of mixed tribunals in Egypt be extended so as to cover citizens of the United States accused of crime is favorably commented on. A new treaty of commerce and navigation with Mexico is now before the Senate, and the provisions for the reciprocal crossing of the frontier by troops of the two republics in pursuit of hostile Indians have been prolonged for another year. The negotiations between Bolivia, Chili and Peru, and the part taken by the United States are next referred to, the President stating that he shall not hesitate in recognizing the government of General Iglesias in Peru. The question of Chinese emigration to America is again brought up; and legislation promised. There is, the President thinks, a prospect of the settlement of the boundary dispute between Liberia and Great Britain, by the adoption of Monarch River as a line. The opening of the Congo region by Stanley is commented on, the President remarking that it may be advisable for the United States to co-operate with the other commercial powers in promoting the rights of trade and residence in that region free from the interference or political control of any one nation.

The President also mentions the impediments to trade, which existed owing to the tariffs in certain foreign countries, and thought that a resort to equitable relations on governments which discriminate against the United States might not be barren of good results. In referring to the fact that the large surplus, which for the year ending June, 1885, is estimated at 60 millions, has in the past been devoted to paying off the national debt, the President said there were cogent reasons

why this should not continue on account of the excessive taxation which has to be resorted to. According to recommendations of last session tariff receipts had been reduced fifty or sixty millions, but he would not advise any large diminutions, this session. A portion of the surplus revenue might be applied to the provision of coast defences for the protection of the harbors. Discussing the retirement of the securities which are the basis of the National bank circulation, he thought there would be such a contraction of the volume of the currency as to produce commercial embarrassments, and asked how the danger could be obviated. For averting the threatened contraction he favored the enactment of a law repealing the tax on the circulation and permitting banks to issue notes for an amount equal to 90 per cent of the market value of the deposited bonds. The President spoke of the defenceless condition of the large cities on the coasts open to naval attacks from hostile powers, of the value of the state militia as an auxiliary force, and mentioned the work of strengthening the navy now begun. The President suggested the advisability of reducing the rate of postage on drop letters from two to one cent, believing the reduction would pay in the end. He still dissented from the recommendation of the Postmaster-General that the Government should assume control of the telegraph lines, or of undertaking to construct new lines. Both questions would probably be discussed in the House, and he now would only express his belief the Government should be authorized by law to exercise some sort of supervision over inter-state telegraph communication.

After having dwelt on the constantly increasing importance of Alaska the President referred to the state regulation of railways:

He said that numerous complaints had recently been made that the great railways that controlled the facilities for the inter-state carriage of persons and merchandise were often exorbitant and unjust. In many cases the state had checked these evils, but it was time for the National Government to take into consideration how far their authority extends over the railways. No corporation ought to be invested with absolute power over any class of citizens. The railways had a right to a fair and profitable return, but Congress should protect the people when the charges and railway regulations became oppressive. He also referred to the preservation of the forests. During the last year there had been great loss of life and property by floods, which to a great extent were caused by the destruction of the forests. The preservation of the forests in the national domain in the west which contribute to the equitable flow of the waters of important rivers, is of the greatest consequence. These forests should be withdrawn from the public domain and made into a forest preserve. The President then referred to the centennial exposition of the first shipment of cotton from any port of the United States to be held next year in New Orleans, and as the exposition will be international foreign governments have been asked to participate.

The message closes with reference to the Civil Service system, and with an allusion to the question of the civil rights of the colored population. We earnestly trust that many of the recommendations in the message will be acted on, especially those in regard of the reduction of postage, the state regulation of railways and the preservation of forests. Congress will not, however, be guided to any great extent by the President's views. The democratic majority in the House will endeavor to carry out the opinions of its leaders, and so control legislation as to pave the way, if possible, for a signal democratic victory next year.

The Session will likely be prolonged till summer.

A Cure for Sore Throat.

Mrs. Wm. Allen, of Acton, speaks highly of Hagyard's Yellow Oil as a household remedy for colds, sore throat, stiff neck, croup, etc., as well as for burns, scalds, and other injuries of common occurrence in every family.

Dr. J. Corlis, St. Thomas, writes: "During ten years active practice I have had occasion to prescribe Cod Liver Oil and Hypophosphites. Since Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda came under my notice, I have tried it, and take great pleasure in saying that it has given great satisfaction, and is to be preferred to any I have ever used or recommended. I have used it in my own family almost as a beverage during heavy colds, and in every instance a happy result has followed. I cheerfully recommend its use in all cases of debility arising from weakness of the muscular or nervous system."

A Good Remedy.

Children are not often tortured nowadays with bitter Aloes, Brimstone, and Treacle, and the many numerous remedies of the olden times. Freeman's Worm Powders are pleasant to take, contain their own purgative, and safely and effectually remove all ordinary species of worms afflicting children or adults.

A Difficulty Overcome.

It is often very difficult to get children to take medicine, and especially Worm Remedies, which they often require. Dr. Low's Pleasant Worm Syrup is not only agreeable to take, but a safe and certain cure for all varieties of worms, including tape worms, that produce serious disturbance with children and adults.

An Afflicted Clergyman.

The Rev. Wm. Stout, an English clergyman, of Winton, was for 25 years a terrible sufferer with Scrofulous Abscess, which the best medical skill failed to cure. The internal and external use of Burdock Blood Purifiers cured him, and for nearly three years he remained hale and hearty.

Death of Protestantism.

...Bishop of Liverpool ...Diocesan Conference on ...St. George's Hall, Liverpool ...in feeling terms to the ...he said that, with the ex ...Parker, no archbishop had ...Lambeth Palace at a more ...and under heavier re ...than Archbishop Benson ...the state of his diocese, he ...my picture of its finances ...spiritual destitution of the ...declared his determination ...a committee to take active ...at large, he expressed his ...there was no likelihood of ...the Church giving ...derating each other, and that ...did not live much longer, but ...pieces and perish. He could ...approaching death of such a ...institution as the Reformed ...England without deep sorrow ...referring to the Episco ...there was no order of men ...severely and savagely, and ...ered at, ridiculed, abused, ...used so unceasingly, as Eng ...Unless they were treated ...consideration and fairness, he ...day would come when no ...man who loved direct ...and hated wrangling, pre ...in strife and wrangling, would ...be a Bishop at all.