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London, Saturday, October 14, 1893.
THE LORDS AND HOME RULE.

Mr. Gladstone's recent speech at Edinburgh outlining the policy to be pursued in consequence of the rejection of the Home Rule Bill by the House of Lords has been received by the British press with very different feelings according to the party to which the different journals belong. The Tory journals affect to consider that it indicates a weakness on the part of the Liberal leader because he did not make a definite statement of the course which the Liberals will pursue, while the Liberals point out that the time has not yet arrived when it may be definitely determined what must be done under the circumstances. "The time has not arrived, because it is not yet certain that the Lords will persist in holding out against the will of the people; but Mr. Gladstone has plainly indicated that if they do so there must be some course taken whereby they shall be obliged to yield."

One of the things maintained by the Tories is that in consequence of the adverse vote Mr. Gladstone must make another appeal to the people. The necessity of doing this is totally denied by Mr. Gladstone. He has pointed out that such a course is not according to the constitution of the Empire. He says: "The doctrine of the constitution shows that if a responsible ministry advises a dissolution of Parliament, there ought to be a dissolution at the risk of the ministry; and in case the House of Commons loses confidence in the ministry 'it has the power, which it has frequently exercised, to force a dissolution by vote. But no such thing has been recorded at any period of our history as a dissolution brought about by a vote in the House of Lords. Such a contention is a gross and monstrous innovation, an odious and new-fangled doctrine, and no men are fonder of these doctrines than the modern Tories except it be the modern Unionists."

The Toronto Mail is also of this opinion. It says in its issue of the 11th inst., "He (Mr. Gladstone) distinctly hesitates to lead a sortie or begin a siege against the House of Lords. Apparently he also hesitates at this juncture to say to the people of Great Britain and Ireland, through the medium of the ballot-box: 'Do you, at this present time, having had my plan of Home Rule for Ireland set before you, wish it to become law?' It continues this line of argument, with the assertion that 'an appeal to the depository of power would settle the question in a way that nobody could complain of. On a former occasion Mr. Gladstone tried this method with unsuccess, but if he is sure that popular opinion and the flowing tide are with him, he need not be daunted by memories of the time when the country refused to ratify his course. It would appear that this would be the simple and straightforward course to pursue.'"

It was a foregone conclusion that the opponents of Home Rule would advise an immediate dissolution; but Mr. Gladstone has given the answer that such a course would not be in accordance with the distinctly understood principles of popular government. There is no precedent for it that the opposition of the Lords should oblige the Government to make another appeal to the country, especially in face of the fact that an appeal has been so recently made.

The Mail acknowledges, and the most rabid of the Tories have not presumed to deny that the electorate of Great Britain are the depository of power; and this is the fundamental principle on which Mr. Gladstone takes his stand.

The Tories pretend, indeed, that the issue of Home Rule was not properly before the electors at the election of 1892, but no pretence could be more fallacious. The question was placed before the people squarely in 1885, and the elections of 1886 were adverse to Mr. Gladstone because the people were not yet fully conscious of the

necessity of conceding the demands of Ireland. It was a period of turmoil arising out of the secession of a large section of Mr. Gladstone's followers; and it is not much to be wondered at that in the confusion of the time the appeal to the people should have resulted unfavorably. But there followed six years of harsh rule in Ireland. Free speech and the liberty of public political meetings were denied the people. Evictions were carried on with unexampled ferocity and brutality, so that the sense of justice and fair play was shocked beyond measure, and the reaction was felt in the by-elections, which went in a steady tide in favor of the newly adopted policy of the Liberals. The people were thoroughly alive to the importance of the issue which was in no sense concealed from them, or kept in the back ground, during the acrimonious debates which took place in the interim both in Parliament and in the press. The issue was, most decidedly, Home Rule; and though, of course, Mr. Gladstone's last measure was not before them, there is not the least doubt that the decision of the electorate was that the largest measure possible of self-government should be given to Ireland. To Parliament was left the authority to decide matters of detail. Is it not true, then, that the verdict of the people was in the least doubtful?

The question now is, therefore, are the people, or the Lords, to prevail? The Tories, wishing to throw every possible impediment in the way, aim at making a precedent which will give the supremacy to the Lords, but Mr. Gladstone has plainly enough indicated that they must yield to the expressed wish of the electorate. What pressure precisely he will bring to bear upon them he has not yet disclosed, but he has indicated that the pressure he will bring will be such as cannot be resisted, and there is little doubt that the Lords will be glad to yield to the popular demand rather than raise questions the result of which may be the complete loss of their present powers.

The agitation has begun already. The National Liberal Federation has declared that the House of Lords must be reformed in such a way that the popular will shall not be circumvented. It must be taught that the people rule; and if they do not yield, as they have done hitherto, an agitation will arise which cannot be suppressed, the end of which may be, and almost certainly will be, the total abolition of the Upper Chamber.

Two years ago Mr. Gladstone said before the National Liberal Federation that "if Lord Salisbury's threats are carried out the House of Lords will raise up a question which will take precedence of every other question, because upon that question alone will depend whether the country is or is not self-governing." That question has now arisen, and Mr. Gladstone is not the man to flinch from the conflict. The cry is now that the Lords must mend or end, or, as Mr. Gladstone put the matter in the same speech to which we have already referred:

"Is there a power, not upon, nor behind the throne, but between the throne and the people, that will stop altogether the action of the constitutional machine?"

It is freely stated in circles which know how matters are proceeding that Mr. Gladstone will hold the reins of Government until several much needed reforms are passed, including a wide extension of the franchise, and that he will then again appeal to the people for another expression of their will, after which the Lords will not again presume to place an obstacle to its being carried into effect. It is extremely probable that this is the course which will be followed. The Lords have succeeded in delaying the reform demanded, but they cannot put it off indefinitely, else their existence as a legislative body will be in jeopardy.

It is part of the history of the vote recorded by the Lords on the 8th of September that they laughed gleefully as their 419 votes overpowered the 41 who supported Home Rule, but they will laugh with very few faces when they will find themselves compelled under fear of extinction to reverse their gleeful vote. The Liberals were never more determined than they are at present that this shall be the final result. Another thing which the conflict has made sure is that in the Home Rule Bill as it will be brought up again there will be no provision for a House of Lords. The Irish Lords are least of all in touch with the Irish people, and the existence of such a House would nullify Home Rule.

THE PARLIAMENT OF RELIGIONS.

The Parliament of Religions at the Chicago World's Fair is now over, and the enquiry now is, "What has it effected?"

It was, certainly, not a Parliament in the sense in which we usually use the word as signifying a deliberative body having authority to make laws for the community over which it rules and which it represents by a delegated authority.

It was called a Parliament, indeed, and from the high position held by those who participated in its deliberations it was in some sense a representative body. Catholics have no reason to be dissatisfied with the selection of dignitaries to whom an opportunity was given to place before the public the belief and history of the Catholic Church. Many sects of Protestantism were represented also by their ablest men and women, and in addition, Mahometanism, Buddhism, Shintoism, Confucianism had their representatives, and so had the schismatical Churches in the East.

Among Protestants, the Church of England was not represented. The Archbishop of Canterbury was invited either to attend in person, or to take measures to secure representation for his creed, but he declined to do so on the ground that Christianity could not dignify to place itself on a level with the multiplicity of religious beliefs which were equally asked to send their representatives; however, there was a representative of a so-called sister Church of Anglicanism, in the person of Bishop Jenner of the Free Anglican Church, who might be considered as representing the Evangelical or anti-Ritualistic form of Anglicanism, as this Church was formed by a secession of those Anglicans who were too much disgusted to remain in the parent Church after the legal decision was given that certain High Church practices were to be tolerated in Anglicanism as established by law.

Notwithstanding the undoubtedly high qualifications of those who participated in this Parliament of Religions it cannot be said that any specific religion was represented in the strict sense of the term. Even Cardinal Gibbons, sustained as he was by Archbishop Feehan and Ryan, and by Archbishop Redwood of Wellington, New Zealand, and other eminent ecclesiastics, cannot be said to have represented the Catholic Church, except in the sense in which any missionary would do so who expounded faithfully the Catholic view of things relating to salvation. We do not doubt, however, that the eminent Catholic dignitaries who attended the meetings had the approval of the Holy Father, the Supreme Head of the Church, in so doing, as we think they would not have taken so momentous a step without consulting him. Nevertheless they were perfectly conscious that they were coming before a crowd of listeners who did not recognize their authority as pastors of a divinely instituted universal Church. But they undoubtedly felt that by attending the Parliament they would be doing the work which Christ commissioned them to do when He said: "Go, therefore, teach all nations, teaching them to observe all things whatsoever I have commanded you," and they knew that in obeying Him they would have the blessing of His promise: "Behold I am with you all days, even to the consummation of the world." They would at least be fulfilling the divine command: "Preach the Gospel to every creature," and they would have the divine blessing on their work in consequence of their obedience. There was certainly never such an opportunity afforded to the real successors of the Apostles to bring before the learned of all nations the truths of the Catholic religion, as presented itself on this occasion, and with Apostolic zeal they embraced it.

We admit that it was our private opinion in the first instance that little good would result from the sessions of the Parliament; but we are now convinced that a permanent and incalculable benefit has been achieved by it. Thus the wisdom of the participants in it has been vindicated.

It is often the case that the unexpected is the thing that happens. It is so in chemical investigation especially, and it is equally so in matters which influence the conduct of mankind, and we may safely say that the benefit which will come from the Parliament of Religions is not that one which was expected by its promoters, and which was the chief purpose on account of which it was inaugurated.

Before this Parliament assembled there was much talk of "the Brotherhood of Religions," and its promoters

seem to have had it in view to promote a Brotherhood of Religions by putting all religions on an equality, and giving them an equal opportunity to lay their claims before mankind.

We say, unhesitatingly, there is no such Brotherhood of Religions. There is a brotherhood of man, because all men, whatever may be their creed or race, are the creatures and children of one God; but this is not the case with all Religions. Truth is one, error is manifold; so there is but one true religion, one Religion which has emanated from the hand of God, and which He desires all men to accept.

From all this it follows that there can be no Brotherhood between Christianity and Mahometanism or Buddhism, nor between Catholic truth and Protestantism. Hence it was not with a view towards establishing such a Brotherhood that the eminent Catholic prelates mentioned attended the Parliament of Religions. It was with the missionary purpose we have already indicated, of publishing the truth to the world, and this purpose was attained to a degree far beyond our expectation.

We admit that Protestantism, and even Shintoism and Buddhism have retained some fundamental religious truths as originally revealed by God; yet none of these systems is of divine institution. God established one Church, one Religion, teaching the truth, and it is His desire that all shall come to the knowledge of the truth.

At the Parliament of Religions the whole advantage was gained by the Catholic Church, which manifested her unity of doctrine, whether propounded by an American prelate, or by one from the antipodes, and it would have been the same if prelates speaking German, Italian, French, Spanish, or even the Syrian or the Persian tongue had been present, instead of those whose language was identical with our own. On the other hand, without speaking of the representatives of Shintoism or Confucianism, a very Babel was presented by the representatives of the divers religious beliefs of Protestantism. How different, for example, were the views presented by Dr. Briggs, from those which were maintained by Sir William Dawson and Rev. Joseph Cook.

It is true there was no controversy, as controversial addresses were prohibited by the rules of the Parliament, but there was diversity all the same, and we cannot but think that the able presentation of Catholic truth by Cardinal Gibbons and the other divines and the evident unity of Catholicism will have the permanent result of impressing most favorably the prominent participants in the assemblage, and also the whole American people.

THE SCHOOLMASTER ABROAD.

A Mr. G. Cathcart, of London, writes to us a letter which for elegance of English and thirst for "Romish" gore is quite equal to the missions of John Throutout and Fire and Faggot sent to Irish Catholics who a hundred years ago were wont to be consigned "to H— or Connaught" by the dominant faction of the day.

Our learned correspondent tells us that the publication of his letter "my turn some one from their sins and b the mains of saving them. . . . Rome darst not Her strong hold is to keep their peopl in darkness."

We admit that we "darst not" lay before our readers such stuff as Mr. Cathcart writes. We recommend him to get insertion for it in one of the P. P. A. organs. It is only fit for their columns.

We will say, however, for the enlightenment of Mr. Cathcart and others like him, that he is mistaken in "soposing" that "divorce mariges" in Italy and France are the result of Catholic teaching. Every one knows that the seeds of rebellion against the Church remained in the soil of those two countries and have never been entirely eradicated. Faithful Catholics are never divorced. The divorcees are mostly confined to the Protestants, Atheists and Freemasons of both the countries named. Rome is less responsible for them than is the Public school system for Mr. Cathcart's education.

The Swiss Catholics have come to the wise conclusion to carry into Africa the war which Africa has been waging against them. The prospect is that they will demand with determination that a popular referendum be allowed on the question of the abrogation of Article 51 of the Federal Constitution, which is directed against the Jesuits. This Article is sustained by the secret societies of Switzerland, and if the referendum result unfavorably

to Catholic demands, they intend at once to begin an agitation for the proscription of those societies which do their work by dark methods. A free country has no use for such combinations, and it will be demanded that members of them shall be excluded from all public offices. If this agitation be begun, the Catholic party will be likely to succeed, for they are powerful enough to bring prominently before the public the evils which such societies have wrought. We might, in Canada, learn from our Swiss colleagues how to deal with P. P. A. people, and others, whose purposes are similar to theirs.

NOTES BY THE WAY.

MANY sharp criticisms have been placed upon the Parliament of Religions. It may, however, be productive of much good. But that remains to be seen. The scholarly orations of Bishop Keane are an important addition to the ecclesiastical literature of the age.

The London Month had recently a very interesting article entitled "A Convert Through Spiritualism." The writer says that various communications recommending the doctrines of the Catholic Church were received. "I recollect particularly," says the writer, "that on one occasion when a friend of mine and I had our hands on the Indicator a spirit endeavored to communicate to me which professed to be that of my husband. This, for several reasons, I doubted; and, in accordance with the directions we had received, we both made the sign of the cross in order to test the character of the spirit. Yet it still persisted in the assertion. Still dubious of the identity and conscious of a distressing influence, I said: 'I charge you in the name of the Blessed Trinity to speak the truth.' Instantly the movement of the Indicator ceased though our hands remained upon it. After some minutes it began to spell, though slowly and as it were painfully: 'I am one of the unhappy spirits whom you would call a devil.' This incident may impress a few simple minded people who imagine that the various manifestations may be ascribed to the action of good spirits."

Spiritualism has a certain vogue but it will be always a ghost of a religion. Learned men look wise and solemn when they talk of it, and have no hesitation in explaining the various phenomena, such as the moving of furniture, etc., by electricity, as by some subtle law of nature, unrevealed as yet to the world. We do not know all the laws of nature, but we do know that the manifestations of Spiritualism are diametrically opposed to laws that form the basis of true science. A learned writer in the Times, when these explanations appeared, observed that if scientific men had no better reasons to offer except these and similar theories, phraseology, they had much better be silent altogether. "I have no more doubt of devilry in these manifestations than I doubt my existence." This is the opinion of a celebrated writer of our century and of many who are content to accept this creed from a divinely-instituted authority. To those who look upon seances as legitimate species of amusement we venture to recommend the words of Scripture: "Let not there be found among you one that consulteth pythonic spirits, or fortune tellers, or that seeketh truth from the dead, for the Lord abhorreth all these things." (Deut. xviii., 11-12.)

One of the most interesting books of the time is the life of Sir Richard Burton, by his wife, Lady Isabel Burton. The distinguished traveller, Sir Richard Burton, was endowed with an extraordinary talent, akin to genius, but so many others he was comforted by superiors who would not recognize his services or recompense him in a commensurate manner. And yet he was happy—far more so—in the companionship of a woman who loved him as few husbands have been loved, who understood him, than they who, amidst luxurious surroundings, regarded him as a visionary, a seeker after notoriety.

Lady Burton was educated by the Benedictine nuns at New Hall Convent. When a young girl her marriage was predicted by a gipsy, who wrote out in Romany a forecast of her destiny: "You will bear the name of our tribe, and be right proud of it. You will be as we are but far greater than we. Your life is all wandering, changes and adventure." Some years later she met Sir Richard. "He looked at me," she says, "as though he read me through and through in a moment. I was completely magnetized, and when we had

got a little distance away I turned to my sister and whispered to her, 'That man will marry me.' Burton asked her to marry him, but her parents objected, on the grounds of his lack of wealth and social position. Lady Isabel, however, determined to unite herself to the man she loved, and when she was told that she was destitute of worldly goods she only answered, "I would rather have a crust and a tent with him than to be queen of all the world." At length they were married; and they who wish to know the love and happiness of the union have but to read the charming book of Lady Isabel. It is a tribute of affection, strange in a century in which selfishness dominates.

OUR SEPARATE SCHOOLS.

CATALOGUE OF PUPILS' WORK AT THE WORLD'S COLUMBIAN EXPOSITION, CHICAGO.

I. Eastern Division.

City of Kingston.

St. Mary's School: Principal, Rev. Brother Simon.
Lot No. 731. Specimens of algebra, arithmetic, book-keeping, business forms, composition, drawing, maps, ornamental penmanship and writing.
Lot No. 732. Specimens of freehand drawing, geometrical and industrial designs and model drawing.
Lot No. 733. Specimens of map-drawing—England, Wales, and Ireland, and North and South America.
Lot No. 734. Specimens of ornamental penmanship.

City of Ottawa.

St. Patrick's School: Principal, Brother Abais.
Lot No. 745. Specimens of arithmetic, business forms, composition, drawing, geography, grammar, mensuration, maps, penmanship and writing.
Lot No. 746. Specimens of drawing from flowers, ornamental penmanship and shading from "flat."
Lot No. 747. Specimens of freehand drawing, model drawing, mechanical drawing, and shading from "flat."
Lot No. 748. Specimens of drawing from flowers, ornamental penmanship, shading from "flat," and map of British North America.

Town of Cornwall.

Central Ward School: Principal, John Keating.
Lot No. 923(a). Pupils' work—writing, etc., Village of Renfrew.
De La Salle School: Principal, Brother Michael.
Lot No. 932. Specimens of arithmetic, book-keeping, drawing and writing.
Lot No. 933. Specimens of freehand drawing and ornamental designs.

Vankleek Hill.

St. Mary's School: Principal, Sister Camilla.
Lot No. 944. Specimens of arithmetic, book-keeping, composition, drawing, dictation, grammar and geography and maps.
Lot No. 945. Specimens of arithmetic, book-keeping, Canadian history, composition, drawing, dictation, French translation, grammar, geography and literature.
Lot No. 946. Specimens of map-drawing—North America.

II. Western Division.

City of Brantford.

St. Basil's School: Principal, John T. Yorrell.
Lot No. 710. Specimens of analysis, arithmetic, business forms, drawing, geography and literature.
Lot No. 711. Specimens of freehand drawing and architecture.
Lot No. 712. Specimens of shading from "flat" and flower drawing.

City of Hamilton.

Sacred Heart School: Principal, Sister M. Perpetua.
Lot No. 714. Photograph of building, cost \$12,000.
Lot No. 715. Specimens of business forms, book-keeping, drawing, photography and maps.
Lot No. 716. Specimens of freehand drawing and industrial designs.
De La Salle School: Director, Brother Simon.
Lot No. 717. Specimens of algebra, arithmetic, book-keeping, business forms, drawing, composition, geography, mensuration, penmanship and photography.
Lot No. 718. Specimens of enlarged portrait from photograph.
Lot No. 719. Specimen of enlarged portrait from photograph.
Lot No. 720. Specimens of shading from "flat" and ornamental penmanship.
St. Lawrence School: Principal, Sister M. Teresa.
Lot No. 721. Specimens of arithmetic, drawing and writing.
St. Mary's School: Principal, Sister Gertrude.
Lot No. 722. Photograph of Building, cost \$20,000.
Lot No. 723. Specimens of arithmetic and maps.
St. Patrick's School: Principal, Sister Sacred Heart.
Lot No. 724. Photograph of building, cost \$8,000.
Lot No. 725. Specimens of arithmetic, book-keeping, business forms, drawing, composition, geography, mensuration, penmanship and photography.
St. Thomas' School: Principal, Sister Hilda.
Lot No. 727. Specimens of book-keeping, drawing, maps and writing.
Lot No. 728. Specimens of freehand drawing.

St. Vincent's School: Principal, Sister M. Bathilde.

Lot No. 729. Specimens of arithmetic, book-keeping, drawing and grammar.
Lot No. 730. Specimens of freehand and model drawing.
City of London.
Sacred Heart School: Principal, Madame Morrison.
Lot No. 735. Specimens of composition and letter writing.
Lot No. 736. Specimens of needlework, embroidery, drawn thread work, crochet work and darned net.
Lot No. 737. Specimens of freehand drawing, model drawing and perspective.
St. Joseph's School: Principal, Sister Benet.
Lot No. 738. Specimens of drawing, history and writing.
St. Mary's School: Principal, Sister Borgia.
Lot No. 739. Specimens of arithmetic, composition, book-keeping, drawing, grammar, maps and writing.
Lot No. 740. Specimens of freehand drawing.

St. Peter's School: Principal, Sister Benet.

Lot No. 741. Photograph of building, cost \$22,000.
Lot No. 742. Specimens of arithmetic, drawing, grammar, history, letter writing and maps.
Lot No. 743. Specimens of freehand drawing and designs.
Lot No. 744. Specimens of freehand drawing.

City of St. Catharines.

St. Catharine's School: Principal, Ignace.
Lot No. 749. Specimens of book-keeping, composition, geography, history, map-drawing.
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