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couple of Government advertisements, for which we will charge a few dollars! This is its only further basis for its savage attack upon us. It says that Mr. Laurier's Government gives its patronage only to papers "earning it by the performance of party service."

This matter is so paltry that it is unnecessary for us to show at length that we were not bought over by this little bit of patronage. The advertisements were not solicited by us, but were sent in the usual course of business, and we inserted them because it would have been idiotic to reject them, as they are certainly not immoral. Mr. Laurier did not inform us that they were the price for which we were to render party services, though the Register asserts that they are necessarily so.

It is very possible that the Government sent these advertisements to us, and not to the Register, because they understood they would have more weight in the columns of the RECORD, which is known as having a greater circulation, and more influence than any other Catholic journal in Canada. We cannot at all believe that it was intended as a bribe to us; but if it were so intended, it falls far short of the mark.

Perhaps it is because the Register performed party services that it received Government advertisements in the past, but this never occurred with the RECORD; and yet we do not wish to return railing for railing, so we shall make only one more remark before concluding this article.

The Register complains that Government advertising was taken from it by the present Government. It is evident, therefore, that it is jealous of the advertisements which have been sent to the RECORD; and it also takes occasion to say some spiteful words about our "neediness." The Register has done some good work for the Catholic cause, though to our mind it has been altogether too great a political partisan to obtain the full confidence of the Catholics of the Province, and we are satisfied that, in regard to the influence exercised by the two journals, the Register is by far more "needy" than is the CATHOLIC RECORD.

EDITORIAL NOTES.

MR. W. F. McLEAN is a member of Parliament, and Mr. W. F. McLean is also editor and proprietor of the Toronto World. The Toronto World, of the 10th instant, says that Mr. W. F. McLean makes good speeches in Parliament. Mr. W. F. McLean edits the Toronto World in such a fashion as would lead one to imagine that he is desirous of introducing into Canada what is known in the United States as "the new journalism," or papers which are purchased with avidity in the slums. When Mr. McLean deals with anything Catholic he is not only vulgar but stupid. Fancy a member of Parliament calling the Papal Delegate to Canada "Merry Devil!"—which Mr. W. F. McLean does, in the Toronto World of the 10th. With such men as Mr. McLean, M. P., we desire to have no argument. People who forget the proprieties of journalism to such an extent as does Mr. McLean, M. P., should be treated with contempt.

A MOST extraordinary record comes from Chicago in the divorce line, showing to what an extent divorces take place under the lax laws prevalent in the United States. Judge Sears, who is the Republican nominee for the mayoralty, held court on Friday, March the 26th, and beside trying other cases granted twenty-five divorces in five hours. All the twenty-five couples who sought separation had sufficient cause under the loose marriage laws of Illinois.

A TELEGRAM from Rome states that the Greek government has at length declared war against Turkey, the movements hitherto made by the armies of the two nations having taken place in the expectation that there would be hostilities, though till now there had not been an open declaration to that effect. There have been already collisions at several points between the Turks and Greek irregulars who entered Turkish territory at Krana and Greyno. Edhem Pasha, who commands the Turkish army at Ellassona, on the Turkish frontier, is said to have 150,000 men in good condition, while the Greeks cannot muster more than 50,000. There is scarcely any hope that the Greeks can hold their own against so powerful a Turkish force, but the Greeks are indignant at the continuance of atrocities committed against Christians, and it

is hoped that Serbia, Bulgaria and Montenegro may join their forces with those of Greece, even if the Great Powers show opposition to Greece in the impending conflict. These powers, however, are not in accord, as is evident from the delay in blockading Greece as they threatened. There is hope that the blockade will not be put into actual operation. Another event has greatly increased the enthusiasm of the Greeks for a war with Turkey, which is the occurrence two or three days ago of the anniversary of the massacre of forty thousand Greeks at Scio forty years ago. The situation in Crete remains about the same as it has been during the past month.

The correspondent of the Philadelphia Catholic Standard and Times, writing from Atlantic City, N. J., on the 7th instant makes the following reference to the Archbishop of Toronto:

The Most Rev. John Walsh, D. D., with his silver locks hanging down from under his broad rimmed beaver, and his sweet face, honest as the sun, caused many a one to ask, "Who is he?" His Grace is a commanding figure in any assembly, and forty years experience as a leader have made him a wise counselor to his brethren of the hierarchy. Archbishop Ryan, of Philadelphia, the coming "jubilarian" and the beloved of all clergy and people, found time to spend a day at the seashore with His Grace of Toronto, and wit and humor prevailed around the hospitable "board" at St. Nicholas' Monastery.

THE Bishops of the Dominion and the Bishops of Quebec have had a conference with Mgr. Merry del Val, at which it is understood the whole subject matter of the School question, the attitude of the Bishops and clergy in regard thereto, and the complaints made by the Liberal members of Parliament were discussed. The conference was strictly private, and though there has been a good deal said in some papers concerning the character of the conference, there is really no credit to be given to any of the reports hitherto published in regard to what has been or is to be done in reference to these matters. The Archbishops and Bishops, as well as the Apostolic Delegate himself, have kept private whatever occurred at the Conference, as it was understood to be a perfectly private session. Undoubtedly when the proper time comes to make the decisions public which were reached, they will be officially published, but not till then.

A CURIOUS occurrence took place a few days ago at Gorleston Church, in the Anglican diocese of Norwich, England. The Bishop of the diocese was to administer confirmation, and the usual procession of the clergy took place from the sacristy to the sanctuary, whereupon the Bishop observed that there were lighted candles on the altar or communion-table. He asked the vicar, Rev. Mr. Forbes Phillips, to remove them, which he declined to do, as he had ordered them to be placed there. The vicar declared that he was supreme in his own church. Then the following colloquy occurred. The Bishop said:

I shall not proceed with the service unless the lights are removed.

Vicar—You may please yourself, but the lights shall remain.

The Bishop directed two church wardens to extinguish the candles, but these officials ranged themselves on the side of the vicar, and one of them declared that "We are not the servants of the Bishop and have no authority beyond the altar rails."

Bishop—I have great objection to lighted candles on the altar in the day time, and probably the congregation shares my views.

Vicar—I invite any such to declare themselves.

None of the congregation interposed any objection, thus indicating that they approved the vicar's action, and the Bishop said, indignantly:

"I shall not conduct the service."

Vicar (taking out his watch)—I shall give you one minute to make up your mind, and if you then still refuse I shall conduct the service myself, ascend the pulpit, and declare the candidates members of the Church of England, throwing upon you the responsibility of rejecting them afterward.

Before the minute had elapsed the Bishop elected, as he said, for the sake of peace and to spare the feelings of the congregation, to proceed with the service. Now the ecclesiastical world is wondering what will happen to that vicar.

The peace which God promises is procured amidst tribulations, as the rose buds amidst thorns. God has not promised His servants that they shall not meet with trials, but that with the temptation, He will give them grace to be able to bear it. Heaven is offered to us on no other condition: it is a kingdom of conquest; the prize victory—but O God, what a prize!—Butler's Lives of the Saints.

CATHOLIC PRESS.

There is hope of the reunion of Christendom yet. A few days ago the Catholic church in Portsmouth, Virginia, was burned to the ground. At once, the deacons and trustees of the Court St. Baptist church and the official Board of the Monumental Methodist Episcopal church both tendered to Rev. Father Brady and his congregation the use of their lecture room and chapel. Never will the Catholics of Portsmouth forget that great courtesy.—Catholic Columbian.

Mr. Roosevelt may be a failure as a police commissioner, but he is no bigot. In an address on St. Patrick's day in New York he said: "We need all the patriotism, honesty and courage to face and overcome the evils of our government—for we have our share of them. Of all the evil movements of our country there is none like the A. P. A. While I was civil service commissioner I was in doubt as to the selection between two men for a chairmanship of a board for a town—I have forgotten their names, but will refer to them as Donnelly and Jones. I received a letter purporting to be signed by the majority of the citizens of the town which stated that the town was an A. P. A. one and urged the appointment of Jones. The letter solved the question, and I immediately selected Donnelly."—Boston Republic.

Says the New York Sun: "The question, 'Who fears to speak of '98?' is likely soon at last to get a negative answer, for arrangements are in progress in Ireland to have a patriotic celebration next year of the famous uprising against the power and authority of the English government in Ireland. No longer need the question be asked, 'Who fears to speak of '98?' there will be found in all Ireland, from Kerry to Ulster and from Donegal to Waterford, no Irishman who will be afraid not only to speak of '98, but to recall the memories of daring and heroism connected with the history of that year. It is designed to make the celebration national, and to secure the co-operation of Irishmen throughout the world."

Newspapers announce that "Brigadier" Susie F. Swift, one of the most valued of the Salvation Army officers, has resigned from the Army and will become a Roman Catholic. It is further explained that she was a dilettante of her class at Vassar college and is the daughter of a wealthy manufacturer. She is said to be the first Salvation Army officer who ever became a Catholic. Be that as it may, the event itself is a piece of great good fortune for Miss Smith. It is difficult to understand how any person intelligently and honestly zealous for the promotion of religion should be attracted to the spectacular methods and military clap trap of the Salvation Army.—Cleveland Universe.

If there are no miracles now there never were any: if there is no infallible teaching authority now there never was any: if there is no one visible organic Church now, none such ever existed. There is no middle ground possible for any thinking man. The Catholic Church—the flock of Jesus Christ fed by Peter—is to day what it was at the Great Pentecost: the one infallible teacher of mankind, holding forth the word of truth, speaking with Divine authority, reconciling men to God, and performing daily miracles in the name of Jesus Christ of Nazareth. Whoever rejects her must reject all that for which she stands, the whole structure of supernatural religion; and whoever admits that a miracle has ever taken place, or that the pure Word of God has ever been preached by Divine authority or written under Divine inspiration upon the earth, is bound in reason to listen to the voice of the Holy Spirit speaking to-day in the Church.—Church Progress.

A fortunate man is Rev. Augustine Francis Hewit, the Paulist. He has many marks of the divine predestination. He is a convert—a convert from the darkest shade of Calvinism—a priest, a member of a religious community, a necessary helper in the foundation of that community, a learned theologian, a missionary, a Catholic publicist, and in all this a jubilarian. Father Hewit was brought up in a solution of Calvinistic vitriol, flavored and scented with the noblest qualities of New England culture. In his youth and early manhood, from the time that his soul was fed upon the bitter milk of the five points of Calvinism till he was licensed to preach as a Presbyterian minister, every human influence was brought to bear to make him an old school Calvinist. He resisted it from the start. We have heard him say that when he first read the passage in St. Matthew, "Thou art Peter, and upon this rock I will build My Church," it struck him as being a powerful evidence of Catholicity, though at the time he was a boy not yet in his teens.—Catholic News.

The morals of the Protestant Province of Ontario in Canada are in need of reformation. A Montreal correspondent of the Sun writes: "Some very interesting statistics have lately been published by the Ontario Provincial Government that read curiously in the face of the everlasting bragging going on over here about the superiority of Canada in morals and all the rest of it to every other country in the world. It appears that in the model Province of Ontario the birth rate is only 18.8 per 1,000 and marriages only 6.8 per 1,000. Compared with

France, at which British moralists love to point the finger of scorn, which has 22.9 births per 1,000, the United Kingdom 29.9, Holland 32.8, and Prussia 37.7, the Province of Ontario occupies a very low position in the scale in more senses than one. When one considers that statisticians have generally observed a close relation between the marriage and birth rates of a country and its morality and material prosperity, the banner province of the Dominion, as the Ryerson, Denison, and other imperialists delight to call Ontario, stands before the world in a very curious light. At this rate of going it is only a question of time how soon the French Canadians will over-run Canada, if they would only remain in the country and keep up their present normal rate of increase." The morals of every Protestant community in the world are inferior to the morals of any Catholic community similarly situated. The reason is that we have the sacraments and the Sacrifice of the Mass, the Real Presence of Christ, and the abiding influence of the spirit of Grace. The ideal of the Catholic Church is perfect purity. Its confessional is a preventive as well as a cure. Its Holy Communion is the very body of Christ. Without the celestial aids in which it abounds and which it lavishes on its members, no wonder that non-Catholics are not up to its standard of holiness.—Catholic Review.

THE LAMBETH CONFERENCE

A Significant Anglican Gathering.

The official programme for the Lambeth Conference, which is to begin on the 30th of June next, has just been issued. As our readers are aware, this gathering is intended to be an imitation of an Ecumenical Council of the Catholic Church. Of course it is not pretended that the Church of England can summon a Council as imposing or representative as one called together by the Sovereign Pontiff. But some of the Anglican religious papers are sounding its praises in advance with all the fervor at their command. Bishops, we are told, will come from many lands, will solemnly deliberate together, and will provide for the interests of the Anglican Church present and to come. We know not in what spirit the conveners of the Conference and the Anglican Bishops generally will regard the forthcoming gathering, but we fear that the feeling of a considerable proportion of them in looking forward to it will be a sense of approaching martyrdom. For this much is certain—that if the core and kernel of religious subjects are touched we shall have object lessons in those "felix amonities" which the late Mr. Du Maurier was so fond of picturing in the pages of *Punch*. As an illustration of their Lordships' difficulties we may refer to their attitude towards the Papal Bull on the Anglican Orders. Soon after that document appeared it was announced that the Anglican Bishops were about to draw up a joint reply. The statement was explicit enough, but even in the face of it we ventured to prophecy that the prelates would do nothing of the kind. We were convinced that it would be impossible to get men such as Bishop Ilyle, who believes in no sacerdotal powers, and the Bishop of Lincoln, whose belief in them is strong, if not well-defined, to agree upon any formula, even in answer to the Pope. Our prophecy has been realized, for the proposal that there should be a joint reply by all the members of the Anglican Hierarchy was quietly dropped, and the document which has just appeared is signed merely by the two Archbishops. If the episcopal differences are so serious on one or two essential points of dogma, how great must they be in the whole cycle of Christian doctrines, and what scope do they not afford for lively discussions and recriminations at such an assembly as the Lambeth Conference?

Let us glance at the subjects upon which their Lordships are to deliberate. First comes "the organization of the Anglican Communion." The very basis and constitution of this Church are to be settled. It is proposed to establish a central consultative body and a tribunal of reference: the relations of the Primates and Metropolitan in the colonies, "and elsewhere," to the See of Canterbury are to be defined; and rules are to be adopted as to the position and functions of the Lambeth Conference. Now, what more remarkable condemnation of the so-called Apostolicity of the Church of England could be afforded than these proposals? If the Church of England were intended by Christ to be that one true Church founded for the purpose of carrying the truths of salvation to nations and peoples, how was it that up to the year 1897 it has not been organized? If it has been preaching the truth it must have done so in a clear and authoritative voice, but till this day nobody knows what are the relations of Primates and Metropolitan to the See of Canterbury; nay, nobody knows what are "the position and functions" of the Conference which is to take upon itself the responsibility of deciding these grave questions with regard to the character of the Church. In reply to our remarks it will be said that the Church of which the Roman Pontiff is the head was not organized all at once, that its machinery and methods for meeting missionary claims were gradually developed and perfected. Quite true. But its authority in matters of fundamental doctrine was never in doubt; the tenets which are "of faith" were accurately defined; and when Rome spoke all recognized that questionings and differences must cease. And even the arrangements for its

administrative work were provided for from the earliest ages. They were drawn up and put in force by men who felt that they were the successors of the Apostles and who were conscious that they had the mission to make known the truths of salvation to people of every race and tongue. How different is it in the case of the Lambeth Conference! Confessedly ignorant as to their own "position and functions," in Anglican circles it is, we believe, understood that the proposal in favor of "a central consultative body" and "a tribunal of reference" is an astute move for vesting authority in the Archbishop of Canterbury; but the Anglicans as a body are not at all disposed in the present year of grace to entrust him with a power which no one has ever enjoyed during the existence of the Church of England. Already the promoters of the Conference have been assailed in the columns of the *Rock*, and assured that they would fail in their design of magnifying the Archbishop's office. Again "the relation of religious communities within the Church to the episcopate" is to form the theme of debate. A body which puts forward pretensions to the title of the Church of Christ, and which attacks religious communities during the greater part of its history! Towards the close of the nineteenth century it discovers that they are useful, and then it begins to discuss whether the Bishops possess authority over them! Another item in the programme is "the Reformation movements on the continent of Europe and elsewhere," and the Protestant Archbishop of Dublin is, we notice, to speak to it. What then? Are the Anglican Bishops in England to take reproof in silence? A large number of them protested vigorously against his Quixotic campaign in Spain. If they have not changed their views with respect to the duties of their Church, they will be bound also to protest against his Lambeth utterance. But enough. We have shown that the inconsistencies of Anglicanism must necessarily prevent the conference from being anything better than a mockery and a delusion.

That there is good reason for holding a convention of the Anglican episcopate there can be no doubt. Anglican doctrine rests upon the authority of the Scriptures alone. So far, despite all the strange diversities of private interpretation, the Bishops have been able to maintain at least the semblance of a Church. But now they find that their most formidable enemies are of their own household. Protestant critics are everywhere showing scepticism as to the Sacred Writings. In the troubles with which they are confronted many of their spiritual rulers sigh for authority such as that exercised in the Catholic Church, and the idea has occurred to them of imitating us in this as in so many other respects. There is an insuperable obstacle; only one Church—the Church which Christ founded and to which He promised the guidance of the Holy Ghost—can authoritatively define dogmas of faith.—Catholic Times, Liverpool, Eng.

LIBERALISM AND LIBERALISM.

Cardinal Newman, in his "Apologia," explains that by liberalism he means "false liberty of thought, or the exercise of thought upon matters in which, from the constitution of the human mind, thought cannot be brought to any successful issue, and therefore is out of place. Among such matters are first principles of whatever kind; and of these the most sacred and momentous are especially to be reckoned the truths of religion."

Having defined what he meant by "liberalism," that is, false liberty of thought, the Cardinal continues: "This explanation is the necessary consequence of such a definition, because such good Catholics and distinguished writers as Count Montalembert and Father Lacordaire use the word in a favorable sense and claim to be liberals themselves, and I do not believe it is possible for me to differ in any important matter from two men whom I so highly admire. In their general line of thought and conduct, I enthusiastically concur."

If I hesitate to adopt their language about liberalism, I impute the necessity of such hesitation to some difference between us in the use of the word or in the circumstances of the country." (Apologia, p. 61, note A.) The great Cardinal here gives a definition of that kind of liberalism which he could not approve, and which no Catholic can approve. But he was broad minded enough to see that there was another kind, which was accepted and professed by such men as Montalembert and Lacordaire, whose Catholicity the carping retrogressionists will not care to dispute. We are sure that *La Verite* of Quebec is proud of these two great Frenchmen. They were liberals in the true, Catholic sense, not in the sense of those who have used the term liberal as a respectable covering for agnosticism, skepticism, religious indifference, and pride of intellect. It is liberalism in this latter sense that the philosophers of the Stagnant hurl at their opponents in this country for the purpose of prejudicing a cause that does not meet with their favor. It has the disadvantage of not being an argument for or against anything.—N. Y. Freeman's Journal.

Here is the difference between the joys of the world and the cross of Jesus Christ: after having tasted the first, one is disgusted with them, and, on the contrary, the more one partakes of the cross, the greater the thirst for it.—St. Ignatius.

The Easter Morn.

All hail the glad some Easter Morn,
For which the spring-time's flowers are born;
Earth wears her gayest robes to day,
And casts her Lenten garb away.
Ring out! ring clear!
Ring far and near!
O, bells in steeples high!
Ring in the dawn
Of Easter Morn,
Beneath a spring-time sky.

Bloom, lilies, on your slender stems
To crown the day like diadems,
And lifting up your petals white,
Make Easter altars glad and bright.
While ring so clear,
From far and near,
The bells in steeples high,
And glad hearts raise
Their songs of praise
Beneath a spring-time sky.

CONVERTS AND "ESCAPES"

From week to week we print, purely as news items, the reports of the conversion of prominent Protestants to the Catholic faith. Ministers high in the Church, laymen in politics, in business, in the professions—in all the walks of life—are among those gathered into the true fold. On both sides of the Atlantic, in the East in the antipodes, in fact wherever the Catholic Church has secured a lodgment, these changes are constantly being made. We do not say this to boast or to cover up unfortunate defections from our own religious community, but rather to accentuate the drift and tendency, still in operation, from a form of religious worship which has failed, by reason of its lack of living faith and authoritative definition, to satisfy the longings of human beings with delicate spiritual impulses.

We desire also to emphasize another significant fact of this gradual but steady shifting of religious forces, and that is the meritorious and dignified conduct of the men and women who come into the Church from Protestantism when contrasted with the conduct of the few men and women who leave the Catholic fold for the Church of Luther and Henry VIII. Distinguished and eloquent preachers have come over to us from the camp of Protestantism. Many of them have studied theology and taken ecclesiastical orders. But not one of them had gone on the platform to denounce, to malign or to slander the religious associates whom he has left behind.

All over this broad land and throughout England and Ireland we hear of "escaped priests"—"rescued nuns" who devote their lives to the business of traducing the Catholic Church and misrepresenting her Bishops, priests and institutions. Only a few of these were ever Catholics; fewer still were those who entered Catholic establishments. Those who did and who backslided in the end did not leave because of any conscientious scruples, but were rather forced out because of their misconduct. This small army of black sheep eke out a miserable living by pandering to the depraved tastes of the bigots and the salaciously inclined among the lower orders of Protestantism.

The contrast is very marked. The Catholic Church gets some of the most intellectual, spiritual and highly-cultivated Protestants as her recruits. Those who go over to Protestantism from her fold are the lowest and most unscrupulous of her unfortunate children. By their works one can judge of their character. Against Newman, Manning, Hecker, Kent Stone, Maturing, Hewit, Delancy Kane, Henry Austin Adams and hundreds of others we may pit Channing, McNamara, Margaret Shepherd, Koehler, Ruthven and Slatery. The Catholic Church has been enriched by the acquisition of the former. She has been purified by the expulsion of the latter.—Boston Republic.

ANTI-JESUIT LAW REPEALED.

The Centrist Motion Passed by the German Reichstag on Saturday.

The German Reichstag on last Saturday, without debate, passed the third reading of the Centrist motion in favor of the complete abrogation of the Jesuit exclusion law, together with the motions of the Conservatives and Radical Union party bearing on the same subject.

The Reichstag having once more voted in favor of the abrogation of the law expelling the Jesuits from Germany, the question now comes again before the Federal council, where heretofore it had received no recognition, owing to the opposition of Prussia, which of course dominates the Federal council. How that council will now treat the matter is a question that excites the liveliest interest.

The Centrist party, holding the balance of power in the Reichstag, is anxious to have the Jesuits readmitted. The government just as badly wants the Jesuits to be readmitted. The Jesuits have been denied it by the Reichstag and may think: "No crusaders, no Jesuits." Here, then, is opportunity for a deal.

It is no secret that the Government has been seeking such a deal through Chancellor Hohenlohe, the only Catholic that ever held that high office. On the other hand, Dr. Lieber, the leader of the Centrist, said concerning the debate on the naval demands, loud enough for every one to hear, that the Centrist would not vote one penny in return for a vote in favor of the Jesuits. Still, compromise on these lines is thought to be not only possible but probable.

Do to day duty, fight to day's temptations; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.