THE CATHOLIC RECORD Bev. Mgr. Bruyere, V. G., and the Bev. 400 RICHMOND ST. REV. JOHN F. COFFET, M. A., LL.D., EDITO. THOS. COFFEY, PUB. AND PROP. GENERAL AGENTS:
Donat Crowe and Luke King.
012AWA AGENCY: Coffey, General Agent, 74 George St. ertion, the Bishop of London, and ended by the Archbishop of St. a, the Bishops of Ottown, Hamilton, and Feterboro, and leading Cathery men throughout the Dominion. Greenondence addressed to the Publishop. ing for a change of address

## Catholic Record. LONDON, SATURDAY, MAY 1, 1886.

CALENDAR FOR MAY.

COMSECRATED TO THE BLESSED VIRGIN 8 Finding of the Holy Cross.
4 St. Monics, Widow.
5 St. Frac V., P. and Conf.
6 St. John before the Latin Gate.
7 St. Stanislans, Bp and Martyr.
8 Appartition of St. Michael, Archangel.
9 M Sunday after Easter.
9 St. Gregory
Nastanzan, Bp, off. and D. of the Ch.
18 St. Autonium, Bp, and Conf.
18 St. Mark Evacyelist. (Apr. 25) St. Francis
Jerome, Conf.
18 St. Nereus and Companions, MM.
18 St. Philip & James, Apostles. (May 1.)
8 St. John the Silent.
18 St. Athanasius. B. Cf. & D. of C.
18 St. Athanasius. B. Cf. & D. of C.
18 St. Opping, Virgin and Martyr.

Mophia, Virgin and Martyr. Sunday after Easter. Patronage of St. Josephal, Bab'on, Conf.
18 6t. Paschal, Bab'on, Conf.
18 6t. Venantina, Martyr.
19 8t. Peter Celestine, P. and Conf.
28 8t. Bernardin of Sienna, Conf.
21 8t. Ubaid. Bp. and Conf.
21 8t. Ubaid. Bp. and Conf.
21 8t. Ubaid. Bp. and Conf.
22 8t. Ubaid. Bp. and Conf.
23 8t. John Nepomucen, Martyr.
25 4th Bunday after Easter. St. De

Bp. and M.

34 B. V. M. Help of Christians.

35 St. Phillip Norl, Conf.

35 St. Phillip Norl, Conf.

37 St. Mary Magdalen of Pazzi, V.

31 St. Germain, En and Conf. rhillip Norl, Conf.
Mary Magdalen of Pazzi, Vir.
Germain, Bp. and Conf.
of Im. Conp. St. Cyril, Martyr.
Sunday after Easter. St. Felix. 

HOLY WEEK IN LONDON.

Imposing Ceremonies

A GLAD EASTER DAY. For the first time the Catholics of London witnessed and assisted at the splendid ceremonial of the Church during Holy Week in the new St. Peter's Cathedral. On every occasion that attendance was invited, as well at morning mass as at evening devotions, the laity responded with an cagerness and fervor, and in numbers never before equalled. On Wednesday evening the office of the Tonebræ, so deeply touching and heartily affecting in its tender and resistless ap peal to penitence, so moving and so com forting in its promise of hope and forgiveness through the merits of the sufferings and death of Christ, was sung with all the mournful pathos demanded by the occasion. His Lordship the Bishop, who presided at the ceremony, was surrounded by the whole of the city and many of the diocesan clergy. On Thursday morning took place solemn Pontifical High Mass and the blessing of the Holy Oils in the presence of a large and devout congregation. His Lordship the Bishop, celebrant of the Holy Mass, was assisted by Rev. Father Brennan, P. P., St. Mary's, assistant priest, and Rev. Fathers Bayard, Sarnie; and Heitman, Bethlem; as descons of honor. The descons of office were the Rev. Fathers Walsh, London, and Brady, Woodstock. The clergy of the diocese was largely represented. At the close of the Pontifical Mass the Blessed Sacrament was borne in procession by the Bishop from the main altar through he church to the chapel of the Sacred Heart, where, by the skill, the good taste, and industry of the devoted Sisters of St. Joseph, one of the most exquisitely designed and beautifully adorned repositories it has ever been our lot to witness had been prepared for its reception. Here haristic Jesus remained throughout the day, to be visited and adored by thousands of His faithful children. On Thursday evening the office of the Tenebiæ was again sung, and on Friday morning took place the Mass of the Pre-sanctified. His Lordship presided at the throne, the Rev. Father Walsh being celebrant assisted by Fathers Bayard and Kennedy as deacon and doon. The Pastion was sung with celling and effect by Fathers Dupp. , H man and Brady. On Friday, at 3. p. m., the R.v. Father Kennedy went through the Way of the Cross, a large number of the faithful attending. Again, at 7 p. m, a crowded church listened in earnest silence and with heartiest devotion to a feeling discourse on the Passion delivered by Rev. Father Tiernan, followed again by the Way of the Cross read by Rev. Father Walsh. On Holy Saturday the lengthy and imposing ceremonial of the day was carried out to

a very large number of communicants,

Father Tiernan. The Rev. Father Walsh was the celebrant of the day, assisted by the Rev. Fathers Coffey and Kennedy, as deacon and subdeacon respectively. The sermon of the day was preached by His Lordship the Bishop, who, after reading the gospel, delivered one of his most able and convincing discourses. The sermon was admitted by all who heard it to have seen one of the finest delivered by His been one of its insect delivered by his Lordship for many years. Luminous, closely reasoned and convincing, the ser-mon appealed to heart and satisfied reason. We are safe in saying that it produced an impression never to be affaced.
At 3.30 p. m. His Lordship celebrated solemn Pontifical Vespers. The feature of the beautiful service was the singing by the canctuary beys, who, although their training was brief, acquitted themselves with admirable correctness. At Vespers and at Mass Dr. Carl Verrinder presided at the organ, winning new laurels in the profession of which he is so distinguished an ornament. Under his skilful hand that magnificent instrument speaks the language of the Church with a harmony that entrances, a susvity that charms and a joyousness that overwhelms the soul. St. Peter's choir was, needless to say, fully equal to the occasion throughout the week and on Easter day. The Rev. Father Kennedy, who had charge of the ceremonial for the week, acquitted himself of his arduous and complex duties with a skill and a kindliness that did him

## THE REPEAL MOVEMENT.

Rejection of O'Connell's Motion by the Imperial Parliament.

O'Connell Dies, but the Good Cause Lives On. II.

At the general election held in December and January, 1832 3, the question of repeal of the union formed a powerful factor in the contest. But the Catholic electors of Ireland had been robbed of more than half their power by the abolition of the forty shilling franchise and they suffered all the weakness of unpracticed strength. They had just nerged from the state so graphically portrayed by Shiel: "We are still the inderlings of Orange domination. Our penalties and disqualifications are still upon us; and in lifting up our arms we feel the heaviness of the fetters which we cannot long sustain in the attitude of triumph. They draw us down again and weigh us to the earth." Under a restricted franchise, and under landlord intimidation, the Irish people faced the polls in 1832 3. The Catholics returned at this election were but twenty eight in num-

	Clonmel Dommack Ronayne
	Cork CoFeargus &Connor
	Cork City Daniel Callaghan
	Cork City Herbert Baldwin
	Drogheda Andrew Carew O'Dwyer
	Dablin CoChristopher FitzSimons
	Dublin CityDaniel O'Connell
	Dublin CityDaniel O'Connell Dundalk,Will'am O'Reilly
ı	Galway Andrew Henry Lynch
ı	KerryCharles O'Connell KildareRichard More O'Farrall
l	Kildare Richard More O'Farrall
I	Kilkenny CoWilliam Francis Finn
I	Kilkenny City Richard Sullivan
l	King's CoNicholas Fitzsimons
I	Limerick City William Roche
١	Limerick City David Roche
	Limerick City David Roche Loutb
	LouthRichard M. Bellew
	Meath Morgan O'Connell
	QueensPatrick Lalor
ŀ	RoscommonThe O'Connor Don
ı	New RossJohn Hyacinth Talbot
ı	Tipperary Richard Lalor Sheil
ı	Tralee Maurice O'Connell
ı	Waterford CoJohn Mat. Galway
ı	" City Henry Winston Barron
1	YoughalJohn O'Connell
1	Of these gentlemen all but Messr
1	O'Farrell and O'Reilly were in favor of the
	repeal of the Union. The results of th
	election show how strong was yet Protes
	ant ascendancy in Ireland. Of the 10
	members to which that kingdom was the
	entitled in the Imperial Parliament,

Carlow Co..........Walter Blackney

were returned by acclamation : REPEALERS. Louth Co... Cashel James Roe
Drogheds A. C. O'Dwyer.
Kilkenny Co. Hon, Pierce Butler
" "William Francis Finn
Kilkenny City. Richard Sullivan 

Youghal. John O'Connell Kerry. Charles O'Connell "Frederick L. Mullin The Unionists carried the seats for Ar magh County (2), Athlone, Bandon, Cavan (2), Down, (2) Downpatrick, Dungannon, Dungarvan, Enniskillen, Fermanagh (2), Lisburn, Londonderry (2), Roscommon the fullest detail by the Cathedral clergy. (1), Sligo Co. (2), Sligo Borough, Tipper-But, earnest as was the observance of Holy ary (1), Tyrone (2), in all twenty four by Week, it is Easter day of this year of acclamation. The contested elections in grace 1886 that will be especially remembered in the city of London. At the first out by enemies of repeal—axcept mass, celebrated at 7 a. m, there was in the case of the borough of Newry, where Lord Marcus Hill (Tory) as there also was at 8.30. At received 467 votes against 404 cast for I0.30 began the High Mass, coram Pontifice
His Lordsbip was assisted by the Right elections resulted as follows:

	and the state of t	100
	re Co.	1
ľ	MacNamara William N. (R.)854 D'Brien Cornelius (R)347	
12.	Macdonell	
		į
		B
ğ	Ronayne D. (R)	
-0		
ì	O'Connor Feargna (R)	Į
B	Morris	
Co	King Lord Robert239	
	rk Čity Callaghan Daniel (R)1984 Baldwin H. (R)1951	
20	Newenbam1198 Boyle Hon. J850	1
Eг	mis. MacNamara F. (R)18	
	Bridgman H17	l
	Fitzgibbon Richard (U.)	ı
	O'Grady Standish (U)1,030 Massy710	۱
Li	MacCarthy701 merick City.	ı
	merick City.  Roche Wm. (R)	l
	Vereku	۱
M	Allow.	١
W	Daunt W. J. O'Neill205	١
"	Galway John M. (R)384 Keane Sir R (U.)279	1
	Power Robert	ł
W	Barron Pierce (R.)566	١
	Christmas Wm	I
	Wyse Thomas	1
C	arlow Co.	١
	Wallace Thos. (U)	
	Blackney W. (R.).       657         Bruen Col.       483         Kavanagh Thos.       473	ļ
C	vigors W. A. (R.)145	ì
D	Bruen J120	
	Fitzsimons C. (R.)	280
	Hamilton G. A	
I	Dublin City.	
	O'Connell D. (R.)	
	Rich, Sir George1.785	
1	Dublin University. Lefrey Thos. (U)	
	Cramuton P. C. 423	
1	Fonsonby Hon. J.,	
	O'Reilly Wm. (U.)	
1	Kildare Co. Ruthven Edw. (R) 262	
	O'Ferrall R. M. (U)	
1	King's Co.	
1	Fitzsimon N. (R)	13
1	Bernard Hon, F	13
-	Forbes Lord (U.)	
1	White Luke	
1	Portarlington. Gladstone Thomas (U)	
	Oueen's Co.	
1	Lalor Patk. (U )	100
1	Gale	
1	Westmeath Co.	
-	Nagle Sir Richard (R.) 381	
	Lambert 159	
1	Wexford Co. Carew R. S. (U)1429 Lambert H. (U)1304	
1	Rowe746	
1	Wicklow. Howard Ralph (U)609	
1	Grattan James (U)	
-	Humphreys Major	
	tested:	4
	Galway Co. Martin Thos. (U)1451	
1	Martin Thos. (U)       .1451         Daly James (U)       .1370         Burke Sir John       .1357	
	Blake Col. J480	
	Lynch A. H. (U)	
e.	McLaughlin L. (unseated)944	
е	Leitrim White Samuel (U)	
5	Clements Lord (U)	)

Clements J. M.... On the 22ad of April, 1834, O'Connell brought forward in the Imperial Parliament the question of Repeal. After a week's well-sustained debate the vote was taken; for repeal 38; against 523. Of the Irish members present 55 were against and thirty-five for repeal of the Union of 1801-a large parliamentary majority indeed, the numerical weakness of Ireland's representation considered. The overwhelming rejection of the Repeal proposition had the effect of postponing Parliamentary action in the matter for several years; not that it was by any means abandoned or lost to view by the Liberator. The establishment of an Irish Parliament was his first, last, and only governing thought. In giving a fair trial to the Melbourne administration he was actuated by a sincere desire to serve Ireland, by securing for the Catholics of that country a share in the judicial and administrative appointments from which, for more than a century, they had been rigidly excluded. After wringing from the British Legislature a Bill for Irish Corporate Reform that forever swept away legalized Protestant Ascendancy from the city and

town councils of Ireland, O'Connell resolved on reviving the Repeal agitation. His motto now was "Agitate, agitate, agitate." In 1840 he came from London to Dublin for the purpose of forming a new and powerful Repeal Asso-ciation. He proclaimed it the "Loyal National Repeal Association of Ireland," which pledged itself never to dissolve Union was repealed. Alss for the impotency of human pledges, the shortsightedness of human colculations! A calamity so appalling as to stand with-out parallel in history was in a few brief years to dissolve the association and cast reland once more into the hopelessness of deepair. In a speech to his newly-founded association in July, 1840, the Liberator, referring to an address and subcription received from the operative ful proof of the genuine feeling of Irishwhich exists amongst this useful body of men, who now come forward to eert their rights-their free born rights. O, sir, a country producing operatives spable of uniting in this manner deserves better fate. I don't like to take an oath, as I respect the sacred name upon which we call, and the solemnity of such a proceeding; but I now declare in the face of heaven, from this day forward, never to look for anything for this country but a repeal of the union (immense cheering, which lasted for several minutes). Sir, I cannot put this paper out of my hand without telling you how much I feel. No all he loved. To Rome, to Rome he document I have ever read affected me so much. It is admirably written, well and powerfully conceived." Next came the monster meetings, the most prodigious die. Not so God willed that it should be. gatherings the world ever saw. The agitation rose to a fever heat, the government way; "to rest a little," he said. The saw that either of two courses only were open for its adoption-the concession of hand. On the 15th of May, 1847, all was repeal, or the suppression by force of the over-the 'Irish Liberator' was no more. movement headed by O'Connell. The Gloomy end to a great career! Concurbold step of arresting the Irish leader was thereupon taken. His arrest, illegal, and even before the first shadow of famine fell his condemnation, infamously unjust, vir- upon the scene a catastrophe was inevittually killed the movement. Meantime his parliamentary strength was fast declining. At the simulacrum of an Irish parliament over which he presided in Dublin, in 1845, he was surrounded by nineteen members only of the House of Commons. Their names deserve place in the memory of Irishmen:

Hanning, depopulated, Audrey de veresung.

Eope not for any crown save that theu werest.

The crown of thorns. Preach thou that cross thou bearest!

Go forth! each coast shall glow beneath thy tread!

What radiance bursts from heaven upon thy head?

What fery pillar is before thee borne?

Thy loved and lost! They lead thee to thy

Maurice O Connell, M. P. for Tralee, John O'Connell, M. P. for Kilkenny. Sir Valentine Blake, M. P. for Galway James Kelly, M. P. for Limerick, Caleb Powell, M. P. Co. Limerick Morgan J. O'Connell, M. P. for Kerry. Robert Dillon Browne, M. P. for Mayo. Edmund Burke Roche, M. P. for Co.

Cork.
Nicholas Maher, M. P. for Tipperary.
Pierce Somerset Butler, M. P. for Kil-John O'Brien, M. P. for Limerick. Mark Blake, M. P. for Mayo. Cornelius O'Brien, M. P. for Clare.

J. P. Somers, M. P. for Slige.
John J. Bodkin, M. P. for Co. Galway.
James Power, M. P. for Co. Wexford.
Hewitt B.idgman, M. P. for Ennis.
Hon. Pierce Butler, M. P. for Co. Kil-

kenny. Martin J. Blake, M. P. Galway.

Properly speaking O'Connell never had Properly speaking O'Connell never had a real Irish Parliamentary party. Many, finding it convenient or profitable to give the was indeed incapable. The famine he was indeed incapable. The famine put back the cause he had at heart the Repeal pledge, did so, but few, however, who got into parliament on that cry, were sincere to the purpose or to the leader of the Repeal movement. The race for preferment among Irish politicians was as yet too acute to permit that distociation complete and sincere from the two English parties necessary for Irish success. Had O'Connell not then been so far advanced in years, he might have succeeded in forming a party such as that now led by Mr. Parnell. But he was old, depressed in spirit, weakened in body, and the awful shadow of famine was over the land when he inaugurated the Repeal movement, which besides, received a staggering, if not deadly blow from his unavenged arrest. In 1845 the repealers adopted a declaration of Irish rights, in which, among other things, it was resolved that "we deem it our duty to record a solemn pledge that corruption shall not seduce, nor deceit cajole, nor intimidation deter us from seeking to attain for Ireland the blessings of self government through a national legislature, and we recommend that the fol-lowing pledge be adopted and signed We, the undersigned, being convinced that good government and wise legislation can be permanently secured to the Irish people only through the instrumentality of an Irish legislature, do hereby solemnly pledge ourselves to our country and each other, that we will never desist from seeking the repeal of the Legislative union with England, by all peaceable, moral and constitutional means, until a Par-liament be restored to Ireland." The pledge was signed, but its fulfilment was reserved to our own generation. O'Connell's association was unable to bear the fury of the famine or resist the influence of dissension. In 1846 the Loyal National Repeal Association lost forever its power for good, though it did retain a certain power for evil. Mr. T. P. O'Connor, M. P., draws a correct though heart rending picture of the Ireland of the famine : "Thus the Repeal party broke

failed; constitutional agitation had produced a gang of acoundrels who were ready to sell themselves to the highest bidder. Ireland, starving, plague-stricken, disarmed, unrepresented, lay at the mercy of the British government and the Irish landlords." His country's calamities and ready to sell themselves to the highest bidder. Ireland, starving, plague-stricken, disarmed, unrepresented, lay at the mercy of the British government and the Irish landlords." His country's calamities and his countrymen's dissensions were more than O'Connell could bear. He sought repose abroad, and met death at Gance repose abroad, and met death at Genoa.
"The Liberator of Ireland," said Wm. H. Seward, "sank to rest in the cradle of Columbus." "The famine of 1846-7," writes A. M. Sullivan, in New Ireland, "swept the land like a storm of destruction. At such a moment epolitical, agitation or political organization would be as much out of place as among the terrified occupants of a raft, or the victims in a house on fire. The wild scramble for life, for mere existence, overmastered every other purpose. It seemed as if society would be resolved into its first elements. Aghast appalled, O'Connell gazed on the ruin of the cause—the destruction of the people he had given his life to serve. In the ageny of his soul, he flung himself into one supreme effort to save them. No he prayed, he cried aloud, 'O God! Thy faithful people perish!' The struggle was too much, the great heart and the grand brain gave way. Mournfully, despairingly the old man sank into the tomb. He had lived too long : he had seen the wreck of would bend his way; he would see the successor of St. Peter, and visit the shrines of the Apostles before he might At 'Genoa the superb' he halted on the attendants saw that his great rest was at rence of fatalities! One can now see that able." Of Ireland, famine-stricken, perishing, depopulated, Aubrey de Vere sung

morn! They pave thy paths with light! Beheld by men Thou walkest a shade, not shape, beneath a walk on, work on, love on; and, suffering, "Give me more suffering, Lord, or else I

The good seed sown by O'Connell wa nowever, notwithstanding the blight, the famine, and the sorrow of his dying days, destined to bear good fruit. We are now reaping the harvest of O'Connell's sowing. By constitutional methods, and by constitutional methods only, he had achieved Catholic emancipation. By constitutional methods, and by constitutional methods only, in his agitation for repeal, he proved to the world the irresistible strength of a united people. He refused even in his darkest hours of gloom to despair of his fully twenty years. Another nation might have been crippled for ever by such a catastrophe. But neither sword, nor famine, nor pestilence, has been able to subdue Ireland's determination to be governed by Irishmen, and by Irishmen only. O'Connell's agitation for repeal kept alive this national spirit, and paved the way for success. Every success of recent years is in a measure to the Liberator to be ascribed. Catholic Ireland ne emancipated, and without that emancipation no national advancement could have been made. Political disenthrallment is the necessary outcome of religious emancipation. Hence the success of Parnell is the crowning glory of O'Connell's earlier triumphs.

AN ORANGE SCHOOL BOARD.

The Toronto Board of Education consists of, we believe, eighteen Orangemen, and six gentlemen, who are, of course, not Orangemen. The Orange majority, intent on making political capital, has voted condemnation on the Book of Scripture essons adopted by the Department of Education. The Orange trustees wish to plained make the public believe that this book of Scripture lessons was gotten up for the benefit and interest of the Catholics. Nothing could be really further from the truth. The Minister of Education, it is true, did his utmost to make the book as little objectof the Prime Minister, who was deeply tionable to Catholics as possible. But it was the work of a special revising committee composed of the following gentlemen : Revs. Provost Boddy, Dr. Sutherland, Archdeacon Boddy, Dr. Powis, Dr. Dewart, Dr. Burton, Dr. Lang and Mr. it would be admitted that the Church of Hamilton Cassels.

It must be, therefore, a thoroughly orthodox Protestant work. But this is not enough for the Toronto Orangemen. They want an offensive aggressive Protestant-ism. They want the Minister of Education to play the despot and force Protestantism

and they, therefore, sigh and clamor for a "No Surrender"man in this Department. A Parkbill or a Merrick might suit them,

ing:

What did Dr. Potts say at that grand meeting a few weeks ago? "Keep to that Bible. What do Home Rulers want to do—to do away with that Bible?" He then gave utterance to the following per-oration, delivered energetically at the top of his voice:—"When that book—read it well to our children—grand old fiag—that grand book carried on the 12th of July—do with our children—never see the day." He hoped that the text books would be "withdrawn and fetched into the Secretary's office."

CHURCH AND STATE IN BRITAIN. The question of disastablishing and disendowing the Anglican Church in Wales has of late received serious attention in thinkir g circles in Britain. The Welsh, as a people, are strongly opposed to the more he thundered defiance. He wept, maintenance of the establishment. They never took kindly to this ill-begotten institution, but when it was forced on them, when they were robbed of the Catholic faith, they submitted in sullen silence to the decrees of the law and took to non-conformity in belief and practice. The dissenters—as all Protestant sectaries outside the pale of Anglicanism are calledhave always been numerous in Wales. They were in former times subjected to grievous hardships and even persecution on account of their non-conformity to Anglican tenets and practice, but still held out to their own way of thinking. A debate took place some weeks ago in the British House of Commons on the subject of disestablishment in Wales that merits more than passing attention. Our esteemed city contemporary, the Advertiser, speaking of this debate, gave us some interesting information. Said the Advertiser :

The discussion on the established Church in Wales has led to the considera-Church in Wales has led to the consideration of the strength of the various denominations that compose the Welsh population. It would seem that the religious bodies in Wales consist of the following numbers: Congregational, 253,000; Calvanistic Methodist, 250,000; Church of England, 217,000; Baptist, 144,000; Wesleyan Methodist, 78,000; Roman Catholics, 50,000; Primitive Methodist, 17,000, and other denominations, 8,000. The total population of Wales is 1,343,000, so that the Established Church constitutes about one-sixth of the entire population, and there can be no more reason for its continuing to be supported at the expense of the State under these circumstances than there was years ago for its maintenance in Ireland. There is no reason why the 217,000 people should not support the ance in Ireland. There is no feason why the 217,000 people should not support the clergymen of their own religious faith in the same way that those of other denomin-ations are compelled to do. It is certain that the days of church establishment in

Vales are numbered.

We have before us a summary of the debate in the Commons on Mr. Dillwyn's motion : That as the Church of England and Wales has failed to fulfil its professed population, its continuance as an Estab lished Church in the Principality is an anomaly and an injustice which ought no longer to exist.

The hon, gentleman said that this motion would, he thought, commend itself to the large majority of the Welsh people, who concurred with him in saying that, whatever might be the case in England, the Church of England was not the National Church of Wales.

Mr. Richard, who is, we believe, a Non-

Conformist clergyman, seconded the motion, contending that the Church of England was not and never had been the Church of Wales, and had never discharged its function as affording the means of religious education in Wales,

Mr. Albert Grey then moved as an amendment the omission of the last words of the motion, from the word "population" to the end, and the insertion of the following:

"This house is of opinion that the time has arrived for introducing without delay into its (the Church of England's) organ-ization such reforms as will enable it to adapt itself more efficiently to the religious needs and wishes of the Welsh people."

Mr. Greended the evils comot call for the drastic measur stablishment proposed, but were on is of removal by means of internal reforms in Anglicanism itself. Sir William Harcourt, Chancellor of the Exchequer, was the spokesman of the government. He regretted the enforced absence interested in this question, and said that if separate institution he should have regarded the case made out on behalf of the resolution as unanswerable, but he thought England in Wales was so much an integralpart of the Church of England at large that it was impossible to raise the question as to disestablishment in Wales without raising the whole question. The position taken up by the Prime Minister had been up, and Ireland was left without an advo-cate in Parliament. The ruin and help-lessness of the country was now complete. bowever, the pliant tool they would wish, that it was not the intention of the Govcould not assent to the passage of this and pub early period to propose legislative action and con upon it. Under the circumstances he was ileges not able to give his support to the motion.

The house then divided on the question whether the words proposed to be left out by Mr. Albert Grey should be omitted, and there voted for the omission 241,

against 229. The speaker then put the THE T

inserted by Mr. Grey should form part of the motion, and the house divided for Mr. Grey's amendment 251-against aggera 152. The main motion as amended was then put and lost-for 349, against 46. figures tell this tale. No halfhearted measure will meet the demands of the Welsh people. Nor will the House of Commons permit itself to be beguiled by such milk and water propositions as that of Mr. Albert Grey. The issue is plain—disestablishment or no disestablish- all the We believe that the Church, not only in Wales, but in England, is doomed, and while we have no more regard for Protestant sectaries outside than we have for those inside the Anglican establishment, we do trust that the connection between Church and state in England will soon be a thing of the past. There appeared the St. Louis Globe-Democrat, of March 21st, an interesting article from the pen of Adam Badeau, wherein he discusses Church and State in England with a truly piquant accuracy. The Church of England is, he says, the Church of the upper classes, doing what-ever it does for the people as their superior. Part of the paternal system, it assists, he thinks, in governing the masses as a father does his family. Perhaps, suggests Badeau, one should rather say it is a elic of feudalism, and, like the army, still officered exclusively by the gentry. Its advocates boast that it maintains a gentleman in every parish, and no more potent engine exists, in his estimation, to uphold and supplement the aristocracy. The parson and the squire, like the nobleman and the prelate, are all on the one side. The Anglican church, itself a creature of the State, inculcates submission and deference to whatever else is established, instructing the people to order themselves lowly and reverently towards "their betters" and aspire to nothing higher than the state in which they find themselves. "The Church in England is," Badeau sets forth, "established by law. It is founded, not on the principle of divine authority, like the Church of Rome, but on the decrees and decisions of Parliaments and courts. Its head is not the Vicar of Christ, but the Queen. It is not, like our Protestant sects of every denomination in America, a voluntary association based on the con-sent of those who compose its communion; it is imposed on the people of England by the aristocracy, of which it is a component part. Originally "established" by Henry VIII, because he wanted to shift his wives, it remained a monument and instrument of royal authority until the Lords usurped the place of the King in the English system, and then it adapted itself to the change and became the bulwark and appurtenance of the aristocracy, which it still remains.

The writer in the Globe Democrat gives

us a clear insight into the modus or of the disposal of benefices in this model establishment. He tells us that the power of appointing the clergy is a piece of property commonly attached to the land and the incumbent of a living is usually appointed by the squire or some neighboring nobleman, in whose family the privilege descends like any other inheritance. The greatest miscreant in life, or infidel in balief, may, if he owas the land, appoint the clergyman. If a child inherits, the guardian sometimes exercises the right; and, worse yet, the right may be sold. The succession to a wealthy piece of preferment is often disposed of years in ad vance. You may read in the Times, in this year of our Lord, advertisements of advowsons, as the right of patronage is called : the "cure of souls" for sale. Often the notice mentions that the incumbent is old, and the property is so much the more valuable, for the succession will be speedier. Then the advowson fetches a

higher price.

The writer in the St. Louis journal thus proceeds to inform us that the squire usually appoints his second son to the benefice, the eldest inheriting the estate, the younger takes the parish, but if there be no second son, "some other member of the family gets an inning."

"Personal fitness has little or nothing to d with the appointment, and the choice of the souls who are to be "cured" counts for nothin at all. They have no more to say about wh shall be their spiritual pastor and doctor tha the sheep of any other flock in selecting the shepherd or the shepherd's dog."

shepherd or the shepherd's dog."

Even a Jew who owns the proper may present the priest to a Christic Church and the Church is obliged to recei him. I knew a wealthy Jewish Baron who bought an old estate and was recontented till he had secured the advoson, which had been sold away from the property. He chuckled over his purchand his privilege. A Catholic, he could not present to a living; the le prohibit that outrage on the Protest Church; but the proposterous supposit that a Jew could possess the prerogat had never been entertained."

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Is it any marvel that a Church such this has lost its hold on the public he