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#### THE IRISH NATIONAL CON- VENTION.

There is now no doubt that the great  
Irish National Convention, which will  
meet in Dublin on the 1st September  
and will continue its sittings until the  
business in hand be disposed of, will be  
the most representative gathering of  
the Irish people all over the world that  
has ever assembled. It gives promise  
that it will effect what years of the  
bickering of factions could not pos-  
sibly succeed in, that is, in giving once  
more a fixity of purpose to the Irish  
representatives in Parliament.

It was due to the late Mr. Charles  
Stewart Parnell that a united Irish  
Nationalist party was created out of  
very unpromising materials. The  
Nationalist feeling of the Irish people  
was lively, but before Mr. Parnell, by  
his strong personality and indomitable  
perseverance, gathered into one the  
discordant elements, the Irish repre-  
sentatives in Parliament could never  
succeed in bringing the cause of their  
oppressed country before the House of  
Commons for practical consideration.

His policy of obstructing the proceed-  
ings of Parliament until it would con-  
sent to give consideration to the needs  
of Ireland, though a very extreme  
measure, forced the members of Parlia-  
ment to recognize that there were real  
grievances to be remedied in the legisla-  
tion which affected Ireland, and  
when at last it was found that he had  
supporting him a solid phalanx of  
86 Irish members, it was seen by Mr.  
Gladstone that the demands of Ireland  
could not be resisted any longer, and  
that great statesman generously under-  
took to redress her grievances, begin-  
ning with an attempt to educate the  
people of England to acknowledge that  
a remedy should be applied to the ex-  
isting state of affairs.

The history of Mr. Gladstone's efforts  
is still fresh in the memory of most of  
our readers. It seemed that they were  
about to be crowned with success, inas-  
much as though at first the measure  
for Home Rule which he brought before  
Parliament was rejected through the  
secession of a body of Liberals, who  
have since become known as the Lib-  
eral Unionists, Mr. Gladstone at last  
obtained a Parliamentary majority  
pledged to support a Home Rule Bill,  
and the Bill actually passed the House  
of Commons, but was rejected by the  
Lords.

A continuously united Irish Nation-  
alist party would have been undoubt-  
edly a strong force in Parliament, and  
such would have been its influence  
that the Government of Mr. Gladstone,  
having declared itself to be in favor of  
granting Irish autonomy, would have  
been maintained in power. Such a  
party would have been powerful  
throughout the three kingdoms, as it  
would have concentrated in favor of  
Mr. Gladstone's party and his Home  
Rule policy the votes of the Irish  
Nationalists everywhere, and would  
have turned the scale in many con-  
stituencies. The earnestness of Irish-  
men would also have encouraged the  
Liberals to adhere to their party's  
policy without wavering, and the  
party would have been greatly  
strengthened in its appeal to the  
people at each general election which  
followed the declaration of the Liberal  
policy in regard to Ireland. But at a  
critical moment the dissensions we so  
much regret arose in the Irish party,  
and the consequence of this was a dis-  
trust of the Home Rule policy on the  
part of Liberals generally, which re-  
sulted in the utter rout of the party at  
the general election which followed  
Mr. Gladstone's resignation of the pre-  
miership.

We do not desire on the eve of the  
attempt now being made to restore  
unity to the disorganized Irish party,  
to throw blame on any one of the fac-  
tions into which that party is divided;  
but it is evident that the blame be-  
longs somewhere, and it is possible  
that it may lie somewhat on each of the  
three factions. But now that the  
representatives of the Irish race from

all parts of the world are to meet for  
consultation it behooves these parties  
to listen to the council on which the  
great convention will unite. Outside  
of Ireland there exists not only en-  
thusiasm in the cause, but also unan-  
imity of sentiment to the effect that the  
petty disputes between the factions  
should be laid aside in order to ensure  
the greatest good to the country. In  
the presence of a convention repre-  
senting this unanimity of feeling we  
think the factions will not dare to raise  
their heads for the perpetuation of  
their bickerings, and so the conven-  
tion can scarcely fail to secure the  
union which is so much to be desired.  
There is, therefore, good ground  
for the hope which has already been  
generally expressed that peace and  
unity will be the result of the assem-  
bly. The present apathy which  
seems to have fallen upon the Irish  
parties will thus be warmed into ear-  
nestness and energy, and we believe  
that any who in sheer surliness hold  
themselves aloof from the convention,  
or who refuse to accept its decisions,  
will render themselves powerless to do  
harm, because the Irish people will  
abandon those who will endeavor to  
keep up the fences of separation which  
have been erected to put them  
asunder.

Mr. Timothy Healey's followers have  
signified their intention to be present  
at the convention, and are in favor of  
its aims. It is said that Mr. John Red-  
mond will take no part in it. We  
hope this is not so, for he has a certain  
amount of influence, but even should  
he act the part of an Adullamite it is to  
be hoped that his followers who have  
the good of Ireland at heart will take  
part in the deliberations, and will thus  
aid in bringing about unity, and if  
they do so either Mr. Redmond must  
yield at length to the general aspira-  
tions or he must be abandoned as an  
impracticable politician.

A satisfactory decision reached by  
the convention will show to Mr. Joseph  
Chamberlain and the other enemies of  
Home Rule that the question is still a  
living issue, and that it will not down  
till victory be gained.

There is not a country in the world  
whose children love it better than the  
Irish love their native land, and this  
love of country extends to the ends of  
the earth wherever there are Irishmen  
or the sons of Irishmen living. The  
proposed convention is a proof of this,  
and we have confidence that it will so  
make manifest the determination of  
Irishmen to stand fearlessly by their  
country that the most resolute of the  
enemies of Ireland will see that it is  
useless to resist the granting of justice  
to so faithful and determined a people.

The gratitude of all Irishmen is due  
to the Most Rev. Archbishop Walsh, of  
Toronto, for the practical suggestion he  
made when he proposed the holding of  
this convention. It is expected that he  
will be present at it, as he has been  
appointed as one of the delegates from  
Toronto, and his presence as the parent  
of the thought that such a convention  
should be held will be an assurance of  
its successful issue.

The delegates sent to the convention  
from Canada include the most able  
and patriotic Irishmen to be found in  
the Dominion, and the same is to be  
said of those who will come from other  
British colonies. Australia, New Zea-  
land, South Africa, will all send to it  
their best and ablest Irishmen, and the  
United States, which contains a New  
Ireland within itself, will also be most  
ably represented by a liberty living  
delegation. These delegations, and the  
representatives from Ireland, Eng-  
land and Scotland, together cannot fail  
to arrive at a practical solution of the  
difficult problem how the present dis-  
sensions are to be healed. So may it  
be.

#### TURKEY'S FUTURE.

The insurrection in Crete against  
Turkish oppression seems at the pre-  
sent moment to be on the point of pro-  
ducing that collapse of Turkish power  
which Christians of all denominations  
must consider desirable.

The methods employed by the Turk-  
ish Government to perpetuate Moslem  
rule did not begin with the Armenian  
massacre of September 1895, which has  
been going on ever since that date.  
The predominance of the Osmanlis,  
the ruling tribe in the Turkish Em-  
pire, has been preserved by the oppres-  
sion of other races from the time that  
Constantinople fell under Turkish  
power; and even long before that  
time the Christians who were within  
the limits of the Turkish dominions  
were subjected to the greatest cruelties.

It was the oppression of Christian  
pilgrims visiting the sacred places  
which were the scenes of our Blessed  
Lord's life on earth which led to the

Crusades or holy wars undertaken  
for the purpose of rescuing Christ's  
sepulchre and the Holy Land from the  
power of the Turks, and though these  
holy wars were not finally successful  
in their immediate object they un-  
doubtedly had the effect of keeping  
back the Mohammedan hordes from the  
invasion of Europe at a time when  
they were contemplating such an ex-  
tension of their empire. In after  
years they succeeded in gaining not  
only the whole of Asia Minor, but  
also an extensive territory in Europe,  
including Greece and the Balkan  
provinces, which have since been  
able to throw off the Turkish  
yoke. It was only by almost super-  
human efforts that they were finally  
restrained from establishing them-  
selves over the whole of South Eastern  
Europe, as their kindred races from  
Africa had even succeeded in reducing  
to subjection a large part of Spain,  
until they were finally driven out by  
Ferdinand and Isabella.

Were it not for the union of the  
Catholic nations against the common  
foe the Turkish power would even now  
extend over all Southern Europe, and  
Northward even beyond Vienna.

The collapse of Turkey has been fre-  
quently foretold by the European press  
as being imminent, but it may still be  
far off. With the object lesson of the  
treatment of Armenia before our eyes  
it would be very bold to predict that the  
time of that collapse has even now  
arrived. Time and again we have  
been assured that the European powers  
were on the point of avenging the  
Turkish atrocities in Armenia; but  
though they went so far as solemnly to  
warn the Turkish Government that the  
time of settlement for all its enormi-  
ties had arrived, and made a display  
of their united naval power which they  
thought would impress the Turks with  
fear, the latter astutely penetrated the  
designs of the powers, and took their  
threats at their true value, so that they  
gave promises to conduct themselves  
more humanely, but in fact the massa-  
cres were still being carried on even  
while these delusive promises were  
being given.

The Turks appear to believe that  
Christian Europe may still be defied  
with impunity. The population of  
Crete is about three fourths Christian,  
and the Christian majority would have  
been satisfied even under Turkish rule  
if they had been allowed a limited  
autonomy, but this is not given them.  
The laws of the island can be changed  
or modified only by a two-thirds major-  
ity of the Chamber, and as the fran-  
chise is so arranged that the Mahom-  
medans have over three eighths of the  
members of the Assembly, the Turks  
are able to prevent the useful legisla-  
tion demanded by the Christians. This  
appears to be the cause of the ex-  
isting discontent, and at the present  
moment there is a provisional Christian  
Government, and the people de-  
mand annexation to Greece as a  
remedy for the evils of which they  
complain. The Turks attempt to re-  
press the demand for reform by mass-  
acre and by burning the Christian  
villages, and this is the way the dis-  
pute now stands.

Turkey has so far succeeded in gain-  
ing over the Christian powers to its  
side that there was within but a few  
days past almost a European concert  
to blockade Crete against the introduc-  
tion of munitions of war for the insur-  
gents, and against the Greek volun-  
teers who are flocking in to aid the  
Christian insurgents. The obstacle to  
this concert is the refusal of England  
to consent to this blockade, and as  
England still rules the sea the block-  
ade is of course impossible.

Not only in Crete has Turkey a  
large insurrection on hand, but also in  
Macedonia, and in this district the sit-  
uation is nearly the same as in Crete.  
The people are mostly Greeks both in  
race and religion, and Greece is send-  
ing volunteers to aid them on the pre-  
text that the Turks either do not or  
will not protect the Greek inhabitants  
from Bulgarian and Turkish maraud-  
ers.

It appears that the Greeks are fully  
determined to assist their contending  
countrymen both in Macedonia and  
Crete, and impossible as it is to foretell  
the result accurately there is a strong  
probability that the insurgents will  
succeed if the other nations of Europe  
only leave them alone. It is even pos-  
sible that Russia and Great Britain  
may come to an understanding where-  
by the former will occupy Armenia and  
the latter Crete; and not only is this  
possible, but the latest cable reports  
state that there is an agreement to that  
effect. If this be true Turkey's time  
of accounting for her iniquities is at  
hand. Atrocities perpetrated in the  
past have been the cause why she has

been stripped of many of her posses-  
sions, Greece, Roumania, Bulgaria,  
Serbia, Montenegro and Bosnia, and if  
Russia and England have really  
reached such an agreement as is  
stated we may take it for granted that  
the boundaries of the Turkish empire  
are to be once more restricted. If so,  
it is all the better for the cause of  
humanity. Macedonia is not taken  
into account under this arrangement,  
but there is no doubt that if this con-  
clusion be reached, Macedonia will be  
provided for also. Perhaps the powers  
will agree to hand it over to Greece;  
but we may be sure if they once occupy  
Armenia and Crete their occupation  
will be made permanent, or the dis-  
tricts occupied will be autonomous. In  
either case they will be delivered from  
the tyranny under which they are now  
suffering.

#### RELIGIOUS COSTUMES.

The garb worn by the Catholic  
clergy, and those of the various relig-  
ious orders of the Catholic Church, have  
long been regarded by ultra-Protest-  
ants as highly objectionable, it being  
maintained that they foster pride or  
vanity by making an unnecessary or  
odious distinction between the priest or  
religious, and the layman.

It was chiefly on the pretext of the  
distinctive dress worn by Father Mar-  
quette, and reproduced in his statue,  
which has been placed in the statutory  
hall of the Capitol at Washington, that  
Congressman Linton and other Aposta-  
tes based their opposition to the honor  
accorded to the renowned Jesuit explor-  
er; or at least the objection was osten-  
sibly based on this, for one of the A. P.  
A. objectors, we believe Mr. Linton  
himself, declared on behalf of that or-  
ganization that it was not either on  
account of Father Marquette's religion  
or of his profession as a priest that  
they made objection to the statue, but  
on account of the distinctively relig-  
ious dress in which the Father is repre-  
sented.

Of course it is readily seen that the  
excuse is but a flimsy one, for it is well  
understood that their objection was  
really based upon their hatred of the  
Catholic religion to which they have  
sworn hostility; and they conceal this  
hatred behind the plea that it is un-  
American for the Government to recog-  
nize any form of religion. But it  
does not follow that the Government  
shows a preference for Father Mar-  
quette's religion, or that it gives any  
special privilege to or recognition of  
Father Marquette's religion by admit-  
ting his statue to the hall, with the  
dress which he was accustomed to wear.  
His cassock, with the crucifix, was both  
his ordinary and his official dress, and  
in placing him in the category of the  
benefactors of the American people it  
was quite proper that he should be  
recognized as what he was in life, and  
therefore that he should be represented  
in his own garb.

But the opposition which has been  
shown in the past to the use of a  
special dress for the clergy and relig-  
ious has so far disappeared that now,  
when the different sects are having  
their own religious orders, they have  
also adopted special religious habits,  
and they are not slow to defend their  
use against controversialists of other  
denominations who use against them  
just such arguments as they have been  
accustomed to use against Catholics.

An example of this is to be found in  
the *Christian Guardian* of the 5th inst.,  
in which an article appears from the  
pen of a Methodist deaconess, showing  
why the wearing of a special religious  
garb by deaconesses is eminently prop-  
er and expedient.

The deaconesses wear a very simple  
uniform without other ornament than  
certain conspicuous white ties. The  
bonnet is of black or blue serge, and  
though some ladies regard such a dress  
as unbecoming, and will not join the  
order on account of it, it is remarked  
that those who have taken it deserve  
honor for the spirit of self-abnegation  
they thus manifest.

Here, then, is one motive of action  
peculiarly Catholic which is strongly  
commended, the motive of self-abnega-  
tion or penance, which is thus held to  
be highly praiseworthy, though when  
Catholics declared that penitential  
works are pleasing to God, it was  
maintained with great show of zeal  
that such works are superstitious and  
vain.

Again, the writer of the article in  
question maintains that the dress of the  
deaconesses marks them out as "relig-  
ious women," and that this character  
is their best protection when they are  
compelled to go into "places which are  
notoriously unsafe for men, and much  
more so for women, by night, and  
sometimes by day."

Deaconesses also wear the costume

for economy. The economical prin-  
ciple on which the Deaconess Homes  
are conducted gives confidence to the  
public that they will give the largest  
returns in the shortest time, and this  
confidence ensures public support to  
the work in which they are engaged.  
Besides, there are both wealthy and  
poor members of the Deaconess corps.  
The necessity of all adopting the same  
dress, which is furnished by the estab-  
lishment, prevents class distinctions  
and petty jealousies and heart-burn-  
ings; and the wearing of a uniform,  
besides, contributes toward establish-  
ing an *esprit du corps* among the  
Sisters.

We call attention to this matter, not  
for the purpose of finding fault with  
the Deaconesses and their work, but to  
show that, after all, such was the wis-  
dom of the Catholic Church in the dis-  
cipline she has followed for centuries,  
that, after three hundred years of ex-  
perimenting with a different discip-  
line, the Protestant Churches are be-  
ginning during the past half of the  
present century to find out that the  
Catholic Church was right, and that  
they are also finding reasons  
whereby to refute the very argu-  
ments they have been using heretofore  
against the practices they are now  
adopting.

Brotherhoods and sisterhoods have  
been established in other Churches  
besides the Methodist. The Angli-  
cans have had them for many  
years, and the Methodists and Presby-  
terians have adopted them more re-  
cently, but they all find that a special  
religious costume contributes much to  
the success of the experiment.

#### STRANGE TERMS OF CHRIS- TIAN REUNION.

The annual meeting of the "Disciples  
of Christ" has made advances toward a  
practical union with the Church calling  
itself "The Christian Church of On-  
tario," and the "Disciples" are recom-  
mended to take membership in the  
"Christian" Church in cases where  
there is no Church organization of their  
own. The Christian Church on its part  
also recommends its isolated members  
to join congregations of Disciples, and  
both denominations agree to receive  
such members to full communion with-  
out requiring them to abandon their  
peculiar doctrines.

This agreement seems to be accept-  
able enough to members of the "Chris-  
tian" Church generally, and the reason  
for this is not to be looked for far away.  
The "Christians" are characterized by  
great laxity in doctrine, and throw  
open the doors of their denomination  
to persons of almost any or of no special  
belief. Their published statement of  
the terms of membership declare that  
"Christian" character or vital piety is  
the only test of fellowship or Church  
membership.

All this has a very liberal sound, ac-  
cording to the views which have of late  
become quite prevalent among many  
Protestants, especially among those  
who, mistaking the sense in which the  
Church is said in the Apostles' Creed  
to be Catholic, interpret Catholicity as  
meaning that the Church should tolerate  
within her bosom every species of doc-  
trine, even to those doctrines which de-  
stroy the very foundations of Chris-  
tianity. That this is not the sense in  
which Christianity is Catholic is clear  
both from Scripture and the constant  
teaching of the Church from the begin-  
ning. According to St. Augustine the  
catholicity of the Church consists not  
in ignoring the doctrines which Christ  
commanded to be taught, but in her  
teaching the same doctrines every-  
where as Christ commanded them to be  
taught to all nations. But the pro-  
gramme of the so-called Christian  
Church means the free intercommunion  
of sectaries, whatever may be the doc-  
trines they believe and teach.

The *Canadian Evangelist*, which  
has been hitherto the organ of the "Dis-  
ciples," is very much shocked that the  
"Disciples" convention should have de-  
clared in favor of such intercommunion  
with the "Christians," who do not in-  
clude Christian baptism as part of the  
test of Church membership, and thus the  
*Evangelist* has declared that it cannot  
adhere to the decision arrived at. To  
show the laxity of the Christian test  
the *Evangelist* quotes from the response  
given by the *Herald of Christian Lib-  
erty* to a question put to it by a "Dis-  
ciple" preacher, B. B. Tyler, of New  
York. The *Herald* said: "We would  
rejoice to receive any Christian, with-  
out regard to his belief on dogma.  
We would receive the author of  
'Nearer, my God, to Thee.' We would  
have no hesitation in receiving George  
Fox and Wm. Penn."

Brother Tyler points out that this is  
the broadest possible sort of "Christi-

ty, for Sarah Flower Adams, who wrote  
"Nearer my God to Thee," was a Uni-  
terian who did not believe in Christ's  
divinity, while George Fox and Wm.  
Penn were Quakers who rejected Bap-  
tism and the Lord's Supper, two sacra-  
ments which are certainly enjoined by  
Christ.

Mr. Munro, the editor of the *Evangelist*,  
is sustained by a minority of the  
"Disciples" in protesting against the  
proposed lax principles on which this  
kind of practical union is to be carried  
out between these two organizations;  
and as the *Evangelist* is on the side of  
orthodoxy our sympathies are rather  
with it than with the party of laxity,  
which would practically do away with  
all Christian dogma, and open the por-  
tals of Christianity to the broadest In-  
fidelity. But we cannot refrain from  
pointing to the fact that it is a natural  
consequence of the rejection of Church  
authority that all Protestantism should  
finally come to the conclusion reached  
by the "Christians" and the majority  
of the "Disciples" Board of Co-opera-  
tion. The minority cannot stem the  
tide; and if they sincerely desire to raise  
a barrier against total unbelief they  
should build their faith, not upon  
human fancies, but upon the rock of  
Peter, against which alone, according  
to our Lord's promise, the gates of hell  
shall not prevail.

We heartily endorse the sentiment  
intended to be conveyed by the follow-  
ing extract from the *Christian Oracle*,  
quoted approvingly by the last number  
of the *Evangelist*:

"Not even for the union of  
God's people, for which we have  
labored and prayed so long and  
so earnestly, can we consent to set  
aside the 'All Authority' of Jesus, our  
Divine King. God's people cease to  
be His people when they cease to know  
His Son, and they cannot know the  
Son without hearty submission to His  
will when they know what that will is.  
A union based on any other conception  
of Discipleship is . . . a cry of peace,  
peace, when there is no peace."

But our contemporary and those  
who agree with him might well see and  
acknowledge that this is just the posi-  
tion taken by the Holy Father Pope  
Leo XIII. in his encyclical on Christian  
Reunion. The Holy Father declares  
in effect the impossibility of compromise  
in regard to any revealed truth, and  
calls upon those who are desirous  
of Christian Reunion to accept the  
whole truth as constantly taught by  
the Catholic Church, which is alone  
the Christian Church established by  
Christ on His Apostles, and which has  
never ceased to exist since its first  
establishment, and which therefore is  
alone the Church whose teachings and  
decisions Christ commands all to hear  
under penalty of being regarded as  
heathens and publicans.

#### THE PROTESTANT HORSE IN NORTH GREY.

Canadian politicians have been so  
often taught by practical lessons that  
the road to success is not through ap-  
peals to local prejudices founded on the  
differences of race and religion which  
exist in Canada, that we would have  
supposed that ordinary discretion  
would dictate to them the necessity of  
keeping such issues out of all election  
campaigns; but it appears that the  
lesson has to be inculcated anew when-  
ever an election takes place, at least  
in Ontario.

We regret to see that the election  
which is to be held on Tuesday in  
North Grey is being fought out on  
these lines, and for this purpose a  
troop of speakers has been brought in  
to the riding to support Mr. James  
McLaughlan, the Conservative candi-  
date, with specimens of oratory which  
would be more suitable to the taste of a  
12th July gathering of fanatics  
and hoodlums, than of an intelligent  
audience of Canadian electors desirous  
of securing good government for the  
Dominion; and the press which sup-  
ports Mr. McLaughlan is following on  
the same lines. The Protestant horse,  
which has been used on some former  
occasions, with the result of bringing  
its riders to a disastrous end, has been  
brought out again to do service of the  
most disreputable character, and ap-  
peals of the most violent kind are  
being made to the Protestant prej-  
udices of the electors.

The *Wiarion Canadian*, which is one  
of Mr. McLaughlan's organs in the  
constituency, has been especially of-  
fensive in this respect. It appeals to  
the electors to oppose Mr. Laurier's  
colleague, Mr. Paterson, the Reform  
candidate, on the plea that there is no  
Orangemen in the new Dominion Gov-  
ernment, and also because Mr. Laurier  
is "not only a Catholic Premier, but a  
French one at that." Further on it de-  
clares that "The French Catholics  
now run this country."

It required no small amount of

brazen-facedness on  
Canadian to make a  
Irish Catholics to sup-  
candidate in the same  
it thus appealed to P-  
dices, yet the *Canadian*  
to this task. In the  
in the very middle  
Quebec for being Fre-  
it tells the Irish Cath-  
confidence in the L-  
"The French Catholic  
Catholic even worse  
Protestant."

The *Catholic Record*  
kept aloof from partic-  
it will continue to  
whatsoever source at-  
upon the Catholic Chur-  
terests, it feels bound  
independently of any  
or combinations, and  
duty to reprobate the  
now being pursued in  
which is calculated to  
discord and dissension.

The grounds on which  
bases its violent ap-  
peal. We admit that  
any recommendation of  
view if there were O-  
Laurier's Government  
nothing in Orangemen  
sirable that that par-  
Protestantism should  
presented in the Cab-  
tolerance towards a  
of the population of  
makes it a very  
ment in a Govern-  
say justly, therefore,  
antism of Canada show-  
fied that Protestants  
belief are able and fu-  
and it would be absurd  
there should be special  
of a politico-religious  
only claim to recogni-  
someness and intoler-

It is scarcely neces-  
sary to say that the  
effort of the Wiar-  
sow dissension betw-  
French Catholics will  
gives as a proof of  
French toward the Ir-  
fact that Mr. Dobbell,  
aunt, was elected in O-  
Irish Catholic. This  
that the French-Can-  
faithful to their  
It proves that in the  
Quebec the considera-  
religion in politics has  
that is given to them  
stipulations in Ontari-  
strong reason for which  
followed by the *Canadian*  
North Grey should be  
all patriotic Canadians.

It has been asserted  
by Mr. George Taylor  
ative whip, that he  
tell the electors that  
party has dropped its  
After the recent elec-  
Sir Charles and Sir  
they will continue to  
policy of justice to  
Manitoba, Mr. Tay-  
should be repudiated  
may justly entertain  
that Catholic rights are  
as a shuttlecock by  
the Catholics of the  
made merely the ins-  
ting one party in an  
power. We want to  
not this is the case, and  
have found this out  
what action to take.

For the rest we have  
present that Messrs.  
lace, Dr. Sproule, Dr.  
and others advocated  
election on the grou-  
able as an opponent of  
in Manitoba, and Dr.  
far as to declare Mr.  
to be the future leader  
Mr. McLaughlan will  
no authority to de-  
be the future leader  
ives, but we may sa-  
lieve that the party  
selves to certain destr-  
up Mr. Wallace as the  
er. If they do so, it  
have an easy task be-

#### EDITORIAL

The prospects for  
the Irish parties, we  
not seem very brig-  
spatch states that nei-  
ites nor the Healeyit  
convention. Mr. Re-  
extraordinary statem-  
called by the Dilloni-  
sequently he does  
should take any part  
ley appears to have  
for non-attendance.  
ever, conclude that  
his own opinions