

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname." — St. Pacian, 4th Century.

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## Catholic Record

London, Ont., Feb. 14th, 1891.

### EDITORIAL NOTES.

LORD HARTINGTON said recently in an address to his constituents at Rosendale, Lancashire, that "the only chance of Home Rule becoming a practical policy is gone forever. It is improbable that the Irish party will be reunited, as the confidence of the Gladstonians in the political honesty of the Parnellites is permanently destroyed." There is no doubt that the wish is here father to the thought; but His Lordship might see the incongruity of making the rights of a nation dependent upon the morality of a single individual in whom the nation trusted. If her confidence was misplaced, it was her misfortune, not her fault, yet it may very well be disputed whether Mr. Parnell's crime was any more heinous than was the conspiracy of the Government and the Times to ruin his character on a previous occasion on the strength of the Pigott forgeries. The political dishonesty of Lord Hartington's allies is at least as much to be reproached as that of Mr. Parnell. Why not apply the same rule to England which Lord Hartington would apply to Ireland? Is it not as reasonable to say that England should be deprived of her liberties on account of the political dishonesty of the Government as that Ireland should not get justice because of the delinquency of one of her political leaders? But it will be found that Ireland's case is not so hopeless as her enemies would wish. Ireland must soon present anew an unbroken phalanx demanding that justice which has been so long denied her, and the cause of Home Rule will soon be as strong as ever, and sooner or later it will be crowned with victory.

The acrobatic feats of the *Maid* in its essays on the political situation of the Province of Quebec certainly entitle it to rank as the chief of mountebanks in Ontario. Not long ago we were told that the "Church" had decided that Mr. Mercer's Government should be sustained for Quebec, and Sir John Macdonald's for the Dominion. Next we were informed that the matter is as yet not quite decided, but that Mr. Mercer is negotiating with Sir John to make a raid on the treasury to relieve the necessities of Quebec, and that all Mr. Mercer's influence would be used to bring about a triumph for the Dominion Government in that Province. The Church in this case seems not to have had anything to do with the matter, or, if it had, the bargain which some months ago had been fully completed, was still only among the contingencies of the future a few weeks ago. We are next gravely informed in a paragraph, quoted approvingly from the *Montreal Witness*, that Mr. Mercer, on the occasion of his late visit to Montreal, kept company chiefly with Conservatives and that "a politician is known by the company he keeps." The inference is, of course, that Mr. Mercer has thrown in his lot with the Conservatives. But now that the writs are out for a new election, the same journal informs us that it is believed that Mr. Mercer has postponed his intended trip, so that he may do all he can for Mr. Laurier during the impending election contest. Surely those who look to the *Maid* for a knowledge of what is going on in the political world must be in a sad state of perplexity, if they take as much interest in Quebec matters as that journal would wish them to do.

The Russian Government, instigated by the schematical Bishop Alexis of Wilna, ordered that three Catholic churches of the town should be closed, the popular sanctuary of our Lady of Otrabrans being one of the number. Mgr. Andriewicz, the Catholic Bishop, refused to obey the mandate until he was assured that the Minister of Public Worship insisted upon carrying it out. Accordingly, severe though the weather was, he repaired to St. Petersburg and had an interview with the Minister, who gave him no satisfaction, but insisted that the outrage should be perpetrated, and the officers of the town were notified of the Government's inflexibility on the matter. Before the decree could be carried out the schematical Bishop dropped dead upon the platform of the railway station. Such consternation was produced by this occurrence that the authorities countermanded the order, which, for the present at least, will remain in abeyance. It may be a mere coincidence, but such coincidences occur so frequently in the history of the fate of serfdom as to produce in us the conviction that "the finger of God is here." Such is the conviction which has forced itself upon the people of Wilna, schematical as well as Catholic, and the occurrence has been followed by

increased reverence for the Catholic Church. This manifestation of intolerance on the part of the Government is in curious contrast with the festival congratulations sent by the Czar to the Holy Father at the opening of the New Year. These felicitations were conveyed in an autograph letter expressing Alexander the Third's best wishes, and the hope that all the questions at issue between the Holy See and Russia will be settled promptly in a manner satisfactory both to His Holiness and the Czar.

The Rev. W. T. McCormick, Vicar of St. Matthew's Anglican Church at Brighton, England, has resuscitated the slanders which were set afloat by Rev. Mr. Hyde, the Presbyterian minister who wrote from Honolulu to the New York Presbyterian paper that Father Damien bore a bad character. Mr. Edward Clifford, a Protestant gentleman who was intimately acquainted with Father Damien, declares that the statements made by Rev. Messrs. Hyde and McCormick are slanders without any foundation in fact, and he passes a high eulogium on the martyr priest. He reminds the slanders that by retailing such falsehoods they injure the cause of Protestantism, inasmuch as a reaction in favor of Catholicism is sure to be produced. Mr. McCormick said that Mr. Clifford might have singled out many Protestant heroic workers among the lepers instead of selecting as his hero a priest of "the corrupt and apostate Church of Rome." In reply, Mr. Clifford says: "I can only say that I never heard of one who lived and died as Damien did. But I should be glad to hear such a story and to do honor to such a man if there be one."

It is stated as a fact that the Mormons have purchased three millions of acres of land in Mexico and that they intend to establish a Mormon colony there. It would be very pleasant to the people of the United States to be rid of their Mormon population, but we think that the Mexicans will scarcely allow a population so undesirable to establish a colony on their soil unless they agree to obey the laws of the country.

The Catholic population of the United States, as given in Hoffman's Directory, is 8,579,966; but, as the returns are not complete, the actual Catholic population is believed to be about 10,000,000. There are 6,424 secular and 2,384 regular clergy, making a total of 8,778 priests, with 7,631 churches. There are thirty nine theological seminaries with 1,711 theological students. The number of parochial schools reported is 3,277 with 655,328 children in attendance. In this also the returns are not complete.

The editor of the *Western Watchman* states that he saw the headquarters of the so-called "Free Church of Italy" in Rome, in 1889. It consists of an empty room in a tumble-down building near the Castle of St. Angelo and an enormous sign in letters of gold. No one in the neighborhood could tell us when it was ever used for worship. And this is the concern which some Evangelical haters of Catholicism would have us believe is going to annihilate the Catholic Church.

The mediation of the Pope between Portugal and Belgium on matters relating to the African possessions of the two powers has been finally agreed upon. This mediation is in reality an arbitration, as both parties have formally agreed to accept the Holy Father's decision. There is a prospect also that the arbitration of the Holy Father will be asked between France and Spain in regard to West African difficulties. All this looks as if the position which the Pope occupied in the Middle Ages will be given to him once more as general arbiter, at least as far as Catholic powers are concerned.

VICAR GENERAL BOUTHERS, of Ottawa Archdiocese, has been appointed Dominus Prædicto to the Holy Father, Le. XIII, with the title Monsignore. No one more worthy of this honor could have been selected.

The great expansion of Ritualism in England, and the extent to which Catholic doctrines, which have hitherto been regarded with detestation, have spread throughout England, may be judged from the fact that in two hundred and fifty Anglican Churches, so-called "High Masses" for the dead were sung on All Souls' Day.

Very wisely, in our opinion, the *Boston Pilot* and other Catholic journals of the United States protest against the proposal to establish a Catholic political party, similar to the Catholic parties which have been operating with so much

success in Germany and Belgium. In these European countries, as well as in Italy and France, the persecution to which the Church was subjected was sufficient ground for the establishment of a party to secure the liberty of religion and education, but, if we except the matter of a more just distribution of State aid to schools, there is no question in the politics of the United States which requires the existence of such a party, and it is probable that even this question will be justly settled by the innate love of fair dealing which is to be found among the people. What we have said here of the United States is also applicable to Canada, with this difference, that we have, at all events in Ontario and Quebec, school laws guaranteed by the Constitution which are just to both Catholics and Protestants. It is only when our rights are attacked that it would be justifiable to introduce the question of religion into Canadian politics.

The ministers who have been suspended from ministerial functions by the Reformed Presbyterian Church at Pittsburg, Pa., for exercising the right of the franchise, are sustained by their congregations, so that a new sect is likely to rise from the imbroglia, which will maintain the right of American citizens to take part in the government of the country. There are already between one hundred and forty and one hundred and fifty sects reported by the census Commissioner, besides a number of independent organizations in certain localities. Many of these religious bodies have names which are unknown to the public generally: such as the Schwärkfeldians, General Six Principle Baptists, etc. The difficulties of establishing Church union among so many sects, each having its peculiarities of doctrine, will not be easily overcome, as the natural result of the principle of private interpretation is disintegration and not union.

### ARCHDIOCESE OF OTTAWA.

Special to the CATHOLIC RECORD.  
On Thursday, the 5th of February, the imposing ceremony of consecrating the new church recently erected by the Catholic congregation of Thurso, P. Q., was performed by His Grace Archbishop Dabanel of Ottawa, assisted by a large number of priests of the Archdiocese. The attendance of the laity was large, notwithstanding the severity of the weather—the day having been one of the coldest of the season. His Grace, seated in his Archiepiscopal robes, on taking his seat in front of the main altar was presented with two beautifully-worded addresses—one in the French language, and the other in English—to both of which he feelingly and eloquently replied in the English language, of which he is a thorough master and graceful speaker. The ceremony of consecrating the church was then performed in the usual manner and need not be described for your readers, except to incidentally remark that the noticeable fine and well-cultivated voice of many of the priests who took part therein lent a more than usual sublimity to the ceremonial. Pontifical High Mass was sung by His Grace, assisted in the usual manner by some of the clergy. The rendering of the choir—powerfully supplemented by several priests—was exceedingly grand. Before the conclusion His Grace delivered in finely accented English a very eloquent and instructive sermon, during the delivery of which he took occasion to pay a graceful compliment to the pastor of the church, the Rev. Father Castin, and a well-merited tribute to the laity of the parish for the zeal and devotion and self-sacrifice manifested by both pastor and people in erecting such a magnificent place of worship as he had the pleasure of that day consecrating to the honor and glory of God. At the conclusion of His Grace's learned and very argumentative discourse a young priest from Ottawa, the Rev. Father Longvin, addressed the congregation in French. It is a pleasing, eloquent and powerful speaker, and one who gives a fair promise of acting in the near future a high place among the pulpit orators of the day. At 3 o'clock in the afternoon the church was again filled by the congregation, to witness the administering of the sacrament of confirmation to a very large number of the youth of both sexes, who had been, evidently, well-instructed and carefully prepared for the occasion. His Grace delivered an address to them in both languages—a replete with wise counsel and lucid instruction on the importance and merits of the sacrament they were to receive and on the necessity of being in a state of grace for its worthy reception. He then administered the sacrament of confirmation to them, and concluded with the Benediction. The church, built of select stone, is a commodious one, and is both attractive and imposing in its external appearance, and very beautiful in its interior, and is without doubt a grand monument to the zeal and devotion and energy of the devoted pastor and his people of Thurso. May they long live to enjoy it!

M. C. O. D.  
Considerable progress has already been made in preparation for the Catholic exhibit at the World's Fair to be held in Chicago in 1893. Several structural religious orders have taken up the matter with great enthusiasm.

### DIOCESE OF HAMILTON.

Special to the CATHOLIC RECORD.

On Tuesday last, at 2:30 p. m., the new St. Mary's school was solemnly blessed by the Bishop, assisted by all the city clergy and in presence of the Board of Separate School Trustees, Inspector Donovan and a large gathering of the friends and relatives of the pupils. Two juvenile choirs were present—the boys on the first floor, arranged in order, led by Brother O'Leary, who played on a cornet with piano accompaniment, and a choir of girls on the second floor, directed by the Sisters of St. Joseph. An address on Christian Education was delivered by the Bishop, followed by short congratulatory speeches from Vicar General Laurent, of Peterborough, who honored the occasion by his presence, Inspector Donovan and Father McEvoy. The proceedings closed with prayer and the episcopal benediction. On Thursday evening the Cathedral choir was entertained at St. Mary's rectory. A splendid banquet was furnished, at which more than forty guests were present. After the banquet an address and valuable present was tendered Professor O'Brien, who made an eloquent response, and announced his determination to maintain the prestige of the Cathedral choir. His Lordship Bishop Dowling honored the occasion by his presence and gave the members of the choir some valuable advice and encouragement.

### SOLEMNITY OF THE FEAST OF THE PURIFICATION OF THE BLESSED VIRGIN.

Solemn High Mass was celebrated to-day at the Cathedral, *Cornu Episcopi*. Father McEvoy was celebrant, Father Brady deacon, and Father City sub-deacon. The Bishop blessed the candles, distributed them to the clergy and choir, and preached on the gospel of the day. In the evening His Lordship assisted at Vespers at St. Lawrence Church.

### ST. PATRICK'S CHURCH.

The Rev. J. J. Gray, Chancellor and Administrator of St. Patrick's church, is at present quite ill at St. Joseph's hospital. The doctors, however, are hopeful that, after a few weeks, he may be restored to health. He is at present reported to be improving under the skillful treatment of Doctors McCabe and Olanstead.

### FORMOSA.

The venerable Dr. Eiena, for many years pastor of Formosa, has resigned his charge, owing to age and infirmity. He has been a most zealous and exemplary pastor, having labored incessantly for the welfare of his flock. During his pastorate he built and paid for one of the finest churches in the diocese, living himself in a wretched shanty and resigning at the very moment that he had gathered funds sufficient to build a new and suitable presbytery. It was with the utmost reluctance, and after repeated entreaties, that the Bishop consented to accept his resignation. His successor has not been appointed, but his efficient assistant, Father Wey, has been appointed Administrator pro tem.

### THE BOARD AND THE BISHOP.

The Separate School Board has tendered a cordial vote of thanks to His Lordship the Bishop for presiding at the opening of St. Mary's school, for the interest he takes in promoting Catholic education and for the many sacrifices he has made on behalf of the schools. COOK'S BAY, OLD PALACE. This venerable building, the residence of three successive Bishops and the former cathedral clergy, will henceforth be known as "De La Salle Academy."

THE ORPHANS' FESTIVAL.  
The annual St. Mary's festival, in aid of the orphan asylum, is announced to be held in the Orphan House on the evening of the 19th inst. It has always been a great success, and promises to be so at the forthcoming celebration.

### DIOCESE OF LONDON.

#### FIRE AT LADY OF LAKE ST. CLAIR CHURCH, WALKERVILLE.

At 10:45 a. m. on Friday last the fire alarm was sounded in the town, and within a few moments the fire department turned out in full force and were quickly on the spot. The "Cyclones," as usual, were first on the scene of the fire, which was laid at the vestry of the Lady of Lake St. Clair Church, just outside the boundaries of the town of Walkerville. The fire is supposed to have originated through a defective gas in the vestry, a source of the church, and but for the promptitude of the Chemical Company and Hose Company No. 2 of the brigade, who succeeded in quickly putting it out, the whole church and surroundings would certainly have been destroyed. The township of Sandwich East is indebted to the fire department of Walkerville for thus saving the property of its ratepayers. Great praise is due to the chief of the fire department for being so promptly on the spot.

Next day Chief Thomas Reid received the following letter from the Rev. Father Boubat, which speaks for itself:

Walkerville, Jan. 30th, 1891.  
Mr. Thomas Reid, Chief of the Walkerville Fire Brigade, Walkerville.  
I have the honor to allow me to offer you and your gallant firemen, the heartfelt thanks of my parishioners and my church committee, for your heroic work performed this morning by yourself and brave men in saving our church property from what might have proven to become a very dangerous conflagration. I am sure, in gratitude for your noble efforts, that you may do us the pleasure of accepting an ovation, which our ladies will be delighted to see you and your men, to-morrow night Saturday, 8 p. m. in our Bazaar Hall at Walkerville. I need not say that three tickets will be given so that you may take your supper without let or hindrance from our fair cashiers for charity.  
Believe me, dear sir,  
Yours and your men's grateful servant,  
A. BOUBAT.

In accordance with the above kind invitation, Chief of Fire Department, Thomas Reid, and his brave firemen, marched in a body from their rooms in

the Music Hall Bock, Walkerville to Mr. Montreuil's Hall, where a bountiful spread awaited them in the shape of raw and stewed oysters, turkey, fowls, etc., to which the men did ample justice. The men were addressed by Father Boubat, who thanked them on behalf of his congregation and self, for their promptness in answering to the fire call, and for their great bravery and discretion in putting out same, and saving his church. Chief Reid replied in a felicitous speech on behalf of his men. The boys of the brigade then joined the merry throng in the bazaar, and had a real good time.

During the evening, and before the close of the bazaar, great excitement was manifested as to whom the gold-headed cane (presented by Captain Masonville, to the most popular man in the town) should be awarded. There were two gentlemen in the contest, viz: Dr. Emme Casgrain and Mr. P. M. Keogh, one of Her Majesty's Excise officers, of the Walkerville division. Although Dr. Casgrain is well liked in Walkerville he had a powerful rival in Mr. Keogh, who is a tower of strength in our midst, and a great favorite with the ladies of Lady Lake St. Clair congregation. There was a good race, but ultimately Mr. P. M. Keogh won "hands down" and was awarded the cane by his fair admirers. Mr. P. M. Keogh, is well known in Catholic circles, and is brother-in-law to the Lord Bishop of Hamilton. The gold-headed cane is valued at \$25.—*Walkerville Mercury Feb. 7.*

### CATHOLIC PRESS.

#### MILWAUKEE CHURCH.

A brilliant lawyer named Crispi came from an obscure corner in Sicily some years ago to rule Italy as no other man has ruled it since Cavour. Last week he fell from power, and deservedly so too, for he has not only been a persecutor of the clergy, but a corruptionist in politics as well. Italy is poor, but Crispi has millions.

Boston Pilot.  
Appropos of the just and honorable tribute paid to the memory of John Boyle O'Reilly, by Senator Hoar, our esteemed and common-sense content parry, the *Boston Herald*, said: "Senator Hoar says that 'there was no more perfect lover and admirer and appreciator of the Puritanism of Massachusetts than that noble and magnificent Irish Catholic, John Boyle O'Reilly.' It strikes us that Rev. Dr. Fallon and Rev. Dr. Miner may well be appealed to let us have places after that." Whereupon Dr. Miner writes to the *Boston Traveller* an angry denial of the imputation that he is capable of having "peace" on any terms with an opponent who is dead. We are sorry to see any man, and doubly sorry to see an old man, guilty of such baseness as that of denying an honor to the man's memory, as Dr. Miner does. It is, as the *Haverhill Gazette* says, "an other illustration of the jackass kicking the dead lion"; but surely Dr. Miner should have some friends wise enough to tell him that he can refuse an olive branch without betraying his preference for thistles.

#### AVE MARIA.

It is related of the Canadian prelate Mgr. Labelle, recently deceased, that at the conclusion of an audience with Leo XIII, some few months ago, he experienced difficulty in opening the door of the Pope's apartment. The Sovereign Pontiff graciously hastened to his relief, saying, "I will open it." The Monsignor, with ready wit, improved the occasion by remarking, "It is not surprising that Your Holiness can open the door, since you hold the Key." How deeply the late Cardinal Newman was animated by the true Catholic spirit is strikingly manifested by the tender filial devotion which characterized his sermons on the Blessed Virgin. The following brief extracts will serve as an illustration of the fact. Preaching in presence of Cardinal Wiseman and the other members of the restored hierarchy at the Synod of Oceot, he thus apostrophized Our Lady: "Arise, make haste, my love, my dove, my beautiful one, and come! . . . Arise, Mary, and go forth in thy strength into that north country, which once was thine own, and take possession of a land which thou hast not. Arise, Mother of God and with thy thrilling voice speak to those who labor with child, and are in pain, till the babe of grace leaps within them! Shine on us, dear Lady, with thy bright countenance, like the sun in his strength, O Stella Matutina, O harbinger of peace, till our year is one perpetual May! From thy sweet eyes, from thy pure smile, from thy majestic brow, let ten thousand influences rain down, not to confound or overwhelm, but to persuade, to win over thine enemies. O Mary, my hope, O Mary undefiled, fulfil to us the promise of this spring! Again, in the course of a sermon on devotion to the Blessed Virgin, he exclaims: "Such art thou, Holy Mother, in the creed and in the worship of the Church—the defence of many truths, the grace and smiling light of every devotion. In thee, O Mary, is fulfilled, as we can bear it, an original purpose of the Most High. He once had meant to come on earth in heavenly glory; but we sinned, and then He could not safely visit us, except with thimble-radiance and a bedimmed majesty; for He was God. So He came Himself in weakness, not in power; and He sent thee a creature in His stead, with a creature's comeliness and lustre, suited to our state. And now thy very face and form, dear Mother, speak to us of the terms of our life; earthly beauty, dangerous to look upon; but like the morning star, which is thy emblem, bright and musical, breathing purity, telling of heaven, and infusing peace. O harbinger of day! O hope of the pilgrim! lead us still as thou hast led. In the dark night, across the

bleak wilderness, guide us on to our Lord Jesus,—guide us home."

Boston Republic.

Mr. Balfour has been for years posing in the role of a little tin Cromwell, and so numbered has become with himself, and so muddled to his ears his rattling around the Protector's show, that he cannot give up the game even when famine is, by his own showing, hovering over Ireland. His latest exhibition was given the other day, when Mr. James J. Long, editor of the *Nationalist*, Clonmel, was numbered among the victims of the coercion system. He was charged with having, through the publication of resolutions of the National League as news in his paper, intimidated a number of cattle dealers named Edward Ryan. Mr. Long is a journalist of energy and varied experience. For over thirty years in Dublin, Belfast and Manchester, he has been a practical journalist, and though always advocating the National cause, he was never previously accused—not even by Mr. Forster—of having transgressed the due limits of freedom of the press. By one of Mr. Balfour's policemen he was described as "a very respectable man," and it was admitted that he had no ill-feeling against Ryan, whom he had never known or seen. Yet the result of the trial is that for publishing what he, as a veteran journalist, considered suitable news, he is now undergoing a term of three months' imprisonment. Of course, Mr. Balfour is not amenable to reason or shame, but the other members of the party which he makes responsible for such scandalous attacks on the liberty of the press should, at least, think twice before raising a cry against the system of Russian censorship.

#### BUFFALO UNION AND TIMES.

In the course of his remarks at St. Paul's Church, this city, last Sunday evening, the Rt. Rev. A. Cleveland Cox said "this (the Protestant Episcopal) Church was not begun by Luther, but by Wicht, one hundred and forty years before Luther." We readily thought that Episcopalians presented that their Church was "begun" by Christ.

Under the heading "Save the Little Ones," we find the announcement in the local papers of the 10th inst, that a movement is begun by Buffalo Baptists to get hold of children not old enough for the Public schools." This idea, of Boston origin, was presented at the quarterly meeting of the Women's Baptist Missionary Society of Buffalo by Pastor Simpson's wife, in a paper prepared by that lady's sister, Miss Margaret Brown, a teacher in our Public schools. The report continues that the discussion of this project "to get hold of children," was followed by papers on "Romanism" and "Mormonism," after which the ladies regaled themselves with prayer and a substantial lunch. Now, we have not the slightest objection to those good Baptist ladies formulating whatever plans they choose "to get hold of children," provided those children are their own; or at least belong to the poor or delinquent of their own particular household or belief. But we humbly hope that those Baptist ladies, who, it seems, have resolved themselves into a general kidnapping society, will not try to inveigle any Catholic children into their spiritually spider parlors. If they do, we shall see to it that their "substantial luncheon" will be somewhat deprived of their celestial sweetness. And we have a sly suspicion that this Baptist child grabbing association will have its devilish tentacles reached out for all the poor little "Romanist" children it may devour. From the fact that "Romanists" and "Mormons" are put in the same limbo category, Catholics can gauge their status in this feminine Baptist thermometer. And yet we may for all that be in just as good company with the Mormons as with the Baptists, or indeed with any of the Protestant sects that approve of and practice divorce. For, after all, in the phrasing of a clever American woman, what is the difference between the Mormons and those who practice divorce? Only this, said she: "The Mormons drive their wives abroad; while the other fellows drive their flocks."

#### ANOTHER ENGLISH CONFERT.

Rev. J. Moultrie, a talented young Anglican curate at Duncester, Eng., has left the fold, in fact, "escaped," and joined the Catholic Church. The Vicar in charge of the parish told his congregation, on the Sunday after Mr. Moultrie's accession had been made public, that when he found the young curate's mind unsettled upon points of doctrine he "fortified him with the literature of the strongest antidotal character he could bring to bear." But the more he read the antidotal literature the more he became convinced that he was wrong. He visited Father Strappell, a distinguished Jesuit preacher at a villa at Oxford, and invited discussion and instruction. The disappointed Vicar gave this sensational report of the result to his flock: "The Jesuit conquered." Of course he did. He had right and truth on his side, and they always prevail in a controversy with error.

And so the good work goes on apace in England. Anglicanism is but the stepping stone to Catholicity.—*Boston Republic.*

The Most Rev. Dr. Bonjean, O. M. I., Archbishop of Colombo, made his pastoral visitation to the Negombo mission a short time since, accompanied by his Vicar General and a number of other priests, and their journey thither was in the nature of a triumphal march. The Archbishop and party met with a brilliant reception. During the four days of his stay at Negombo he administered confirmation to 938 persons. During the same period no less than 2,000 persons made their confession and received Holy Communion.

The Crowd & Street.

Let me move slowly across the street.
Puff with an ever-shifting breeze.
And the wind of dawn has blown.

MOONDYNE.

BOOK THIRD.

ALICE WALMSLEY.

By JOHN BAKER O'NEILL.

III.

MOONDYNE.
BOOK THIRD.
ALICE WALMSLEY.
By JOHN BAKER O'NEILL.

Further journey, to the little village of
Walton le Dale, — the native village of
Alice Walmsley.
It was clear that Mr. Wyllie had come
to Laneshire on some purpose connected
with the unhappy girl, for his first visit
having inquired at the inn, was to the
other street where stood her old home.

the better for remembering of your kind-
ness.
Mr. Wyllie took a friendly leave of
good-looking Officer Lodge, and returned
to Liverpool by the next train. Arrived
there, he did not proceed straight to his
hotel, but drove to the city penitentiary,
where he repeated his inquiries about
Harriet Draper; but he only learned that
she had been discharged eight months be-
fore.

was deeply impressed by Mr. Haggart's
sincerity and qualities.
The daily presence of the sun in one of
the cell's barred windows, depression. He
stopped one day at the door of Number
Four, and in his deepest chest tone, with
a smile that drew heavily on the initial
note, addressed the Sister:
"Is this prisoner a Roman — all — one of
your persuasion, madam?"

"This, then, is my authority?"
The prompt and major took the paper,
read it, and then, still holding it before
him, raised his head as if in military salute.
"Your authority is the first, sir," he
said, cheerfully and respectfully, to Mr.
Wyllie.

side of the iron tomb. Then his body
gave out, and without for an instant
losing consciousness he found himself sitting
in a peculiarly upright posture, unable
to stir hand or foot.
At that instant, when hours seemed to
have elapsed, the door of his cell, now
abruptly sensitive, was almost split into
fragments. A frightful monotonous
clangor rent the interior of the safe.

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IRELAND'S CAUSE, IRELAND'S LEADER.

By Right Rev. Bernard O'Reilly, D. D., in the January number of the American Catholic Quarterly Review, 1891.

CONCLUDED.

And that some such document as the address of the Episcopal Standing Committee was expected by the great body of the Irish people to be further proved by the fact that during the entire period when the divorce proceedings were so painfully fixing men's attention, no accredited organ in the Nationalist press ventured to say that Parnell, disabused, should continue to be the leader of a Catholic nation proverbially chaste and cherishing the sanctities of the home. Mr. Parnell perfectly understood this when he commissioned Michael Davitt to assure the Irish Archbishops and Bishops of his innocence. And that he fully appreciated the position of the Irish bishops and priests in the National struggle is afforded by the testimony of the present Archbishop of Cashel, who, at a memorable assembly held in Kildare, about mid-October, 1885, in presence of several other prelates, of Mr. Parnell and others—members of Parliament, clergymen, and leading gentlemen from the surrounding counties—gave an historical account of the beginning of the Land League movement under Mr. Parnell's direction. He affirmed that Mr. Parnell came to him and declared, in view of the incalculable importance which the new agitation necessarily implied, that he was unwilling to take a single step without securing the sympathy and co-operation of the Bishops and priests of Ireland. His discourse, and Mr. Parnell's confirmatory reply, were made in the hearing of the author. (Life of John McHale, Archbishop of Tuam, N. Y., 1890.)

The letter of Mr. Gladstone calling for the withdrawal of Mr. Parnell, taken together with the verdict of the divorce court, seems to have disturbed the usual equality of a man weakened by long illness and racking anxieties. We cannot otherwise account for the contradictory judgments given by Mr. Parnell himself of the famous visit to Hawarden Castle, and his irreconcilable hostility to Mr. Gladstone's trustworthiness as an advocate of a full measure of Home Rule for Ireland. Mr. Gladstone's letter, Mr. Parnell's Manifesto, and the subsequent letters and interviews of themselves and their friends, relating to the Hawarden conference are of two recent occurrences to need recounting here.

Setting aside the questions of consistency and truthfulness arising out of the painful conflict of statements and actions, come another grave matter for wonder. How, if Mr. Parnell left Hawarden on December 19, 1889, impressed, according to his own account, with the absolute inability or unwillingness of Mr. Gladstone and his associates to advocate for Ireland any but a most disappointing, unsatisfactory, and worthless scheme of self-government, did Mr. Parnell again and again, at Liverpool and in London, proclaim to the world his grateful admiration of the Liberal party and its leader, and his firm and implicit confidence in the plan of Home Rule they were devising and elaborating?

Assuredly there is in the Parnell who speaks to Ireland and the world in the Manifesto just issued, and the Parnell who addressed the Parliamentary party at Westminster on June 30th last past, a self-contradiction most astounding.

That the alliance existing between the Irish Nationalists and the Liberal party of Great Britain, was looked upon by Irishmen at home and abroad as the only sure means, under God's good providence, of achieving such independence as we all hoped for, no one had asserted more solemnly and positively than Mr. Parnell himself, and on the public occasion advertised to within the last twelve months. He calls it "an honorable alliance, honorable and hopeful for our country, an alliance which will last and bear permanent fruit."

No change, in so far as the public knows, had taken place in Mr. Parnell's mind in this regard, up to the verdict of the divorce court, Mr. Gladstone's letter requesting the Irish leader to retire from political life, and to the private entreaties of Mr. Parnell's lieutenants to the same effect.

If Mr. Gladstone, in the conversations at Hawarden, had only given to Mr. Parnell nothing but the most unsatisfactory plan of settlement described in the Manifesto, then the latter was most culpable in speaking in Liverpool and afterwards at the banquet in Westminster of the alliance between the Irish Nationalists and the Liberal party, and of the forthcoming satisfactory and acceptable scheme of Home Rule. Putting together these speeches and the revelations of the manifesto, we say that Mr. Parnell was guilty of almost a crime for having so monstrously deceived his countrymen and the followers who were expecting their very lives.

It must be borne in mind that not only all through the year 1890, but ever since the accession to power of the Tories under Lord Salisbury, they had been using every artifice to discover the precise nature of Mr. Gladstone's new plan for Home Rule and the settlement of the Irish question, in the probable and near event of a general election resulting favorably to the Liberals. The persistent efforts made to force Mr. Gladstone "to show his hand," or to obtain, at least indirectly, from the leaders of the Irish party some clew to Mr. Gladstone's next Home Rule scheme, were well known to all politicians. It was, then, for obvious reasons, most important that this scheme, while in preparation, should be kept a profound secret by the leaders on both sides. And, inasmuch as the "suggested" measures which were the subject of the conversation at Hawarden, were not kept secret from Sir William Harcourt and Mr. John Morley, in like manner are we justified in believing that Mr. Parnell was expected, on his side, to keep his own counsel as long as Mr. Justin McCarthy, Mr. Sexton, Mr. Dillon and Mr. William O'Brien of Mr. Gladstone's intended measures. We consider that, under the circumstances, and in view, especially, of the defects of the discussed scheme as after revealed by the Irish leader, he fell in performing an essential duty to his party and to the Irish nation.

The proposed scheme of self-government for Ireland, as known to the Liberal leader and his chief colleagues,

was of far more vital importance to Ireland than to Great Britain. Mr. Parnell was not, in any sense, so wholly and exclusively entrusted with the vital interests of his nation and people that not one among their representatives deserved to be let into the secret of what Mr. Gladstone was preparing to do or not to do to fulfill the hopes and satisfy the just claims of Irishmen. Had his most trustworthy colleagues been judged worthy of his confidence and treated with the regard shown by Mr. Gladstone to Harcourt and Morley how different would the condition of the Irish party now be! and how hopeful Irishmen everywhere could feel of seeing the Parnell incident closed without disaster to their Cause. There could have been no need of such a Manifesto as that so suddenly sprang upon the nation and the entire Irish race all over the world as that issued in the last days of November. The members of the Irish parliamentary party made acquainted with the nature of Mr. Gladstone's proposals, would not have allowed the year 1890 to pass with out insisting on further consultation with Mr. Gladstone, and without urging on him their conviction that the plan of self-government discussed at Hawarden was no settlement at all, and never could be accepted by Ireland. We believe, in that view, that the discourses delivered in Liverpool and at the banquet in Westminster would either never have been spoken, or that their fulsome praise of Mr. Gladstone and his party would have been founded on more substantial promises than those given on December 18 and 19, 1889. At any rate, Mr. Parnell would have, to confirm his account of the Hawarden Conference, the testimony of his own trusted colleagues, to whom he must have, as in duty bound, communicated the result of the Conference, and the reasons for his withdrawal from the world. Then the world would have been spared the pain of contrasting Mr. Parnell's unsupported, somewhat confused and contradictory statements, with the peremptory denials of Mr. Gladstone, Sir William Harcourt and Mr. Morley. In our judgment the cause of the present unfortunate imbroglio is in great measure the consequence of Mr. Parnell's excessive, impulsive and unwise secretiveness on the one hand, and on the other of his violation of the state secret confided to him. It was a grave political blunder, to give all at once to the public what had not been deemed fit to trust to the most honored members of the Irish party.

Whoever may henceforward be chosen to lead the Irish Nationalist members of Parliament must not so isolate himself from his associates as to be or to appear to be a kind of dictator, bearing within his own breast the mightiest State secrets and consulting no one in matters and emergencies involving the ruin of a Cause and the very life of a nation. It is not so that Americans understand political leadership. It is not so understood by the two great British parties. Why should it be understood differently in Ireland?—as if the Irish Nationalist movement were something like the insurrection of the Roman slaves under Spartacus, in which a servile mob blindly followed its leader, as fearful of his rebuke as of his lash as of the threats of their masters and oppressors of yesterday.

There are few, if any, incidents on record in the most momentous debates of any representative assembly that can be compared in thrilling dramatic interest to the passage of arms between Mr. Sexton and Mr. Parnell during the stormy debate of December 1st. The former had been, together with the members of the opposing majority, openly, formally accused of having allowed "their integrity and independence to be sapped and destroyed" by the radical wing of the Liberal party.

"Integrity," proudly replies Mr. Sexton, "is not an unconditional acceptance of the views of any man. Independence is not subservience to the will of any man. We are not your slaves. . . . I claim in the face of the world; I claim in the presence of the Most High, that the integrity of the Irish party is unimpaired, and that its independence is absolute. The question—the urgent question—is, to whom the leader we have loved, whom we never can forget and whose useful tenure of his position circumstances have rendered impossible—and between the Cause to which our fealty is due. If the leader is retained, in my judgment, the Cause is lost. If the cause is to be won, the leader must retire."

This is the very soul of the Irish question: the Cause of Ireland must be the supreme law for every National leader. The leader must be guided by the vital interests of that Cause; nor should these interests and that Cause ever be made secondary or subservient to the interests of any one man or party.

The joint letter of the delegates of the Parliamentary party in America, when it became a fact, but urgent necessity for them to declare publicly their dissent from Mr. Parnell's Manifesto, contains a paragraph which should be reproduced here for more than one reason. They say: "The Manifesto of Mr. Parnell . . . cuts us off from the last hopes to which we cling, anxious (as we were) to avoid uttering a word that might embitter the controversy. We shall not dwell on the cruel injustice with which he treats the members of the party, who followed him with a loyalty and affection such as no leader ever experienced before. His recollection of their fealty to him in many an hour of trial might well have saved them from the imputation that any section of them could have allowed their integrity to be sapped by Liberal wire-pullers. Nor would we do more than enter a protest against this violation of all constitutional principle in flouting by anticipation the declaration of the elected representatives of the people, from whose votes the chairman of the Parliamentary party receives his authority, and resorting to a vague general appeal over their heads."

Considerations like these should willingly have waived in the interest of the national solidarity. But the method in which, ignoring the origin of the present calamitous situation, Mr. Parnell endeavors to fasten the responsibility for it upon Mr. Gladstone and Mr. Morley, compels us to dissociate ourselves in the strongest manner from the imputation which we believe to be reckless and unjust. . . . Deliberately bringing this position, Mr. Parnell has entered upon a rash and fatal path, upon which every

consideration for Ireland's safety, as well as our personal honor, forbids us to follow him."

Pasting over the deplorable scenes enacted before and during the Kilkenny election, and writing while the conference at Boulogne between Mr. Parnell and O'Brien are still in progress, we think it seems clear, that Mr. Parnell must retire from the National leadership. But was it to succeed him?

Parnell, as we now convince ourselves, has what the French call *les défauts des qualités* (the very defects or excesses rather of his acknowledged qualities). No one, up to the moral catastrophe which followed the verdict of the divorce court, could justly deny him the elements of leadership. He was skilful, energetic, cool, deliberate, courageous and firm. We need not, after what precedes, dwell on his defects. A few months ago, ere the blight of a dishonoured name had fallen on him, and ere the "hard necessities" of reckless leadership had made him reckless as to the Liberal party, and the English people, to his faithful colleagues and to his country, the Irish race everywhere was proud of him, worshipped him.

He was identified with the Cause of Ireland; that Cause had made him what he was.

He had been able, with the co-operation of a united people and clergy, to make a bold and powerful rally in Parliament of the Independent Party of Opposition, which John of Tuam strenuously advocated all his life, which O'Connell son, to create; which the great Archbishop of the West preached so eloquently after O'Connell had passed away, after the Catholic Defence Association had disappeared in the Salder Knoght betrayal; and pressed unwearily on public attention until the new Home Rule movement under Isaac Butt sprang up and fired the soul of the nation. The moral force wielded by Isaac Butt, Mr. Parnell had the sagacity to grasp and to increase.

This party of Independent Opposition and the Land League movement started by Michael Davitt had carried the ear of Charles Stewart Parnell triumphantly forward till the end of last November. All the moral forces which stirred the depths of a nation's soul and inspired the hopes of all its past generations, Mr. Parnell wielded as the electrician uses the mighty elementary forces of nature. These great moral forces existed in the past in greater volume even than at present. But Irish statesmen or politicians knew not how to store up these resistless energies in unity. It shall ever be Parnell's glory that he may be said to have created and kept together an independent parliamentary party such as Ireland never had known till now. Supported by the Catholic masses and by their religious guides, and appealing to legal and constitutional methods only, he forced the Liberal party of Great Britain and its methods of government in Ireland had been wrong, cruel, unjust and oppressive. Justice alone must be tried and accorded. And so the Cause of Ireland, represented by a compact body of eighty-six Irish representatives in the Imperial Parliament, advocated by Mr. Gladstone and the great Liberal party, supported by a majority of the people of Great Britain and by the constantly increasing public opinion of the three kingdoms and of the English-speaking world, was morally certain of a great legislative victory in the near future—when in last November came the O'Shea verdict and Mr. Parnell's Manifesto.

But though the leader has fallen, the Cause is not lost. It is a most just Cause; and justice is immortal and eternal.

Mr. Parnell was heard with attention both in the British Senate and all over the civilized world; because his voice was that of Ireland, too long misgoverned and oppressed. Is her Cause so absolutely identified with Mr. Parnell's fortunes that his disgrace, or his retirement from political life, or even his death, would so paralyze her voice, so injure her claims, that the people of Great Britain, so lately awakening to the sense of her cruel wrongs, would close their ears, their minds, their hearts to what justice, humanity and their own dearest political interests demand in favor of the sister island?

And will Irishmen and men of Irish race consent to bury forever out of sight and beneath the earth that Cause of Ireland, so enthusiastically upheld by yesterday's God knows, we Irishmen are clannish enough; and this very clannishness, this devotion to a name and a man, the narrow love of the tribe and the locality in preference to the country and the nation, has been too often our bane in the past. It dashed all the hopes of our people and rendered useless all the slaughter and sacrifices made for religion and nationality for the past two or three centuries.

That this clannishness is not a thing of the past, what has just happened in Ireland, as well as in our own free America, proves but too conclusively. The name of the man, not of the Cause, is the good repute and evil repute, through good and ill fortune, because we believe it to be a Cause fitted never to be lost.

It depends on us, Irishmen in the three kingdoms, and on Irishmen here and wherever the English language is spoken, to prevent the Cause of Ireland from being a lost Cause. The man who shall be chosen to succeed Mr. Parnell, will be the lawful representative of the Cause, and bear the flag around which all should rally, who deserve the name of Irishmen.

This is no time to listen to the utterances of the Tory press at home, or to the correspondents of such of our great journals as love to echo the sentiments and prophecies of the enemies of Ireland and Home Rule. And if we were to quarrel among ourselves in the United States, and if we give our united aid and sympathy to the man who are fighting in the gap at home, and upholding the Cause and the flag, we shall easily win back to both the American friends we have lost by our bickerings and dissensions. A leader will have to be chosen, com-

petent to speak for the party in the House of Commons, to occupy officially the place just made vacant, to be acknowledged and respected representative of Ireland in dealing with Mr. Gladstone and his colleagues. We do not see among Irish Parliamentary party any one man, who may, for the time being at least, enjoy the confidence won by Mr. Parnell as a statesman, debater and leader. But whoever is chosen, he will be a man of ability and unblemished character. There are, among his followers, no lack of tried, varied and eminent talent; there are plenty of men to do, and to do well, all the work which the coming struggle for final success will put upon them.

Present divisions and the awful dangers which these threaten for Ireland, will, we doubt not, serve to make the present majority more united than ever before. Let them show to the minority, the present dissentients, that they have the spirit of concession, to be expected from true patriots working disinterestedly for the noblest of causes, and there will be soon no minority.

The friends of Ireland among the English, Scotch and Welsh Liberals are too sensible and too honest to give up the Cause of Ireland, for which they have sacrificed so much, for the faults or failings of one man or a few. They, too, have been for years eloquently, generously pleading that Cause before the public opinion of their country. The case is still on trial; the jury have not returned the verdict which shall be the verdict of an empire. What if the chief advocate of the plaintiff has fallen helplessly in court before being brought to his feet by a successful lawyer? The evidence is there; and the majority of the jury have spoken in no uncertain tones. The excitement and uncertainties of the present hour are rapidly passing away and the English constituencies, with whom rest the final decision, will deal out that measure of justice to Ireland which equity, policy and Christianly consideration we must, in concluding, press upon Irish Catholics in America, and that is, that no man who has read of the struggles of the Irish nation ever since the days of the Eighth Henry, but must know that the omnipotent power, which should extinguish Irish nationality should also be extinguished with it, and the majority of the jury have spoken in no uncertain tones. The excitement and uncertainties of the present hour are rapidly passing away and the English constituencies, with whom rest the final decision, will deal out that measure of justice to Ireland which equity, policy and Christianly consideration we must, in concluding, press upon Irish Catholics in America, and that is, that no man who has read of the struggles of the Irish nation ever since the days of the Eighth Henry, but must know that the omnipotent power, which should extinguish Irish nationality should also be extinguished with it, and the majority of the jury have spoken in no uncertain tones. The excitement and uncertainties of the present hour are rapidly passing away and the English constituencies, with whom rest the final decision, will deal out that measure of justice to Ireland which equity, policy and Christianly consideration we must, in concluding, press upon Irish Catholics in America, and that is, that no man who has read of the struggles of the Irish nation ever since the days of the Eighth Henry, but must know that the omnipotent power, which should extinguish Irish nationality should also be extinguished with it, and the majority of the jury have spoken in no uncertain tones.

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 Clergymen through out the Dominion.  
 Correspondence intended for publication,  
 as well as that having reference to business,  
 should be directed to the proprietor, and  
 must reach London not later than Tuesday  
 morning.  
 Advertisements must be paid in full before the  
 paper can be stopped.  
 Persons writing for a change of address  
 should invariably send us the name of their  
 former post office.

**Catholic Record.**

London, Sat., Feb. 14th, 1891.

**THE HON. MR. MOWAT'S  
 EVIDENCES OF CHRIS-  
 TIANITY.**

It is a pleasure to us to welcome the  
 appearance of any able contribution to  
 the vast array of books which treat of  
 the Evidences of Christianity, and we  
 therefore are highly pleased to find that  
 the lecture not long since delivered by  
 the Honorable Mr. Mowat in Wood-  
 stock on this subject has been published  
 in book form. With the appendix,  
 which has been added, it makes a small  
 but handsome volume of ninety pages,  
 and is issued by Messrs. Williamson &  
 Co., of Toronto.

Mr. Mowat is, of course, much occupied  
 in attending to the important business  
 of administration of the affairs of  
 Ontario. It shows therefore a zeal for  
 religion which we cannot too highly  
 commend, that the Premier of this im-  
 portant Province has taken from his  
 other duties sufficient time to weigh  
 with judicial acumen the evidences of  
 the truth of the Christian religion.

In this respect the Premier of Ontario  
 resembles the greatest statesman of the  
 British Empire, the Honorable William  
 Ewart Gladstone, who has also recently  
 contributed to this department of litera-  
 ture an able essay on the "Impregnable  
 Rock of Holy Scripture," which is only  
 one of many essays written by that hon-  
 orable gentleman on the same or cognate  
 subjects.

We do not detract from the value of  
 these efforts when we say that to so ex-  
 cellent a theme the highest intellects  
 ought to offer their homage by giving to  
 it their best attention. The truth of God  
 does not need man's efforts to vindicate  
 it, but man needs God's truth, and it is  
 but what they ought to do if the most  
 intellectual of men assist in meeting and  
 refuting the new objections which are  
 being brought up every day against some  
 Christian truth.

Mr. Mowat's high legal attainments are  
 well known to the Canadian public. His  
 has brought these to bear in order to test  
 the reality of Christ's mission as the Son  
 of God, and as the Messenger to earth of  
 the tidings of salvation which God the  
 Father desire to impart to mankind.

Mr. Mowat, in his treatment of the sub-  
 ject, does not take for granted anything  
 which needs demonstration, or which has  
 not been conceded by the most profound  
 thinkers among the adherents of Chris-  
 tianity. He shows that Christ claimed to  
 have a mission from His heavenly Father,  
 that He was "in a peculiar and special  
 sense the Son of God," and that He had  
 powers which no priest or prophet who  
 preceded Him ever claimed to possess. In  
 evidence of His claim He was authorized  
 to work miracles such as had never before  
 been wrought. That these claims were  
 made in the honest conviction that they  
 were truthful, is proved by His own char-  
 acter, which is acknowledged, even by the  
 enemies of Christianity, to be incompar-  
 ably above that of any sage or hero who  
 ever lived. His eminent purity of life,  
 felt by all Christians, is acknowledged by  
 eminent non-Christians, and is the "high-  
 est possible guarantee of the honesty of  
 His claims;" and, above all, He proved  
 that honesty by submitting to a most  
 painful death in confirmation of them.

Within the limits of so small a work as  
 that of Mr. Mowat it was possible only to  
 refer to a few of the principal miracles  
 which Christ wrought to prove His mis-  
 sion to be divine. Prominent among  
 these is the miracle of His Resurrection,  
 which is very properly described to be  
 "the cardinal doctrine of Christianity."  
 St. Paul, or, as most Protestants, Mr.  
 Mowat included, prefer to call him, Paul,  
 was one of the most prominent propa-  
 gators of early Christianity. The most  
 rigid scrutiny of modern science has  
 brought conviction even to the minds of  
 sceptical searchers into the authenticity of  
 the New Testament that at least four of St.  
 Paul's epistles are genuine, namely, two to  
 the Corinthians, and his epistles to the  
 Romans and Galatians. Now, without any  
 further documents, even without the four  
 gospels, these four epistles, written within  
 twenty years of our Lord's death, prove  
 that the resurrection of Christ was  
 acknowledged and known as the leading  
 evidence, not only of Christ's divinity,

but also as a testimony to the divinity of  
 the Christian religion in its entirety.

Mr. Mowat says:  
 "The early Christians, who were not  
 themselves personal acquaintances of  
 Jesus, believed with equal faith and  
 showed the strength of their faith by the  
 same demonstrative evidence."

That is to say, they proved their sincer-  
 ity by their readiness to die for their faith.  
 St. Paul was a contemporary of our  
 Lord, and was therefore in a position to  
 know the fact of His resurrection from  
 the dead, and he attests it most indubita-  
 bly. But it is equally attested by the  
 Apostles who were eye witnesses of the  
 facts, namely, St. Matthew and John,  
 and by St. Mark and Luke, who being  
 contemporaries of the fact, are also com-  
 petent authorities on the subject. They  
 are all witnesses who could not be de-  
 ceived in regard to a well-known and  
 public fact like the Resurrection, and that  
 they were not deceivers is equally evident,  
 inasmuch as willing deceivers would not  
 be ready to give their lives as a proof  
 of their sincerity.

Christ's Resurrection is not His only  
 miracle, nor are His miracles the only ones  
 which prove the truth and divinity of the  
 Christian religion. He gave power to His  
 Apostles to do even greater wonders than  
 He did Himself, and by them were "many  
 signs and wonders wrought among the  
 people." (Acts iv., 30: v. 12: Heb. ii., 4,  
 etc.)

The power of working miracles in  
 attestation of the truth of religion can  
 come only from God, and consequently  
 the truth of the Christian religion is  
 proved beyond doubt by the miracles  
 which were wrought by Christ and His  
 Apostles.

Mr. Mowat establishes the reality of  
 these miracles by heathen and Jewish  
 testimony, as well as by the testimony of  
 the Apostles themselves. There is, how-  
 ever, one point on which he does not seem  
 to us to grasp the full force of the  
 evidence.

Mr. Mowat does not see his way  
 towards claiming more than a great  
 probability for the truth of the miracles  
 on which Christianity rests; yet he  
 maintains that as in most matters of  
 importance we act on probable evidence  
 only, Christianity should be accepted on  
 the same grounds. On this point, though  
 we value highly Mr. Mowat's very logical  
 and well reasoned work, we must disagree  
 with him. The miracles of Christianity,  
 attested by witnesses who are neither  
 deceived themselves, nor deceivers, are  
 more than merely probable. They are  
 facts as certain as any fact which we  
 have not seen ourselves. We will  
 say that it is only probable that Napoleon  
 III. and the Kaiser William I. were  
 engaged in the Franco German war of  
 1870 and 1871. Who will say that we  
 only know by probability the existence  
 of such cities as Berlin, Constantinople,  
 Peking, Algiers, St. Petersburg? We  
 know of them by human testimony, yet  
 we are absolutely certain of their existence,  
 even though we have not seen them; and  
 the testimony of certainty by veracious  
 witnesses makes us equally certain of the  
 truth that Christianity was established by  
 the miracles of Christ and His Apostles, for  
 they are attested by witnesses who, while  
 not being themselves deceived, were as  
 certainly not impostors. If their testi-  
 mony could be wrong, we can have no  
 evidence of the truth of things which we  
 have not ourselves seen.

**A DOCTRINAL CHANGE.**

The Rev. Dr. Gregg, of Toronto, is one  
 of the most resolute of opponents of In-  
 direct Revision of the Westminster Con-  
 fession of Faith. The General Assembly  
 of the Presbyterian Church of Canada  
 approved of opening the question of  
 marriage with a deceased wife's sister, or  
 a deceased wife's niece in the following  
 manner:  
 "The Confession declares such marriages  
 to be 'contrary to the Word' (Chapter  
 xix), but the General Assembly at its  
 last meeting resolved to submit to the  
 Presbyteries a 'remit' or resolution that  
 "The discipline of the Church shall not  
 be exercised in regard to marriage with a  
 deceased wife's sister, or a deceased wife's  
 niece."

The effect of the adoption of this resolu-  
 tion will be a practical declaration that  
 the Confession is wrong in declaring such  
 marriages to be contrary to the Word of  
 God. It would be equivalent to a  
 "Revision" of the Confession; and the  
 action of the General Assembly in refer-  
 ring it to the Presbyteries is an acknowl-  
 edgment that the Confession is probably  
 wrong and needs revision on a matter of  
 doctrine. It is left to the majority of the  
 Presbyteries to decide whether or not it  
 be actually wrong; and the strangest fea-  
 ture of the matter is that even though it  
 be wrong, the Confession is to remain as  
 it is, theoretically the Standard of the  
 Church, while for practical purposes it is  
 acknowledged that it teaches a false doc-  
 trine.

To this indirect revising process Rev.  
 Mr. Gregg strenuously objects, and in  
 bringing up the question before the  
 Toronto Presbytery last week he moved a  
 long resolution which sustains the Con-  
 fession, at the same time, declaring that  
 the "adoption of the remit would require  
 ministers and elders to belie the solemn

profession made by them at their ordi-  
 nation that they believed the Westmin-  
 ster Confession of Faith to be founded on  
 and agreeable to the Word of God, in  
 which Confession it is declared that such  
 marriages as those in question are unlaw-  
 ful and that they never can be made law-  
 ful by any law of man or consent of  
 parties."

There is not the least doubt that Rev.  
 Mr. Gregg's resolution declares the strict  
 truth, nevertheless it was opposed by Rev.  
 Dr. Caven, Rev. D. J. Macdonnell and  
 others, and the Assembly's remit was  
 carried by a vote of 22 to 3.

It appears certain that on this question  
 a large majority of the Presbyteries will  
 vote in the same way as that of Toronto,  
 so that we may take it for granted that the  
 Canadian Kirk will approve of this  
 virtual change in the doctrine of the  
 Church.

Practically, the change has been made  
 already; for every effort made by the  
 minority for many years past to enforce  
 the discipline of the Church on this point  
 has failed.

It is not very long since a prominent  
 Presbyterian minister reprobated the  
 Catholic Church in one of the Presbyterian  
 organs for "manufacturing divine truth":  
 "truly a serious charge. But it is well  
 known that the Catholic Church does  
 nothing of the kind. However, we have  
 in the present transaction an example of  
 how readily Presbyterians can do this,  
 and no one is at all surprised, because it is  
 an every day occurrence.

**THE RECORD AS A TEXT FOR  
 A SERMON.**

The good people of old St. Paul  
 Church, Woodstock, were treated on  
 Sunday, the 1st inst., to a sermon profes-  
 sedly on Christian charity and unity, but  
 the rev. preacher, Dean Wade, did not  
 proceed very far in his discourse before  
 making it manifest that his charity goes  
 not beyond those little fractions of the  
 Christian world whose sentiments are bor-  
 rowed from John Calvin, and what is  
 usually called the Low Church Anglican  
 party. THE CATHOLIC RECORD comes in  
 for a considerable share of attention, about  
 half of the sermon being devoted to abuse  
 of this journal and the Catholic Church.  
 Those Protestants also who are honestly  
 of the opinion that Mr. Wade violated  
 the decrees of his own Church come in  
 for quite a share of his vituperation.  
 They are called "the greatest opponents  
 of Church unity," because they criticize  
 him with "hysterical shrieks." But Catho-  
 lics especially are elegantly described as  
 constituting "the great Roman apostasy,  
 watching with ever-burning jealousy any  
 attempt at unity among the Protestant  
 bodies."

**OF THE CATHOLIC RECORD REV. MR.  
 WADE SAYS:**

"We know from whence you are,  
 Your inspiration comes from the foul  
 regions of bigotry and superstition, and  
 not from that Blessed One who prayed  
 that all who believed in Him should be  
 one. Exit as you choose over the  
 unhappy divisions of Christendom.  
 Your exultation will be brief and self-  
 gazing. Maranatha!"

Maranatha, indeed! Let one of Rev.  
 Mr. Wade's Calvinistic brethren, Dr.  
 Eddie, explain this word:

"These (the words *Anathema-Maranatha*)  
 resemble the words with which  
 the Jews began the sentence of utter  
 excommunication; not only cutting the  
 subject off from their communion, but  
 consigning him, as far as it was possible,  
 to everlasting perdition."

"Never was heard such a terrible curse;  
 But what gave rise  
 To no little surprise,  
 Nobody seemed one penny the worse."

We hope that ourselves and our Catho-  
 lic brethren may survive these charitable  
 wishes of Rev. Mr. Wade for our welfare,  
 especially as we are aware that having  
 only spurious orders himself he has not  
 the authority to excommunicate. Why,  
 he has not even that dubious authority  
 which Acts of Parliament might confer  
 upon his ecclesiastical superiors to pro-  
 nounce a sentence of excommunication  
 from the Church of God. But such ex-  
 pressions accord very illly with the pur-  
 pose of Mr. Wade's address, to help to  
 bring about a union of Christians of every  
 kind, to which all true Presbyterians  
 must vow allegiance or cease to claim  
 membership of the true and only Kirk,  
 out of which "there is no salvation."  
 On those lugubrious teachings are founded  
 the Presbyterian catechisms of which the  
 writer in the *Globe* complains. But why,  
 if he be a member, should he complain?  
 If the doctrines are true, and in accord-  
 ance with Christian ethics and biblical  
 inspiration, why should he find  
 fault? True sooner the child learns the  
 truths of religion the better for the  
 child and for society. Unfortunately,  
 the poor father, who grieves that his boy  
 has to learn such doctrines, has no remedy  
 as long as he remains attached to the  
 Church founded on the "Confession of  
 Faith" as by Knox and Calvin imposed  
 on his forefathers. If he is really anxious  
 for truth both for himself and his chil-  
 dren, if he is anxious to find consolation  
 while journeying through this life  
 with a comforting assurance of eternal  
 blessedness in the next, he should have  
 his children taught the simple  
 lessons of Christian faith and hope  
 and charity as are conveyed in Butler's

Mr. Wade tells us that Anglican Bishops  
 have done similarly to himself; or have,  
 at least, fully justified his course. It is  
 not for us to maintain their consistency.  
 It would be a difficult task to do so — a  
 task we decline to undertake, for we are  
 aware that within Anglicanism there is  
 every gradation of doctrine and practice,  
 from those of Fathers Huntington and  
 Ignatius, to the open infidelity of Bishops  
 Cullen and Temple. We will only  
 quote here the words of one of Rev. Mr.  
 Wade's distinguished colleagues in the  
 ministry, Rev. John Langtry, who fully  
 bears out all we said on the subject.

Rev. Mr. Langtry, in a letter which ap-  
 peared in the *Empire* just the day before  
 Mr. Wade's charitable or uncharitable  
 sermon was delivered, said:

"Was Mr. Wade justified, as a clergy-  
 man of the Church of England, in asking  
 Dr. McMullen to preach in his church  
 on Christmas day? In what was, I sup-  
 pose, the most solemn hour of his life,  
 Mr. Wade declared his assent to the re-  
 quirement of the Church of England:  
 'No man . . . shall be suffered to exe-  
 cute any of the said functions, i. e., the  
 functions of the ministry in the Church  
 of England, except he hath had Episcopal  
 consecration or ordination.'"

It is very easy for Mr. Wade to call such  
 language "a hysterical shriek" — but he  
 took care not to attempt the more diffi-  
 cult task of proving that he was obedient  
 to this law. The rev. gentleman can  
 readily find plenty of his own colleagues  
 to abuse for saying he violated the laws of  
 his Church, without singling out the CATH-  
 OLIC RECORD as a target for his blunt  
 arrows. The whole affair does not con-  
 cern us to any greater extent than this,  
 that it illustrates the absurdity of attempt-  
 ing to varnish over the inconsistencies of  
 error in order to give it the appearance of  
 truth. Truth and consistency will be  
 found only in the one Church, established  
 by Christ, and having authority to decide  
 all matters pertaining to religious faith  
 and discipline. That one Church is the  
 Catholic Church, which has St. Peter's suc-  
 cessor as its supreme visible Head.

**PRESBYTERIAN CATECHISM.**

On last Friday's issue of the *Globe*  
 appeared a letter from a Protestant gen-  
 tleman complaining of the catechism  
 placed in the hands of his children at the  
 Presbyterian Sunday school. "I asked  
 my boy to show me his lesson for next  
 Sunday," he wrote, "and I would help him  
 with it. He brought his book—Rev. J.  
 Brown's Short Catechism—with the fol-  
 lowing questions marked for his lesson:"

(1) Q.—For what things ought you to  
 pray daily to God?

A.—That He would bring me to Christ,  
 renew my heart, forgive my sins and keep  
 me from evil.

(2) Q.—What kind of a heart have  
 you by nature?

A.—A heart filled with all unrighteous  
 ness.

(3) Q.—Doth your wicked heart make  
 all your thoughts, words and actions sin-  
 ful?

A.—Yes; I do nothing but sin.

(4) Q.—Can you reform and renew  
 your wicked heart?

A.—No; I am dead in trespasses and  
 sin.

The writer says he does not want to  
 find fault with or discuss such questions,  
 but maintains that they are totally un-  
 fitted for an infant class. We should  
 think they were unfitted for any class  
 of Christians, young or old. But what  
 can be done in the premises when such  
 is the teaching of John Knox and John  
 Calvin, the first and chief apostles of the  
 Presbyterian creed? The latter  
 declared in his preachings and writings:

"The human race, corrupted radically  
 in the fall of Adam, has upon it the guilt  
 and impotence of original sin; its re-  
 demption can be only through an incar-  
 nation and a propitiation; of this redemp-  
 tion only electing grace can make the  
 soul a participant, and such grace, once  
 given, is never lost; this election can  
 come only from God, but it includes only  
 a part of the human race, the rest being left  
 to perdition. Election and perdition are  
 both predestinated in the Divine plan.  
 That plan is a decree eternal and un-  
 changeable."

It was at the school of Calvin that  
 John Knox imbibed these gloomy and  
 discouraging doctrines. On them is  
 founded the Westminster Confession of  
 Faith, to which all true Presbyterians  
 must vow allegiance or cease to claim  
 membership of the true and only Kirk,  
 out of which "there is no salvation."  
 On those lugubrious teachings are founded  
 the Presbyterian catechisms of which the  
 writer in the *Globe* complains. But why,  
 if he be a member, should he complain?  
 If the doctrines are true, and in accord-  
 ance with Christian ethics and biblical  
 inspiration, why should he find  
 fault? True sooner the child learns the  
 truths of religion the better for the  
 child and for society. Unfortunately,  
 the poor father, who grieves that his boy  
 has to learn such doctrines, has no remedy  
 as long as he remains attached to the  
 Church founded on the "Confession of  
 Faith" as by Knox and Calvin imposed  
 on his forefathers. If he is really anxious  
 for truth both for himself and his chil-  
 dren, if he is anxious to find consolation  
 while journeying through this life  
 with a comforting assurance of eternal  
 blessedness in the next, he should have  
 his children taught the simple  
 lessons of Christian faith and hope  
 and charity as are conveyed in Butler's

Catechism, published in Montreal and  
 approved of by the Bishops of the Catho-  
 lic Church. Here the child is not asked,  
 for instance, "What kind of a heart have  
 you?" with the answer, "A heart filled  
 with all unrighteousness;" but "What is  
 Baptism?" with the answer, "A sacra-  
 ment which cleanses from original sin,  
 makes us children of God and heirs to the  
 kingdom of heaven." Or, again, "What  
 is Penance?" with the answer, "A sacra-  
 ment by which the sins are for-  
 gotten which we had the misfor-  
 tune to commit after baptism." Instead  
 of making a child say, "Yes, I  
 do nothing but sin," the Catholic cate-  
 chism teaches that there are five sacra-  
 ments, to receive which "we must be  
 in the state of grace," which means,  
 as the child is made to say, "to be free,  
 at least, from the guilt of mortal sin;"  
 so that when our children are prepar-  
 ing to receive confirmation or the Holy  
 Eucharist, or extreme unction, they must  
 be "free from sin," and not  
 steeped in iniquity, so that they should  
 say, with the Presbyterian child, "I can  
 do nothing but sin," which would be a  
 blasphemy as well as an excuse for plung-  
 ing into every vice, as it would be a plea  
 for the emancipation of every sinful pas-  
 sion and the condoning of every possible  
 crime.

We thank Heaven our children are not  
 compelled from infancy to imbibe such  
 laid, un-Christian doctrines, and that we  
 have separate schools, in which no such  
 incentives to discouragement and despair  
 may have any possible chance of seducing  
 them from the observance of God's law  
 and the practice of Christian and social  
 morality.

**THE SCHOOL QUESTION IN  
 WISCONSIN.**

Governor Peck, of Wisconsin, read his  
 message to the Legislature in joint  
 convention on the 15th ult. For the first  
 time in the history of the State the Leg-  
 islature is Democratic, with a Democratic  
 head. This change was effected by the  
 wholesale turning of the Litherns to  
 the Democratic side at the last election,  
 in consequence of the passage of the Ben-  
 net Law by the last Republican Legisla-  
 ture.

It has been represented by the enemies  
 of Catholic education, both in Canada and  
 the United States, that the issue at the  
 election was the maintaining of the in-  
 comparable Public school laws of the  
 State, and that Catholics and Lutherans  
 joined together for the destruction of the  
 Public schools. This is a gross misrep-  
 resentation of the facts of the case. No one  
 desires to destroy the Public school sys-  
 tem, but the Lutherans as well as the  
 Catholics have private or parochial schools  
 which they are determined to maintain.  
 The Bennet Law aimed at destroying  
 these schools, and thus infringing on the  
 liberty of those who supported them. It  
 was under these circumstances that the  
 Lutherans, who had before been Republi-  
 cans, turned en masse to the Democratic  
 side, with the result of securing a sweep-  
 ing Democratic victory. The Catholics,  
 who for the most part were Democrats  
 before, simply voted as they had previ-  
 ously been accustomed to do.

Governor Peck's message is an able  
 document which enters fully upon the  
 consideration of the measures which he  
 recommends to the Legislature. On the  
 school question he gives no uncertain  
 sound. He declares that the Public  
 schools have attained a high rank which  
 makes them a matter of just pride to the  
 people of the State, and that the Legisla-  
 ture should do promptly, discreetly and  
 liberally everything within its power to  
 advance their standing, and increase their  
 usefulness. But when he comes to speak  
 of the Bennet Law, he says:

"In my judgment, this Act, so far as it  
 refers to educational matters, is unwise  
 and unnecessary. In many of its provi-  
 sions it is an arbitrary and unjustifiable  
 interference with parental rights, individ-  
 ual freedom and liberty of conscience,  
 and therefore recommend its prompt re-  
 peal."

In reference to the false statements  
 which have been circulated regarding the  
 reason of the opposition of Catholics,  
 Lutherans and others to this law, he says:

"Misrepresentations have been made  
 in the heat of political controversy by its  
 defenders, both as to the law itself and  
 the motives and principles of those who  
 oppose it, which have tended to bring our  
 State into disrepute among those far from  
 the scene of conflict, and ignorant of any  
 real matters in dispute. . . . This  
 should be a source of great regret to all  
 good citizens. The principle asserted in  
 this piece of legislation would not only  
 destroy some of our private schools, but  
 would establish the right of the State to  
 dictate what, and what alone all, the chil-  
 dren within its borders should be taught,  
 leaving to the minority, however large,  
 no discretion or freedom in the matter.  
 A principle more subversive of the most  
 important protection to individual liberty  
 and the rights of conscience could scarcely  
 be imagined. Such schools as are now  
 supported by the people at private expense  
 should in no way be interfered with  
 by legislation. They are important in  
 advancing the welfare and education of  
 the people of the State. The right of the  
 citizen to educate his child in accordance  
 with the dictates of his conscience should  
 be recognized and defended."

This is a sound doctrine, and it should be  
 acted upon to the extent that the citizen  
 who educates his child in accordance with

the dictates of his conscience should not  
 be obliged to educate, besides the children  
 of other people, as is the case throughout  
 the United States; and the same principle  
 shows the justice of the Manitoba Anti-  
 Separate School Act. This, however, is  
 not the issue at present in Wisconsin, the  
 purpose of the movement in progress  
 being merely to prevent hostile school  
 boards from interfering with and closing  
 the parochial schools if they see fit. The  
 position taken by the Catholics and  
 Lutherans was purely one of self-defence  
 and not of aggression.

Since writing the above we have learned  
 that the obnoxious Bennet Law has been  
 repealed. The Wisconsin Legislature has  
 thus redeemed its character. The Republi-  
 cans fought hard to sustain it, and intro-  
 duced another bill as a substitute, whereby  
 they might cover their ignominious  
 defeat, but the Democrats would have no  
 compromise, and recorded their full vote  
 for repeal; moreover, that their action  
 might be the more prompt, the rules of  
 the House were suspended so that the re-  
 peal might be made with the least possible  
 delay. Notwithstanding the hard fight  
 made by the Republicans, only 14 had  
 the courage to maintain the Bennet Law  
 on the final vote, repeal being carried by  
 83 to 14, there being thirty-one Republi-  
 cans in the House. Thus even the Republi-  
 cans have put on record their confession  
 that the statement that the movement for  
 repeal was an attack upon the Public  
 school system was a fraud perpetrated on  
 the people.

**OVERTURES FOR UNION.**

Bishop Huntington, of the Protestant  
 Episcopal diocese of Central New York,  
 delivered an address recently before the  
 Presbyterian Social Union of the city.  
 His subject was "Church Unity," and  
 the purpose of the address was to show  
 how the chasm which separates the  
 Presbyterians and the Protestant Episco-  
 palian may be bridged over. The  
 Anglicans were very positive at the  
 Lambeth Conference that there can be  
 no ecclesiastical ministry or jurisdiction  
 without Episcopal ordination, and what-  
 ever individual ministers may do in the  
 way of recognizing the orders of the  
 Non conformist clergy, the Church will  
 not do it until the Presbyterian and  
 other Non conformist ministers agree  
 to receive ordination from the so-called  
 "historic Episcopate."

This is the chief difficulty which Bishop  
 Huntington finds in the way of union;  
 but he makes an informal proposal to the  
 Presbyterians to get over the difficulty in  
 this way: Let the Presbyterians select a  
 certain number of their ministers who  
 shall be consecrated bishops by the Angli-  
 can or American Episcopate, and shall  
 thus get hold of the desired Episcopal  
 authority. The other Presbyterian min-  
 isters can then be ordained by the new  
 Presbyterian Episcopate, and they will be  
 recognized as "priests" by the Anglicans.  
 They can then frame their own polity  
 and discipline as they think proper, make  
 their own laws, have a liturgy or not, as  
 they please, and we suppose revise their  
 standards or not, according to their own  
 fancy. He insists, however, that ordina-  
 tions, confirmations and the superintend-  
 ency over ecclesiastical matters shall be  
 limited to the bishops.

The Presbyterians are not very likely  
 to fall in with these views, as they would  
 thus acknowledge that they have hitherto  
 had no real ministerial order. They have  
 always ridiculed as absurd the Anglican  
 claim to the possession of an Apostolical  
 succession in the Episcopacy, and they are  
 not likely now to acknowledge the neces-  
 sity of such a succession, which they know  
 that neither themselves nor the Anglicans  
 possess. If that succession be at all neces-  
 sary, the Presbyterians are well aware that  
 it can be obtained only from the Catholic  
 Episcopate, by whom it will certainly not  
 be conferred upon unbelievers. Besides,  
 the Presbyterian Standards stigmatize the  
 whole priesthood of the Catholic Church as  
 a "blasphemous" institution. If it be  
 so where the reality exists, the mock  
 priesthood of the Anglicans cannot be a  
 superior article.

We believe the Presbyterians are too  
 unbending on a matter of principle to  
 listen to Bishop Huntington's overtures  
 with any patience. They might possibly  
 do so if thereby they would secure the  
 desired apostolicality of orders; but to ac-  
 knowledge now by going through a bogus  
 ceremony that they have never had any  
 Christian ministry would be a solemn  
 farce which would make John Knox groan  
 in his grave.

We cannot see any good reason why the  
 Anglican Bishops should insist so strongly  
 on the necessity of Episcopal consecration  
 and ordination; for the first Church of  
 England Bishops were certainly not of the  
 opinion that they were essential. Burnet  
 informs us, in his History of the  
 Reformation, that Cranmer believed "that  
 ordination was not indispensably neces-  
 sary, and was only a ceremony that might  
 be used or laid aside, and that authority  
 was delivered to churchmen only by the  
 king's commission." Courayer, also, the  
 ablest advocate of the validity of Angli-

layman to be a Bishop, he so chosen should be as good a Bishop as he is, or the best in England." ...

With such views as these, held by Anglican Bishops, the Presbyterians have good grounds for believing that they have orders quite as valid as if they had received them from the Anglicans by Episcopal ordination.

THE MANITOBA SCHOOL ACT.

The period within which it will be allowable to veto the school law passed by the Manitoba Legislature at its last session will expire on the 10th April. The injustice of the Act lies in the fact that if it become law the Catholics of the Province will be obliged to pay a double school-tax...

We often hear it said by the enemies of Catholic education that such legislation as this properly pertains to the Province, and the cry of provincial rights has been raised in support of the Manitoba school law. We maintain that...

The Manitoba Act not only inflicts an injustice on the Catholic body, but it is a violation of the solemn compact which was entered into between the Dominion Government and the people of Manitoba when that Province was admitted to the Canadian Confederation. There ought to be no hesitation on the part of the Government to maintain that compact by protecting the rights of the Catholic minority.

CATHOLIC PROGRESS IN ENGLAND.

A writer in the Mail who signs himself "An Englishman," and who has been dubbed by that journal "a bold Ritualist," asserts that the "Italian mission," whereby he means the Catholic Church, has not increased since Ritualism or High Churchism became strong in England. He states that according to accurate statistics there were a million and a half Catholics in 1850, the same number in 1873, and that a short time ago the estimate was also a million and a half. We cannot at the moment of writing give the accurate Catholic population for all these dates, but a million and a half appears to be near the present number.

The number of chapels and churches during the years above named was respectively 683, 1354, 1690, being in forty years an increase of 146 per cent. These new chapels were certainly not built for congregations which remained stationary, for, if they were, three-fifths of the churches would be empty, or almost empty, as are many of the Protestant churches in the New England States today, which were built a few years ago for thriving congregations. The churches in England are all filled with devout worshippers every Sunday.

ers every Sunday. This would not be the case if the Catholic population were not increasing in proportion to the church accommodation afforded to them; and there would be a stop put to the building of new churches. Now, so far is this from being the case, that 29 churches and chapels were built during 1890; and during the same period the number of priests increased by 41, monasteries by 5, and convents by 13. In 1851 there were 11 Catholic colleges, which were increased to 35 in 1891. In 1829, the year of Catholic Emancipation, there were only two.

These figures show a most gratifying progress of the Church in England in every respect.

THE DISABILITY BILL MAIN TAINED.

England, owing to her intense hatred of Catholicity, must remain forever an enemy to the rest of the civilized world. She is pleased to style herself the "Home of the Brave" and "The Land of the Free." She boasts of a civilization that was never reached before in the history of the world, and of an enlightened Christianity that is destined to be a model, a guide, and a saving light to all other nations. Her missionaries are found on every sea, bible in hand, journeying to every known island or dark continent, with a message of peace and love and Christian toleration to the Hindus of Calcutta and the savage tribes that roam the forests of Victoria Nyansa and the Congo; and yet what she preaches in the Sudan she cannot practice in Ireland or in England.

The barriers of caste that she has been endeavoring to break down in China and Hindostan she still maintains erect in the heart of the Empire. The vote in the British House of Commons, given no later than last Friday, has decided that at least for two offices in the gift of the British Government no Catholic need apply. It is a matter of course, as Mr. Gladstone said in his speech against such intolerance, that the bill he introduced did not affect the succession of the crown, because the crown was not open to competition. But the positions of "Lord Chancellor of the Exchequer" and of "Lord Lieutenant of Ireland" cannot be held, as the law exists, by members of the Catholic Church. Mr. Gladstone asked, in the name of all that is liberal, just and fair, that this disability be removed.

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Possibly the other sixth of the Irish would not be quite so easy to please as the Hindus on the Ganges or the Sikhs on the Brahmapootra. It is very possible

that, however the noble Marquis of Ripon might satisfy the cravings and aspirations of the fanatics who adore the white elephant, he could never meet the demands or satiate the ferocity of the Orangemen who consign to hell's fire the Vicar of Christ and the Father of the Faithful.

It must be acknowledged that English Parliament and the Anglo-Saxon race are the most conservative people on earth. They are now what they were exactly two hundred years ago (1691). In that year was signed the famous Treaty of Limerick, in virtue of which England bound herself to protect Catholics in all their rights and privileges and in the free exercise of their religion, as "are consistent with the laws of Ireland, or as they did enjoy in the reign of King Charles II." But what, more than other stipulations, gave confidence to the signers of the Treaty— to Sarsfield and his gallant officers— was the promise that "Their Majesties, King William and Mary, as soon as their affairs will permit them to summon a parliament in this kingdom, will endeavor to procure the said Roman Catholics such further security in that particular as may preserve them from any disturbance on account of their said religion." General Sarsfield and the brave men who accompanied him felt quite happy in having secured for their native country so much toleration, and, in marching out of Limerick with drums beating and colors flying, fancied they were leaving the pledge of solemn treaty, fairly won in battle, and the honor of a King and Queen as a barrier against any future oppression of Catholics in Ireland.

Unfortunately, however, they reckoned without their host. The woeful history of Ireland, from that day until 1793— fully one hundred years—consists of one long series of tyranny and oppression, of one long catalogue of crime and persecution more galling and cruel than anything related of the Spanish Inquisition; in fact, of one long and continued breach of every article in the Treaty of Limerick.

Immediately after the cession of that city, and the departure for France of the Irish army, under Sarsfield, King William of Orange summoned a Parliament to meet him in London. One of the first Acts passed in this Parliament was to nullify the Treaty of Limerick; that is to say, to violate the law of nations, for it sent up to the House of Lords a bill providing that "No person should sit in the Irish Parliament, in Dublin, nor should hold any Irish office, civil, military, or ecclesiastic, nor should practise law or medicine in Ireland, till he had taken the oaths of allegiance and supremacy and subscribed the declaration against Transubstantiation."

This law was passed, and received the royal assent. It was thus English bigotry understood the solemn engagement of a Treaty and it was thus that "Their Majesties endeavored to procure their Catholic subjects" the promised "protection from disturbance on account of their religion." No man who was educated in the tenets and worship of the Catholic faith could become a lawyer or a physician unless he perjured himself or became an apostate; and no man could be elected to sit in the Parliament of his own country unless he first declared, on oath, that the Holy Sacrifice of the Mass is an act of idolatry, and that he believes the king of England to be the Head of the Church and the Vicar of Christ.

Later on it was enacted that no man who held the faith of St. Patrick in Ireland could vote for a member of Parliament, could sit on a jury, or be a judge or sheriff or sub-sheriff, or hold a commission in the army or navy, or even be a private soldier, unless he solemnly abjured his religion. If a Catholic kept a school or taught any person, Protestant or Catholic, he was to be banished from the kingdom, and if he returned he was subject to be hanged as a felon. Exactly one hundred years ago such laws were enforced, in spite of solemn treaty and the laws of nations. The old leaven still exists in England that, in the House of Commons, votes down the proposal to have every remnant of such antiquated bigotry removed from the statutes of the realm; but the end of all such intolerance is fast approaching. Gladstone, Justice and Home Rule for Ireland will triumph soon.

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POPE LEO'S LOVE FOR IRELAND.

Recently Prior McGlynn, who has been collecting in Australia funds for the erection and completion of St. Patrick's Church in Rome, presented himself before Pope Leo, in a private audience, and laid before him an offering of \$6000 sent by the Bishops, priests and people of the diocese of Sandhurst, in that distant colony. After making earnest enquiries about the health of Dr. Crane, the invalid Bishop of that diocese, and of Dr. Revilla, his coadjutor, His Holiness spoke of the ardent faith and noble generosity of the Irish Catholics in Australia. Their undying attachment and loyalty to St. Peter's chair, His Holiness said, accompanies the children of St. Patrick in all their wanderings over sea and land. A correspondent from Rome says that when the Holy Father afterwards spoke of the present condition of Ireland he appeared very sad, but, then raising his eyes to heaven, said "God will bring those faithful people out of this lamentable difficulty." "I have the greatest hope for the future of Ireland," said Leo XIII, with special emphasis. He then told Prior McGlynn to persevere with great courage in his undertaking of building a church in St. Patrick's name in the Eternal City. His words were "Thank God, we have lived to see Ireland and St. Patrick honored by a Roman Basilica."

When the cause of Ireland has so illustrious and so saintly an advocate— when efforts of Irishmen at home and abroad to lift up their native country from a state of worse than Egyptian bondage are encouraged and blessed by Christ's Vicar on earth—it would be criminal in any Irishman or any Catholic to despair of Ireland's speedy regeneration. God's right arm is with His faithful people. God's providential guidance is shown in the wisdom and zeal of the priests and Bishops, who, in every difficulty, stand up courageously for justice and point out the true way and the only way to national honor and universal respect.

In the present crisis, that well-nigh rent asunder the united phalanx that, with one voice, demanded justice for Ireland, the people have been saved because they listened to the warning voice of the patriotic Bishops and priests. Ireland's inveterate foes were already jubilant over the break-up of the National party and were relegating to another century all the hopes and aspirations of Irish patriots; but their sinister calculations have resulted in disappointment. They did not take into their reckoning the great and unswerving principle of God's law and Christian purity of morals, upon which the Irish people have always leaned for support, and for which they at all times have been ready to sacrifice even liberty and life.

The London correspondent of the Toronto Globe writes as follows: "Mr. Parnell's betrayal of his country and his friends is at last complete. All hope of a compromise is abandoned. Rumors and speculations about a settlement may fill the air for the next few weeks, but they will have no basis in fact. This may be taken as absolutely certain. Everybody must be so sick and tired of the whole business that I will recount only so much of the nauseous story as is necessary to give it its proper place in a record of the world of politics. William O'Brien landed at Brixton over six weeks ago, having previously committed himself to two declarations, namely, that Mr. Gladstone's good faith was unimpeachable and that Mr. Parnell's further leadership was impossible. Mr. Parnell went over to see him, and Mr. O'Brien began what he called negotiations. Mr. Parnell professed to be ready to retire if assurances were obtained that the Liberals would concede to the new Irish Parliament power over the police and control of the land question, these assurances to be satisfactory to Mr. O'Brien and Mr. Dillon. Five weeks elapsed pending a discussion among the Liberals, which the patriot party in keeping faith regarded as a truce, but which Mr. Parnell utilized by 55 daily campaigns in various parts of Ireland, making inflammatory speeches and stirring up as much mischief as he could. At last assurances were received from the Liberal leaders, which Mr. O'Brien and Mr. Dillon at once accepted as satisfactory. Of course it must be borne in mind that the Liberal leaders can only in honesty promise what they reasonably believe their party's rank and file of voters will support at the polls. My own notion is that they rather strained a point in their effort to strengthen the hands of the Irish patriots, and adopted a more advanced position than the English Radical party would ratify; but at any rate Mr. O'Brien and Mr. Dillon declared themselves wholly satisfied. Taking Mr. Parnell at his word, they therefore assumed that he would retire from the field, and accordingly permitted hints of a hopeful settlement to get abroad. But Mr. Parnell, who never had for an instant dreamed of retiring, calmly turned up with a fresh stipulation which never had been mentioned before, and which he knew it would be wholly impossible for the Liberals to accept, and said he could only retire after that also had been secured. The English Liberal leaders here, as he expected, declined this last condition.

BOWING AT THE NAME OF JESUS.

In a recent issue of the Orilla Packet there is a communication in which the practice of bowing at the Holy Name of Jesus is reprobated as an act of idolatry. This practice is observed, not only by Catholics, but also, as the writer confesses, by many Protestants, who wish thus to testify their reverence for our Lord and Saviour. But this writer says: "I regard the act as one of idolatry, forbidden by the second commandment, for you make to yourself the likeness of something in heaven and then bow down to it." He acknowledges that he was himself, Protestant as he appears to have been always, a devout observer of the custom, but he adds, this was "in the palmy days of my unquestioning ignorance, when ancient custom held sovereign sway over my enslaved soul; but after I began to think for myself I was compelled to give it up."

We are not at all surprised that a Protestant should reason in this manner, for Protestantism is founded on the principle that each individual is himself the supreme judge on all matters of Christian

doctrine and practice. Hence we must expect from Protestants the most discordant views on every point in Christianity. Mr. Noble acknowledges that in his own Church, the Anglican, the custom is observed by all the parties into which that Church is divided. We did not think that such is the case, nor has his assertion convinced us that it is so. As far as our knowledge of the Anglican practices goes, we believe that every parish church has a custom of its own, depending greatly on the peculiar views of the minister who is incumbent at the time, but dependent also, in part, on the peculiar views of the congregation to whom he administers. Thus, one congregation has no objection to the singing of the prayer "Lord have mercy on us;" and even if he sang in Greek in the form "Kyrie eleison," they think that God will understand it and will as willingly hear it as if it were sung or recited in the purest—or impurest—Anglo-Saxon. But in Ottawa it was considered a sufficient reason for creating a schism in the Church, and the establishment of a new parish, because the choir sang the Kyrie eleison in St. George's Church.

Mr. Noble says: "It is not a party question, as the custom (of bowing at the name of Jesus) is observed by High, Broad, and Low Churchmen." Well, he might refer that a practice so general is not necessarily so objectionable as he pretends. But he further acknowledges that the English Church canons of 1604 prescribe it; and here he comes in with an extremely amusing reason why these canons are not to be considered as binding: "They never received the sanction of Parliament; and indeed how far they are binding on the clergy it is difficult to say."

Where in Holy Scripture do we find that an Act of the British Parliament is necessary for the authorization of a Christian usage? But Mr. Noble says: "The custom has no divine sanction." We do not say that Holy Scripture commands it, but the usage of the Catholic Church for over one thousand eight hundred years authorizes it; and as every lawful practice which increases our love for Jesus, and our appreciation of the benefits of Redemption, is a good practice, that of bowing at the name of Jesus must be retained. Mr. Noble is not the lone supreme and infallible guide in matters of Revelation.

The Holy Scripture does not command the bowing at the name of Jesus; but certainly these words of St. Paul quoted below approve of it. It is for the Church of all ages to fix the practice to be observed. Here are St. Paul's words: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil II, 10)

THE IRISH SITUATION.

The London correspondent of the Toronto Globe writes as follows: "Mr. Parnell's betrayal of his country and his friends is at last complete. All hope of a compromise is abandoned. Rumors and speculations about a settlement may fill the air for the next few weeks, but they will have no basis in fact. This may be taken as absolutely certain. Everybody must be so sick and tired of the whole business that I will recount only so much of the nauseous story as is necessary to give it its proper place in a record of the world of politics. William O'Brien landed at Brixton over six weeks ago, having previously committed himself to two declarations, namely, that Mr. Gladstone's good faith was unimpeachable and that Mr. Parnell's further leadership was impossible. Mr. Parnell went over to see him, and Mr. O'Brien began what he called negotiations. Mr. Parnell professed to be ready to retire if assurances were obtained that the Liberals would concede to the new Irish Parliament power over the police and control of the land question, these assurances to be satisfactory to Mr. O'Brien and Mr. Dillon. Five weeks elapsed pending a discussion among the Liberals, which the patriot party in keeping faith regarded as a truce, but which Mr. Parnell utilized by 55 daily campaigns in various parts of Ireland, making inflammatory speeches and stirring up as much mischief as he could. At last assurances were received from the Liberal leaders, which Mr. O'Brien and Mr. Dillon at once accepted as satisfactory. Of course it must be borne in mind that the Liberal leaders can only in honesty promise what they reasonably believe their party's rank and file of voters will support at the polls. My own notion is that they rather strained a point in their effort to strengthen the hands of the Irish patriots, and adopted a more advanced position than the English Radical party would ratify; but at any rate Mr. O'Brien and Mr. Dillon declared themselves wholly satisfied. Taking Mr. Parnell at his word, they therefore assumed that he would retire from the field, and accordingly permitted hints of a hopeful settlement to get abroad. But Mr. Parnell, who never had for an instant dreamed of retiring, calmly turned up with a fresh stipulation which never had been mentioned before, and which he knew it would be wholly impossible for the Liberals to accept, and said he could only retire after that also had been secured. The English Liberal leaders here, as he expected, declined this last condition.

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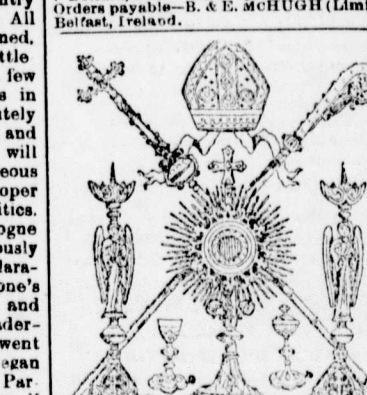
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