

The Catholic Record.

VOL. 3.

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NO. 114

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ECLESIASTICAL CALENDAR.

DECEMBER, 1880.
Sunday, 19—Fourth Sunday of Advent. *Semidouble.*
Monday, 20—St. Melchisedec, Pope and Martyr. (2 Dec.) *Double.*
Tuesday, 21—St. Thomas, Apostle. 2 Cl. *Double.*
Wednesday, 22—St. Urban V., Pope and Confessor. *Double.*
Thursday, 23—St. Bernardinus, Confessor. *Semidouble.*
Friday, 24—Vigil and Fast of the Nativity of our Lord. *Double.*
Saturday, 25—Nativity of our Lord. *Double, 1st Cl.*

CATHOLIC PRESS.

CARDINAL MANNING says it is a very poor will that does not name Almighty God amongst the heirs, yet every day there are such wills made. Individuals, who have denied themselves the comforts of life, in order to lay aside a small sum of money, die, leaving it to relatives, who may have waited for it, to apply to objects of pleasure. If, however, it had been given to the honoring and glorifying of Almighty God, it would not have been without a great reward.—*Catholic Columbian.*

The Church cries out from the wilderness of souls, in the words of St. John: "Prepare ye the way of the Lord; make straight his paths." That is, we are asked during this season of Advent, to make a special preparation for the second coming of the Babe of Bethlehem, that He can be born again in our hearts, without the hindrance of our passions. That He may find in our souls a warmer welcome than He did in the stable at Bethlehem. Let him be received with the warmth of love, and not with the coldness of indifference, such as was His lot in the manger.—*Catholic Columbian.*

SIR BOYLE ROACH, of metaphorical memory, is dead, but were he living he would be found on the side of the Government in the present Irish troubles. We can almost believe it was his spirit which dictated the "resolutions" lately passed by the Grand Orange Lodge of Ireland, in which occurs this inspired paragraph: "We have, up to the present time, watched with feelings of indignation that progress of the Land League organization, led by enemies of the British Constitution, and aiming at the dismemberment of the empire. It damages every commercial interest, teaches the repudiation of contracts, blackens our country by those revolting outrages, culminating in murder and crime, which shake the grasp of justice and shake the fabric of our social system to its foundation. You will be called upon, therefore, to assemble in your tens of thousands to repel the invasion of the apostles of anarchy, disloyalty, and communism, and also to take steps for holding a local meeting wherever disloyal ones take place."

THANKSGIVING day, 1880, will long be remembered in the Catholic history of Chicago since it ushered in a new era marking the arrival of its first archbishop, and the beginning, let us hope, of a long and happy reign as metropolitan of the new archdiocese. It is cause for exultation at the heart of every Catholic in the State that the Holy See has been pleased to recognize and reward the rapid growth of the Church by conferring this dignity on Chicago in preference to so many older sees. Many kind expressions of goodwill tend to show that all of Chicago's citizens, regardless of religious belief, concur in welcoming the new state of things, and cordially greet and honor the new prelate. Early in August the fact was announced that the suspension in regard to Chicago's vacant see had been terminated by the Holy See retiring the invalid bishop, constituting the see an Archbishopric, and appointing Right Rev. P. A. Feehan, of Nashville, Metropolitan.—*New York Tribune.*

SIGNOR ALESSANDRO GAVAZZI's glowing stories of the progress of Protestantism in Italy are hardly supported by facts, and a correspondent of the *Christian Union* seems to think they are not. This correspondent went into a Baptist chapel, and had some talk with the minister.

"After the sermon I had a conversation with him, in which he said, among other things, that the divisions among the Protestants were a great obstacle to his work, and were much to be lamented; that the Catholics were constantly throwing it in his face, and that quarrels among them, especially between the Free Church, 'a la Nouvelle,' had been scandalous. Leaving out of the account the Rationalist Church, there are here in Milan seven different sorts of evangelical Prot-

estants! The attempt to appreciate their respective claims must be utterly bewildering to the average Italian mind.

In this motley condition of division and dispute they are here to confront the imposing unity and power of Rome, with its sixty-five venerable churches and its marvelous cathedral, fortified by numberless charitable institutions and by the wealth of the richest city in Italy. If one only supposes that in all these Catholic churches there is no good preaching, let him any Sunday at twelve o'clock, step into San Fedele, a splendid church near my quarters, and he may chance to hear, as I have heard, an excellent practical Christian discourse delivered to a large and attentive congregation."

This is honest and should be copied in *Zion's Herald*.—*Catholic Review.*

The Passion Play, which was read on Friday night, before a small audience by Mr. Salvi Morse, cannot be said to be a work of merit. It is an odd mixture of Scriptural phrase and modern colloquial phraseology. The sublimity of the subject would have suffered much if this drama had been produced. Mr. Morse probably tried to invent metre for his tragedy, but grew tired. There is no evidence, from the specimen before us, that he intended to write in blank verse, although he has shaped remarkably bold prose into uneven lines. A speech of his may be quoted to show the quality of the composition. Our Lord is made to say:

"Forbear the Lord's will be done, not ours, No one is to suffer here present but Jesus, And no one here present but Jesus. The one a sufferer from treachery, the other a sufferer from treason."

This weak balderdash is held up as the utterance of Our Divine Lord before the awful tragedy which angels contemplate only in adoration and awe. The words of the Scripture are like gems among Morse's vulgar patches; the author even takes liberties with them. This is the tender speech to the pretended thief traitor:

"Behold, I say unto you to-day, 'Shall thou be with me to my Kingdom.'"

Mr. Morse, however, seems unconscious that he is not another Dante.—*Catholic Review.*

INTEMPERANCE.

A FUND OF OPINION ON AN IMPORTANT SUBJECT.

VIEWS OF VARIOUS EMINENT GENTLEMEN AS TO THE BEST METHODS OF PROMOTING SOBRIETY AND LIMITING THE EVILS OF INTEMPERANCE.

No inquiry more attracts the attention of thoughtful men than how best to limit intemperance and its attendant evils. Though not a question upon which all think alike, it is a hopeful sign that men of acknowledged mind and influence are giving it consideration from whatever standpoint. The editor of the *Advertiser* recently placed himself in communication with a number of prominent gentlemen for the purpose of obtaining in brief form their opinion on this important subject, with a view to their publication, in the hope that a new and intelligent interest might be created. The response to our request was of the most prompt and courteous character, as will be seen below. The two questions put by the editor of the *Advertiser* were as follows:

(1) "Can anything more be done than is being done to limit intemperance and its attendant evils?"

(2) "How best can a healthy and useful public opinion on the subject be aroused?"

As will be seen, the opinions are of a varied character. With some of these the *Advertiser* is more in agreement than with others, but all are equally welcome to the hospitality of our columns, believing as we do that nothing more contributes in the end to sound opinions than full and frank discussion.

VIEWS OF HIS LORDSHIP BISHOP WALSH.

Question: "Can anything more be done than is being done to limit intemperance and its evils?"

In reply his Lordship the Bishop of London begs to say that he has no wish to be dogmatic on the subject, but he ventures to say that more could be done than is being done to stem the evils of intemperance, were we all to depend more than we appear to do on the power of moral suasion, and on the sanction and grace of the Christian religion. The Christian religion is the great saving and reforming power of the world, and it alone, with its sanctions and saving graces, can heal moral evils and dry up their very fountains by reforming and sanctifying the heart and soul of man.

The Bishop fears that too many advocates of temperance lose sight of this fundamental truth, and lean too much on the hope that a prohibitory liquor law would save us from all the evils of intemperance. By constantly appealing to the State to save us, by legislation, from the evils of intemperance, we virtually admit that Christianity has, in this instance, failed as a reforming and regenerating power; since we call on the State to effect a moral reform which we by implication admit Christianity has failed to effect. We thus expose ourselves to neglect the remedial agencies of our holy religion for the cure of the evils of intemperance, and to turn away men's thoughts from their individual responsibility in this matter to God and their consciences. Human laws may help religion in its holy functions, but they cannot supply its place. You cannot legislate moral evil out of the world. It is only "the unspotted law of

God (as the Psalmist hath it) that can convert souls," and enable them to avoid the sin of intemperance. All should, therefore, do their utmost to promote the virtues of temperance, through the divine agencies and graces of the Christian religion, and should depend less than they appear to do on the efficacy of merely human laws to effect this object.

In answer to the second question, viz.: "How best can a healthy and useful public opinion on the subject be aroused?"—The Bishop thinks that the best and most efficient manner to effect this result is by sermons, public addresses, and by the creation and extension of temperance societies.

These are the opinions of the Bishop, very hastily and imperfectly expressed, but whilst holding these views, he is far from condemning the conscientious opinions and convictions of others as to the best manner of promoting temperance and its attendant blessings.

VIEWS OF PROF. GOLDWIN SMITH, TORONTO.

I fear there is no specific for producing temperance any more than there is for producing any other virtue. In compulsory legislation I have little faith. It seems only to drive vice into dark corners or into other forms. Temperance, as far as I can learn, is produced almost entirely in the hands of the individual, and is a satisfactory rate in Canada, as elsewhere, in connection with the general progress of morality. Some would perhaps deem it a compromise with evil to suggest the substitution of more wholesome, or less unwholesome, drinks, such as beer and light wines, for whiskey. Whiskey pronounced really poisonous after chemical examination, I would stop it, and stop it at the fountain head, that is the works in which it is produced. I am against placing the patronage of the licensing system in the hands of a party government. The political evil will outweigh the moral and social good.

VIEWS OF REV. PRINCIPAL GRANT, QUEEN'S UNIVERSITY, KINGSTON.

Individual effort is the best method of saving the country from drunkenness or any other sin. A large measure of temperance, however, can be promoted by organizations, the members of which are pledged to abstinence or temperance, and are zealous in the cause that the organization contemplates. A state of permanent sobriety over the country, and the deliverance of the people from intemperance, can result only from general social and moral elevation. I do not believe in prohibition. Legislation can do something; organizations wisely conducted can do more; individual effort, based on religious conviction, can do most. All are needed, but the primary effort should aim at providing substitutes rather than at repression; for example, at providing places of popular resort—supplied with newspapers and periodicals—where good hot tea and coffee should be bought, readily and cheaply. Drinking at banquets and other social gatherings should be discouraged, even by those who are not abstainers; still more, drinking at bars.

VIEWS OF THE HON. NEAL DOW, PORTLAND, MAINE.

In reply to your enquiries, I take first your second question: "How best can a healthy and useful public opinion on the subject of intemperance be aroused?" The answer to this question, I think, is that the public be awakened to its plain duty, and the problem would be instantly solved. Intemperance is a shocking sin; it is a tremendous crime against society; it is treason against God and the country, and a greater hindrance than any other to the progress of the Gospel through the world and to the salvation of men. This fearful evil would speedily be checked and really banished from the land. The public has constant access to whatever concerns it in the country, and can touch and move them as no other instrumentality can. The press could also do the great work irrespective of the pulpit, but we cannot hope for much help from it, because it is far more extensively influenced and controlled by sensualism and worldly considerations than the latter is.

When public opinion has been aroused and enlightened, it may deal effectively with the cause—the only cause—of intemperance, to wit: The trades which furnish the means of intemperance. Society has the undoubted right, and it is in duty bound to put away all facilities and encouragements to intemperance, which is a fruitful and inevitable source of abounding poverty, barbarism, degradation, crime, and unspeakable wretchedness to millions of men.

VIEWS OF J. G. WORRES, ESQ., TORONTO.

In reply to the enclosed, I think all that can be done to limit intemperance is to inculcate a spirit of thrift and self-denial, and make the lower orders more thrifty and economical. Now our artisans and laborers spend in the summer all their wages, and in the winter all their savings, and are obliged to put away all facilities and encouragements to intemperance, which is a fruitful and inevitable source of abounding poverty, barbarism, degradation, crime, and unspeakable wretchedness to millions of men.

VIEWS OF REV. FATHER STAFFORD, LINDSAY, ONT.

I think the Crock Act good, but it might be improved by making fines heavier—say \$100, or six months in jail, for first offence, and \$200, or twelve months, for second, etc. This would stop offences. The present fines are laughable, and only tend to stimulate delinquents to greater industry, in order to recoup themselves. Perhaps it might be better to make the first offence punishable by a year in jail. Then there would be no second offence. Unlicensed liquor sellers should be suppressed at any cost. It is obtaining money under false pretences on the part of Government to exact license fees from

some and allow others to sell without license. It is like offering a premium to law breakers. The present system of appointing License Inspectors is the best, but the inefficiency of some of the Inspectors is bringing the law in some places into disrepute. Inspectors whose sympathies are with the traffic combine at the sale of liquors on Saturday nights and Sundays at all hours. These men ought to be dismissed and replaced by men who would do the work they are paid for doing. You cannot make men religious by Act of Parliament, but you can make them "civil." This is much, and leads to more on higher grounds.

Written for the Record.

PROGRESS OF THE SEPARATE SCHOOL IN ONTARIO.

BY T. O'HAGAN, BELLEVILLE.

Nothing tends more to consolidate our interests in a common cause, than to know that the efforts which we put forth with a purpose in behalf of that cause are effectually bearing the desired results. Aside from the links of duty, therefore, that bind us to the life, hope and destiny of the separate school in this province, it is pleasing to know that the progress of Catholic education within the portals of our separate schools is in every way commensurate with the earnest endeavors of those who labor assiduously and generously to promote their well-being and happiness. No other subject should engross the attention of the Catholics of Ontario as the education of their children. Where is the Catholic parent, I ask, who can fold his arms and say this question concerns me not? Is it not education that guides our every step, whether that step be directed towards a spiritual or a temporal goal. The Catholic Church, the true and only educator of the people, demands from us the very highest form of education, that we may understand what her sacraments are. In a word, every single duty the Catholic Church imposes is of the highest intellectual character. Again, look at the domestic sphere. Can we hope to have obedience from our children around the hearthstone of our homes if a true knowledge of that obedience has not been taught. It matters not whether we seek the knightly of heaven or the knightly of earth, the necessity of education forces itself upon our mind. In church and State, by the fireside and in the field, it is alike necessary. No system of education can be beneficial, either to the individual, the community or the state which does not apply itself to the true nature of man—the moral, the intellectual and the physical. Show me a people whose infancy is educated in a systematic manner, in whom the moral has not been made subservient to the intellectual, where the scepter of immortality reigns above the kingdom of the flesh, and I will show you a people whose being is a granary of every greatness and above whose lives wave the banner of a blessed and happy hereafter.

It is only a system of education in this sense that the Catholic Church recognizes. She will make no compromise with those who in their education seek first the kingdom of the earth. She will not be guided by the moral instincts of the soul or by the sharpened claws turned against the interests of God and man. Pope Leo XIII., speaking of this form of education, says: "He who in the education of youth neglects the will and concentrates all his energies in turning education into a dangerous weapon in the hands of the wicked." If the moral and intellectual greatness of the eminent men whose names give the pages of the world's history be largely attributable to the excellent teachers under whose guidance they were trained, cannot the cause of the moral and intellectual greatness which now lashes the shores of so many nations, be alike traceable to the silent and unconscious work of the schoolroom. Look at the cohorts of blasphemers who through our highways, and at our public platforms at times, and tell me if the school is wielding a proper influence in the land. Has not the offspring of this advanced age, not satisfied with taking hell out of existence, dared to enter the mansions of the cherubim and seraphim and challenge God to come down upon the earth in His defence. Does not the disciple of the intellectual school either lop off every attribute of God's greatness, or assign an algebraical symbol to each of His prerogatives. And yet all this comes within the folds of this advanced age, and the school of course comes in for a share of this desirable glory. No. In the place of such courteous blasphemy, in the place of such soul-killing advancement, in the place of such vain and criminal progress, give me that sublimity of intellectual wealth and faith, whose eye is ever directed towards the bright canopy of heaven, and on whose lips rest the accents of all true knowledge in the humility of a *Crato*, I believe. This is the education which brightens and blesses the life of every Catholic, whether that life shines through the folds of purple and fine linen, or beneath the garment of a latter-day peasant.

And now I turn for a moment to the real purpose of this article, the progress of the separate school in Ontario. Let us for a moment glance at the reports of the Honourable the Minister of Education for the year 1875 and the three succeeding years. As nothing tends more to show the material advancement of a school, and the confidence reposed in it by the people, than an increase in the number of its attendance, I will contrast the aggregate attendance of pupils in the separate schools of Ontario during the years 1875 and 1878. Turning to table F of the report of 1875 we find

the number of pupils reported as attending the separate schools to be 22,673, while the same table for 1878 shows the total number of pupils attending separate schools to be 25,250, or an increase of nearly 1000 each year. A comparison instituted between the same years with respect to the number of separate schools shows an increase of 21 or 7 each year. But perhaps the most pleasing feature, at least to the teachers in separate school work, is the increased liberality with which separate school boards are beginning to compensate the services of their teachers. It may be interesting to note that in the year 1875 not more than eight schools paid their head masters while the same table for 1878 shows the total number of pupils attending separate schools to be 25,250, or an increase of nearly 1000 each year. A comparison instituted between the same years with respect to the number of separate schools shows an increase of 21 or 7 each year. 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THOS. COFFEY,
Publisher and Proprietor.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.
DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency, and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,

Yours very sincerely,
JOHN WALSH,
Bishop of London.

MR. THOMAS COFFEY,
Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, DEC. 17, 1880.

THE IRISH AGITATION.

The Irish land agitation has assumed a graver aspect. The decision of Chief Justice May refusing an extension of time for the commencement of the state trials in favor of Mr. Parnell and his associates has excited a feeling of distrust as to the impartiality of the Irish Bench, which it will be difficult, if not impossible, to allay. The Irish Judiciary has never been characterized by a scrupulous regard for the amenities of procedure which obtain in other countries. Too often the bench in Ireland has been made the refuge of worn-out politicians who, after betraying their country in Parliament, disgrace it by an infamous and shameless disregard of justice on its judicial seats. The patriotic Irish lawyer may have learning, talent and skill; he may be versed in the jurisprudence of modern and mediæval nations; he may be intimately acquainted with the procedures of foreign and domestic courts; he may have that clearness of perception, that purity of life and that industry in research so essential to the just judge, but his promotion to the bench he cannot expect unless he abandons his country and enters on unrelenting hostility to its people. There have been, indeed, and are now, just judges in Ireland. But these are the exceptions. They were not chosen for political services. Family influences and other claims of a like nature secured their promotion. Free from the overshadowing guilt of treason to fatherland, they enjoy the respect and confidence of a people ever ready to esteem even in opponents the qualities that exalt and ennoble manhood. The judge who has by time-serving and political profligacy, earned his promotion to the ermine, cannot enjoy the esteem of a people keenly alive to the dignity of the bench and the impartial administration of justice. Having, by a selfish disregard of his country's interests, forfeited all claim to public confidence, he loses no opportunity in his judicial capacity to insult and persecute a people on whose calamities he has ridden into place and preferment. The outside world was most painfully surprised on reading Mr. Justice May's ferocious refusal to extend the date for the commencement of the trials. The delay asked for was brief in itself, and unimportant as far as the main issues involved are concerned to either party. But the occasion was too good for Judge May to lose an opportunity of venting his long pent-up hatred on the people of Ireland and their chosen leaders. He recognizes his position on the bench not as that of a just and impartial magistrate, who blends severity with moderation, and tempers judicial exactitude with liberality towards the feelings of those who invoke his decisions. He views himself as the paid supporter of a system of government pledged to starve a nation in support of landlordism. If anything were wanted to bring contempt and condemnation on the action of the government in resorting

to state trials, it is the action of Chief Justice May. How can men accused of exciting public feeling in a cause they consider just, expect consideration and impartiality from such a judge as this fanatical magistrate? The people, though accustomed to the rankest injustice from the bench, have been appalled by this latest display of judicial tyranny. The circumstances of the case, and the utterly unprovoked assault made by the judge on the traversers, who were not as yet arraigned, show a fixed pre-determination on the part of Judge May, to bring about peace in Ireland by the unjust exercise of his powers. The Irish press and people have already spoken out bravely in denunciation of the course of this short-sighted but mischievous man. That portion of the British press animated with any sincere desire of seeing the Irish question settled on a permanent basis, has also expressed an unqualified disapproval of his conduct. The question now arises whether the government will permit this fanatical judge to preside at the trial of the traversers. He has already declared his unmeasured hostility to them. He has in fact prejudged their case. He cannot, if the government have any desire to see justice done, be permitted to sit once more on the case of the traversers. The action of the government in indicting the leaders of the agitation, must be considered a fatal political blunder on the part of the present liberal administration. The leading members of the government themselves had frequently, in and out of Parliament, deplored the condition of the Irish tenantry and proclaimed the necessity of radical measures of relief to secure for Ireland anything of true peace and abiding content. The Irish agitators did and are doing nothing more. Yet they are for this service to their country to be brought to the bar of justice as criminals. Can any one doubt that such action must intensify the agitation? Men who previously held aloof from it now join it through motives of sympathy for men whom they look on as persecute. Within a few weeks the land league has spread itself over the whole land. Its influence is now felt throughout the entire island. The people obey its laws and respect its mandates. The Irish nation, just risen from the prostration of famine and want, declares its purpose never again to try the world's charity. From Heaven they receive every natural gift and blessing essential to national progress and happiness. Landlordism has heretofore stood between the people and the enjoyment of God's bounty. It will never again stand. Its blighting influence is fast disappearing. The world at large has sat in judgment on it. The landlords had every opportunity to defend their cause. But they were found wanting. Their rule had led to starvation, death and national impoverishment. The decree of humanity has gone forth that the system must die. There will, indeed, and must be, till the end of time, landlords and tenants, but the future Irish system of land holding will be one of well defined rights and protected privileges on both sides—a system of steady but certain national growth.

GEN. GRANT AND CONGRESS.

A suggestion has been offered through the President to Congress, urging on the national legislature the advisability of making some provision for Gen. Grant. The proposal, we learn, does not find favor amongst the Democratic leaders, and must therefore, for the present, fall to the ground. President Grant for eight years occupied the post of Chief Magistrate, and during that period exercised in full the many opportunities offered him to amass fortune. He was the recipient of a large salary, and besides accepted numerous valuable gifts from individuals for reasons best known to them and to himself. He had during his term of office a splendid opportunity to strengthen the Republic form of Government in America. His party had large majorities in both houses of Congress, and he himself, as a successful military leader, brought éclat and prestige to the administration. By firmness blen-

ded with conciliation he might have healed the wounds left behind the civil war. He might have re-established federal authority in the South on the basis of justice and equality. But he did not do so. By a policy of brutal and high-handed aggression he kept the South in ferment. By unjustifiable invasion of State rights he maintained in office in some states men who had never been chosen by the people. He even went so far as to order the dispersion of a State Legislature. Now, after causing animosity and distrust amongst large bodies of the people to the detriment of the best national interests, he seeks a reward for his services. Congress will do well, if the proposal takes any definite shape, to testify in an emphatic manner its abhorrence of the course pursued by General Grant during the long period he ruled the American Union.

THE PRESIDENT'S MESSAGE.

The annual message to Congress of the President of the American Republic is generally a document worthy careful perusal and earnest study. It differs from the speech from the throne in our system, in that it reviews and discusses at length the administration of affairs during the year past from the President's own standpoint, irrespective of the feelings and opinions of the majority in the two houses of Congress. Under our system the speech from the throne merely fore shadows the policy of the party having a majority in the popular branch of the legislature. The ministers holding seats in the legislature are given the right and privilege of discussing and defending the course of their past administration of affairs as well as of propounding the policy that is to guide them in the future. In the American system it is quite different. In the United States the members of the Cabinet do not hold seats in Congress. A majority in either one or both houses may have no confidence in their administration, but as they hold office independently of Congress, they are responsible to the President alone for the due fulfilment of their high duties. The President is their mouthpiece to Congress, and his annual message is looked upon as the emanation of the whole Cabinet in justification of its course during the year, and in support of its avowed policy for the time to come. President Hayes assumed office under very grave disadvantages. His title was disputed, and to this day more than one-half of the American people look upon his occupancy of the Presidential seat as an usurpation. He has never had the confidence of Congress, and from his own party received but a half-hearted support. His administration has therefore initiated no new measures of an important legislative or administrative character. On his accession to office, President Hayes sought to remove Southern discontent by withdrawing federal support from the Republican State Governments of Louisiana and South Carolina. These Governments deprived of their only solid foundation, at once fell to the ground. By this action he won the acquiescence of a large body of Democrats in his occupation of the White House, but failed to shake the strength of the "Solid South," and therefore met with severe censure from the leading members of his own party. His Presidential term will occupy no distinguished place in American history. He had neither ability nor opportunity for the development of a strong policy of national centralization, such as his party demanded. But President Johnson, with even less opportunity, achieved for his own views and principles more decided success than President Hayes. Johnson was, however, an statesman, while Hayes is simply a fortunate politician. The President's last message submitted to Congress on the 4th inst., is in many respects a very peculiar document. He begins by eulogizing the American system of government, referring to the recent Presidential contest as proof that "a government based on the free consent of an intelligent and patriotic people possesses elements of strength, stability and permanence not found in any other form of government." In the very next paragraph, however, the President bewails the want of freedom in the exercise of his constitutional rights from which he claims the negro suffers. Instead of recommending some means of removing this grievance, if it really has any existence, the President indulges in an empty threat of a "Solid South" against the apparently "Solid North." He goes so far as to express his belief that the people of the North will ever act together to uphold what he terms the results of the war, the enfranchisement of the negro and his protection in the exercise of the right of suffrage. The entire population of the United States will be ever found, we trust, firmly attached to the principle of freedom in the exercise by legally qualified electors of the right of voting. But we very much mistake the feelings of the American people if such an invasion of the domestic right of States, as that threatened by the President, will ever be toler-

ated. The State legislatures are alone competent to decide on the qualification of electors. No one can, by the latest amendments made to the constitution, be excluded from the electoral body on the grounds of race, color, or previous condition of servitude. But it cannot on this account be denied that each state has the right, whether it thinks fit to exercise it or not, to place certain restrictions, such as property and educational tests, on admission to the electoral body. We therefore fail to see any practical good to be derived from the President's declaration on this subject. His reference to the education of the blacks will, owing to the menace with which it is accompanied, be of little service to that unfortunate race. If the fiery puritanical spirit of the Republican zealots of the north prompted them to take active measures for the education of the poor colored people, on whom they waste so much useless sympathy, it were better for both North and South. If the puritans of the North are the friends of the negroes they would fain have the world at large believe, they will surely take some step at once to diffuse the blessings of education amongst the colored population of the South. On the subject of civil service reform the President is verbose without being practical. He assumed office with emphatic protestations of his purpose to procure such reform. But the system is so corrupt and demoralizing as the day he entered on his duties as Chief Magistrate. Congress cannot be expected to deal effectually with the matter this session. The reference to the polygamic institutions of the territory of Utah will certainly not bring about an obliteration of that scandal. Four years ago the President might have propounded some policy on the subject likely to evoke popular support. But it is now too late for him to move in the matter. Polygamy in Utah derives its strength from the contempt into which marital relations, as understood in Christian communities, have fallen throughout the Union owing to the prevalence of divorce. The existence of polygamy in Utah shocks no one in Massachusetts or Indiana. In every city and town of these and other states are found men and women who have been married three, four, or five times, if not more frequently, and whose former partners are still living. Until this evil is uprooted it were idle to denounce polygamy in Utah. The divorce laws in force in most States of the Union are a greater evil than ever was slavery even in its worst days. Slavery came in for fierce denunciation from the present patrons of divorce. Slavery fell, but we fear that divorce will only cease when the Republic itself has fallen.

We have neither time nor space to discuss the other subjects touched on in the President's message. These are the principal topics. Congress will likely give but little attention to any but the more pressing questions of legislation this session. But the next Congress will certainly devote much of its time to the discussion of the important social and political questions raised by President Hayes in this message, with which he closes an administration remarkable only for its forced incapacity to do harm.

EVANGELICAL VANDALISM.

Our readers will no doubt remember a certain "Rev." Mr. VanMeter who visited this city some time ago in the interests of a something known as Italian Protestantism. As there is no such institution as Protestantism in Italy, excepting, of course, the colonies of foreign Protestants found in all the large trading towns and seaports, Mr. VanMeter had to go into statistics to prove the success of the work in which he claimed to be engaged. Of statistics he had a very heavy supply. From this supply he drew so largely as to affect the hearts and purses of certain pious men and women in our midst. In fact he "gulled" them. Under promises of detroning the Pope, upsetting the Vatican, and abolishing Romanism, he filled his "barrel" and left. It has since his departure leaked out that he is simply a fraud. The following despatch dated Philadelphia, Dec. 9th, will explain itself.—"Rev. W. C. VanMeter, who some time ago collected money for evangelistic purposes in Italy, has issued a circular from Rome stating he was robbed of the draft while sea-sick crossing the English Channel, and asking contributions to make up the loss. It is now stated that the circular is misleading, as the draft was cashed by a bank in Rome."

It is not with any feeling of exultation that we refer to this matter. The people who patronize such arrant humbugs as this indeed deserve sympathy. Every week of their lives they are deceived in a somewhat similar manner. All that an ignorant and astute preacher requires to reach his hearer's pockets is abuse of popery. He may deny facts, distort history and forge texts to carry on war against Romanism, and he will be patronized. Fraud, mendacity and vulgarity are the ready weapons of the evangelical fraternity. By means of them they acquire control of large sums of money which go in most

cases into the pockets of designing knaves who manipulate bible societies and prayer meetings. The most regrettable feature in the matter is that many ill-informed but sincere men and women are deceived and robbed by these instruments of satanic deceit. Mr. VanMeter while here delighted his audiences with prophecies of the early and complete downfall of Romanism in Italy. Now any intelligent man who has read Italian history, every man of travel and education knows that Protestantism can never find a foothold in that favored peninsula. There has unfortunately been of late years an increase of infidelity in Italy. This sad result has been brought about by the agency of secret societies. Besides, the political predilections of large numbers of Italians have led them into seeming hostility to the church. But Protestantism has made no progress in Italy. It is devoid of the vitality, energy and christianizing force required for success. Mr. VanMeter is a fitting type of the modern apostle of evangelistic reform. He preaches falsehood and practices fraud.

EDITORIAL NOTES.

A TELEGRAM FROM Toronto says the Orange Order is rapidly increasing in that city. This will not add anything to the credit of the Queen City at a distance.

GLADSTONE appears to be in an awkward predicament. If he favors coercion he loses two members of his Cabinet, and if he opposes it he will have to submit to the loss of four.

HENRY S. ABBEY has abandoned his intention of producing the Past-Play in New York. He found the feeling of aversion so strong on the subject that his fears for the future of his theatre prompted him to take this course. We are glad that public opinion was the means of putting a stop to this outrage on Christian sentiment. We would like to see it exercised in regard to many other shows that come around.

It is said that the Rev. Antonio Arrighis has collected \$10,000 in the United States for the benefit of the Free Church of Italy. Catholic priests do not find it necessary to go about collecting money for the purpose of converting Protestants. They come into the one true fold without any pecuniary inducements. Would it not be more in order were Rev. Antonio to labor in England. Protestantism is losing infinitely more in that country than it is gaining in Italy.

The Central News says Mr. Parnell, M. P., has issued a circular to the tenantry on his estates in the counties of Wicklow, Carlow, Wexford and Dublin, announcing, in order to obviate any error on the part of anyone representing him, that henceforth, until the Irish Land Question is settled on the basis of the Land League principles, no farm tenant on his property shall be called upon to pay any higher rent than the Poor Law or "Griffith's" valuation.

The Philadelphia Standard makes a strong point in this referring to a portion of President Hayes' address: "The subject of polygamy in Utah is then discussed. What President Hayes here says about 'the sanctity of marriage and the family relation' being 'the cornerstone of our American society and civilization' is entirely true, but he evidently does not see that the principle he lays down is one which the Liberalism of the age, which he himself evidently sympathizes with, is unable consistently to carry into effect, and, in fact, is fast becoming indifferent to."

There is a rumor afloat that the British Parliament will during the present session introduce a measure with the view of preventing obstruction on the part of Irish members. The most effectual way of achieving this end is to remove the cause of obstruction. Let justice be done to Ireland and we will hear no more of this mode of procedure. The whole matter is simply paying back English members in their own coin. If these honorable gentlemen see fit to obstruct Irish business in the House they should like sensible men make up their minds to the fact that two parties can usually play at the same game.

BRAVE words indeed are those uttered by the Protestant rector of Brookborough, Ireland, on the occasion of the announcement of the holding of a land meeting. It is a severe snubbing of those miserable men who endeavor to place a religious aspect on the Irish agitation. The rev. gentleman wrote the following letter at the time in question.—"MEX OF ULSTER.—Some evil-disposed person, desiring to stir up strife and cause bloodshed in our neighborhood, has posted up a notice calling upon the Protestant tenant farmers to oppose at the land meeting on Tuesday next the Roman

Catholic tenant farmer, with whom his interests are identical. As your true friend, I call upon you to treat with contempt such advice. Too long has crossed been hounded against creed in this unhappy land."

A sick old man, evicted for non-payment of rent from a cabin on the estate of Earl Fitzwilliam, county Wicklow, died while being carried out. Such is the item brought to us in the cable dispatches. We have had like announcements from the estate of Lork Lansdowne. Yet we found that certain newspapers were furnished with letters setting forth that the noble Lord was a most humane person. It will now be in order to hear of some one rising to explain what a generous and tender-hearted man is the noble Earl.

"John Boyle O'Reilly not only dared but has endured much for his country. For years he wore the convict's garb, a mark of honor to freedom-aspiring Irishmen; and when, at last, he escaped from that terrible Australian captivity, so vividly described in his realistic story 'Moonlight,' he bore away with him to these shores an undying hatred of British dominion in his native land and a love for freedom always."—Buffalo Union.

How different would it be were he and his countrymen fairly dealt with. Few men have left Ireland who now occupies a nobler place in the estimation of the people of the country of the adoption than John Boyle O'Reilly, and the story of this distinguished man is the same as scores of others who have made a name and a fame for themselves amongst strangers. Why could they not do so at home? Yes, "Why?" Recent occurrences answer more forcibly than ever before.

A PERSON ashamed to sign his name, but calling himself "J. B.," writes a long document to the Christian Guardian of Toronto, finding fault with the statements made in a lecture recently delivered in Montreal by Rev. Mr. Bray, an Englishman. Among other things the lecturer said "there was no blacker record in history than the acts of Cromwell in Ireland; he won and deserved the hatred of all Irishmen, and no Englishman could say a word in his favor in regard to it." Rev. Mr. Bray herein made a mistake. It appears "J. B." is an Englishman, and he has very many words to say in favor of it. "What would be thought of a person who," says J. B., "lecturing on the Sepoy rebellion of India, should hold up for the execration of the civilized world Havelock and his men as monsters of cruelty, because of their spirit and conduct towards the fiends of Cawnpore." He further says: "The resemblance is full and perfect as far as it goes, only that of the conduct of the Sepoys falls far short of that of the Irish in the rebellion of 1641." James Anthony Froude has attempted to put a coat of historical whitewash on Henry the Eighth. This other great character of the simple two letters "J. B." now wishes people to look back upon the life of Oliver Cromwell with pride and satisfaction when they picture to themselves the great benefactor he proved himself to be by exterminating them mere Irish Papists. We should not be surprised if now will turn up some one signing two letters to his epistle and telling us that Satan was not, after all, such a very bad fellow. We feel not a little astonishment that the Christian Guardian, a professedly religious journal, should give place to the article in question. The writer is most unquestionably neither a Christian nor a gentleman, and respectable journals should consign his productions to that place wherein is deposited the outpourings of narrow and mischievous minds.

FATHER MATTHEW TEMPERANCE SOCIETY.

Last Sunday evening Rev. Father O'Mahony delivered a very able lecture in St. Peter's Cathedral, on "The sin of intemperance," to the members of a large congregation. The lecturer treated his subject in a masterly manner. His words flowed full of expression throughout the whole lecture, with that clear musical utterance which marks the speaker, and enables his audience to listen and imbibe his ideas without their making the slightest effort. He pictured lucidly and elucidated by various examples, how very necessary it was for the spiritual enlightenment and salvation of man to eschew all manner of intoxicating liquors. He compared the drunkard to nothing more than a blot on society, as he can nowise preserve order, which is so necessary for society, and without which good society cannot exist. Thus the Rev. Father went on proving to his attentive listeners the many advantages those persons enjoy who do not indulge in stimulating drinks; that it is they who truly live in joy and gladness—a blessing and an ornament to society—that it is they who continue steadfast in the shining virtues of rectitude, elevating society, calming, not raising, turmoil—in a word, guiding men in the way of salvation, not only by word, but by example. At the conclusion of the discourse the members of the temperance society revere gentlemen in touching language exhorted them to remain steadfast in the resolutions they had now taken, and the blessing of God would be on them.

