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TESTIS IN CÆLO FIDELIS

The True Witness

CATHOLIC CHRONICLE

VOL. XXXI. — NO. 13.

MONTREAL, WEDNESDAY, OCTOBER 31 1888.

PRICE — FIVE CENTS

PULVERIZED!

Father Salmon, of St. Mary's on the Evangelical Alliance.

A PRESBYTERIAN D.D. LIAR NAILED

An Eloquent Defence of the Jesuits.

CATHOLIC FAITH AND DOCTRINE SOBLY DEFENDED.

Distribution of School Funds

At St. Mary's Church, on Sunday evening, the Rev. Father Salmon, in opening his discourse of doctrinal instruction, delivered the following remarkably able comments on the Evangelical Alliance, which held its meetings in this city recently:—

During the past week, as you are probably aware, a body called "The Evangelical Alliance," composed mainly of clergymen of the various Protestant sects, has been holding meetings in this city. They came from different parts of the United States as well as from the different provinces of the Dominion, and the object of their coming together, as stated by the chairman in his opening address, was to form a "Dominion Evangelical Alliance," with "love to all and enmity to none." It also made some vague allusions to "the dragon," the beast and the false prophet, "the unquenching fire which left others to explain. You will understand, of course that what I have to say is based on the reports in the newspapers, which reports we accept as accurate, since they have passed unchallenged. But, if the chairman let us in doubt as to his meaning, the gentleman who delivered the address of welcome was still more open to the objection of obscurity. He said: "One of their main objects was to manifest an increased spirit of unity, having its true and only ground in increased faith in Christ with the motto, 'We are one body in Christ,' and valuing Catholicity in its practical results."

"Unity and Catholicity" must have lost their meaning as terms before they could be applied to the warring, antagonistic and often bitterly hostile Protestant sects.

WHAT UNITY CAN THERE BE among men who not only agree in believing alike on any two principles of faith? What Catholicity can there be in a few scattered sectaries belonging to one race, almost to one nation, whose only standard of fellowship is to be found in rebellious protest against the one Catholic Church? Some men certainly have a strange way of selecting their words when they try to express what they call their ideas.

In this short discourse it is not my intention to cater upon anything like a controversy. My desire is merely to point out to you the manner in which Protestant clergymen attack our faith, our character and our conscience as Catholics. If it should appear to you that what, hypocritically, falsehood, slander and bitter hatred of the Catholic Church and Catholic people were the main characteristics of a great deal of what fell from the speakers of the Evangelical Alliance, it will be glad to see your better training and purer faith enable you to see through the motives and methods of our religious foes.

Familiar as you are with the teaching and practices of the Church you can afford to smile at expressions of tenderness and pity from men who proclaim they have a mission to fulfil in bringing

DENKARDS, INFIDELS, AND CATHOLICS

to salvation! The buncing, so to speak, of Catholics with infidels and rascals shows how insulting and insolent men can be in arrogance and egotism even when professing to be filled with love of their fellow men and a desire to save souls. Not a day passed during the meetings that allusions as gross, uncharitable and insulting were not made to Catholics. But it was when assailing the hierarchy and our holy father the Pope, that the wrath and animosity of the preachers found full vent. I do not think it would be too severe to describe some of their utterances as grotesque ribaldry. "See the mighty host advancing" cried one of them in the words of a Salvation Army hymn, "Satan leading on! Rome and Rationalism which believed in everything and nothing, yet, like Herod and Pilate they conspired against the Lord's anointed." Here we have bigotry touched with blasphemy and illuminated with Evangelical red fire. The exhibition is not a pleasing one to Catholics, remembering the lost condition of those who have abandoned, denied and opposed the Church of Christ, to swell the ranks of error in action, the spectacle is deeply painful and should admonish us to pray that the wrath of God may not overtake them but that they be given time and grace to learn the truth in

HUMILITY AND SUBMISSION.

It is necessary, however, that we should meet these men gathered together for the purpose of insulting us as Catholics and reviling our holy faith. What, let me ask, is the Protestantism which these fanatics would have us embrace? They say it is founded on the Bible—a book that they

never would or could have possession of, if the Catholic Church had not preserved it and given it to them. To the truth and genuineness of the contents of that book the Catholic Church is the only witness. It is a historical fact that the Catholic Church is authority for the Bible, not the Bible authority for the Church. They seize upon this word, claim the right of putting what interpretation they like on its contents; as a result they become cause of Unitarian, opposer of, when they get obstinate, persecute each other and only agree when, as we have seen them in this city, they join in a chorus of reviling Catholicity and Catholics. It was long ago pointed out that more than a century has elapsed since Protestants have made any serious attempt to defend Protestantism as a religion.

They did not attempt to do so last week. They did not attempt to do so last week. They not only held Protestantism as a form of Christian doctrine and worship to be indefensible, but are disposed to reject all theological doctrines, or propositions of faith, as addressed to the understanding, and to resolve Christianity into a vague, indeterminate sentiment common to all men, agreeing alike with any and all forms of faith and worship, and as acceptable to God in one church as in another. Any one can see at a glance that

THIS IS NOT TRUE RELIGION. Its human origin is proved by its abolition of all restraint on the will and the wide latitude it allows to the dissipated, rebellious, indolent and hypocritical to enslave that form of faith which permits them to nourish fallacies they do not care to correct and indulge their passions while outwardly conforming to a form of faith which, by concealing the right of private judgment, poisons religion at its fountain. It is, however, one of the most energetic signs of the times that the Evangelical clergymen had to confess that in America, the boasted freest and most enlightened country in the world, the Catholic Church is increasing its numbers and extending its influence at a rate that astonishes and dismays them. In their hearts, perhaps, many of them confess to the miraculous character of this wonderful fact and admit the testimony it bears to the providential care of God the Redeemer for the Church he founded on earth.

Beholding these wonderful triumphs of Catholicity among educated, intelligent people on the one hand, and seeing their own congregations gradually thinning out as the members slide away into indifference and infidelity on the other, they realize the coming collapse of their schism. Frightened thereat they sink their differences for a while, come together to cheer each other's falling courage, "polish their armour," as they say, and try to put on a bold front against Catholic truth, which is overcoming them without and the dry rot of infidelity destroying them within. The preachers did not seem to know what a pitiable spectacle they were making of themselves.

But we should not be surprised at this. Thirty eight years ago Dr. Brownson, himself a convert from Protestantism, wrote:

"PROTESTANTISM NEVER WAS A RELIGION AT ALL.

No matter what may be the self-complacency of Protestants, the lofty airs they assume, the great swelling words they use, or the grave tones in which they speak of their pure, unadulterated, evangelized religion, the fact is, Protestantism, conceived in itself, is not and never was a religion, true or false, never had a single religious element, never was sought and never has been upheld from any strictly religious motives. Men may have combined some fragments of religious truth with it; they may have retained in spite of it some religious observances, but never were they moved to embrace it, or to contend for it by any considerations of religion." It is easy, comfortable, unexact; often it opens the way to worldly profits and advancement; it relieves the self-indulgent from the necessity of submitting their understandings to a law and from the performance of good works and leaves them to indulge their own carnal nature, and to follow unabashed their own corrupt passions and inclinations. This is the sad, the solemn fact of Protestantism, which can neither be denied nor evaded.

But let us return to the Alliance. One whole day was devoted by the representatives of the sectaries to discussing the Catholic Church, its relation to the State, to education and to society.

A gentleman, notorious in this city for his violence in opposition to Catholicity, led off with a paper on

"ROMANISM IN CANADA." He rehearsed all the old, stale slanders about "Catholic ignorance," "Romanish domination," and "ferociously condemned the wise policy of England in permitting religious toleration and freedom of conscience in Canada after the conquest. He denounced the Jesuits in the most emphatic terms and commended the legislature for settling their claims. But he ignored the fact that of all the representative Protestants in the legislature, not one raised an objection to the act of settlement. Does any one imagine that that act was as unjust and as wrong, as Dr. McVicar contended, those Protestant gentlemen would have allowed it to pass in

SILENCE THAT GAVE CONSENT.

Another reverend gentleman condemned "the subservience of politicians to the Church of Rome," says the report. They all pandered to it, and vied with each other in their servility when they needed its influence, and the secular press showed a bad example as well. The influence of Rome was seen in its insidious efforts through cheap schools and attempts to trap the young."

Let me ask whether this is an accusation or a tribute? We are told that the Government and the press are subservient to the Catholic Church in Canada. If this be a fact it is not derogatory to the Church by any means. To those who recognize the true relationship between Church and State it should be a cause of rejoicing. But, perhaps, it is only a broad Protestant way of saying that the Church looks after, guards and defends the interests of her children.

A touch of grim humor was given to re-

late the dreary discussion by such a gentleman, who confessed to cherishing a kindly regard for Catholics. He had had occasion to attend Catholic funerals and rather liked it. He was always glad to present an eulogy on occasions. I do not think any Catholic would feel, or think of saying, that he felt particular pleasure in attending the funerals of his Protestant neighbors. I would not put a forced interpretation on the words, but they were singularly unfortunate.

You are all aware, of course, of the intense antipathy entertained by all schismatics to the great noble order of Jesuits. This is not to be wondered at, for history tells us that it was mainly to the exertions of the Jesuits that the destructive flood of the so-called Reformation was rolled back and more than half Europe saved from its devastating presence. What were the means employed by the Jesuits in this stupendous work?

EDUCATION!

The Jesuits saw that ignorance and false teaching were at the bottom of that lamentable movement, that men were induced to embrace the new doctrine by the ignominy it allowed in the gratification of their passions, that it fostered a spirit of rebellion and threatened the world with universal anarchy. Kings and princes who count-nanced the heresy had bitter reason to regret their profligacy, for rebellion against spiritual authority was soon followed by rebellion against temporal government, and the countries of Europe became human shambles, where furious sects of fanatics butchered each other without pity or remorse because they could not agree upon the interpretations of Scripture that hardly any of them could read!

LOOKING AT THIS DEPLORABLE IGNORANCE and its terrible results, the Jesuits went to work to educate the people. They knew that all that was needed was that the people should learn the truth, to be able to read, to reason, to understand the teachings of the Church, which in all things are in absolute accord with pure reason in order to make them reject Protestantism and renew their fidelity to the Catholic Church. No Protestant who has any knowledge of history will deny the mighty fact that the Jesuit order met the rising wave of Protestantism, broke its force and rolled it back to the shores of the North Sea by educating the people.

Everywhere they went they opened schools free to all without fee or charge of any kind. To poor as well as rich, to simple and gentle, the Jesuits freely opened the stores of knowledge and devoted all their energies to the spread of enlightenment. If it is "the policy of Rome," as one of the speakers declared, to keep the people in ignorance, how, I would like them to explain, was it that the Protestant Reformation was checked and beaten back by Jesuit spreading knowledge and education among the masses of the people? And so the Jesuits began, so have they continued down to the present day. So, with the blessing of God will they continue till all heresy and darkness is driven from the earth.

How strange, in view of these undoubted facts of history, it is to see men pretending to the possession of knowledge and understanding, getting up in a city like this and denouncing the Catholic Church for fostering ignorance, and condemning the Jesuits for teaching and erecting wherever they go schools and colleges!

Here let me tell you

WHAT IS A JESUIT

according to the Institute. Whatever, then, individuals may be, what does the Institute expect of her members? From the nature and end of the Society of Jesus flow the distinctive characteristics that should mark her sons. And as she is a moral body, these characteristics have been well compared to the proportions and dimensions of material substance; and the chief are, the Society's broadness or universality, her loftiness of purpose or sublimity, her profundity or humility, her asperity, her suavity, her solidity.

The genius of an Order is the broader, the wider its scope, the more numerous and varied the means it uses, the more adaptable its institute to different ages and peoples, the more general the practice of virtues proper to its life, and the more easily accommodated to various times and nations its exterior form of life.

Now the scope of the Society is the broadest possible, for it includes not only the contemplative, nor only the active life, but both. And it refuses no ministry, no barbarous land or savage tribe, for mission and for flock, till first it be proved that God's greater glory may be elsewhere found.

Its end being so ample and varied, the means it uses, both natural and supernatural, are as multitudinous and diversified. Yet, the utmost indifference is prescribed in their use; as such as aims at killing all preference or personal leading and looking only to God's glory, best to be attained with the immediate end. To omit, defer, change an accustomed work, take up another, turn even to the practice of a different virtue at the tinkling of a bell; to leave God for God—this is the true Jesuit doctrine regarding the relation of means to end, which the world has seen them so wisely and knowingly perverted and will have told it—"If they have persecuted me, they will also persecute you." St. John, 15:20. Such would be the Society's son as her Institute would have him, and not the monster of craft and dark trickery, which the world, itself wicked, wickedly would have him be; such as, even in Fenelon's day, the Jansenist would paint him—"the brain, the power, the malice of everything bad or questionable in civilization, of all even that is done in the Church;" as though, in spite of her Divine Spouse's promise, she had become an imbecile, led by these "agents in the dark," instead of being guided by the light of the Holy Spirit.

ONE SPEAKER AT THE ALLIANCE,

apparently unconscious of his own extraordinary contradictions, accused the Catholic Church of keeping the people in ignorance, and in the next breath told how the Roman Catholic Church had, in Great Britain, 200

schools and schools mostly under Jesuit control. Some years ago the average of Roman Catholics there was 1 in 50; now it was 1 in 14. In the United States the Catholic Church, through its educational method, is applying with the great Republic. It has 220 asylums and 19,000 students under its instruction, and it claimed as members of the Church 7,000,000 of the population, and possessed property to the value of over \$7,000,000.

It is the fashion among certain people to describe England and in the world. Let us grant that they are, and how singularly ignorant appears in the light of these statistics? At usual, when Protestants refer to the Province of Quebec, and the condition of the French-Canadians, one of the Alliance speakers drew a heart-rending picture of "the poverty and stagnation," as he described it, "produced by the exaction and teachings of the Church of Rome in this Province, demanding the attention of all true patriots." Protestant preachers and writers have been so long accustomed to speak and write of the alleged ignorance and stagnation of the French-Canadians that they seem to have actually come to believe their own falsehoods. Now, I will venture to assert that, taking the population of Quebec of French origin, it will compare favorably for intelligence, education, sobriety, freedom from crime, comfort and prosperity with any agricultural people in the world. French-Canadians are, for all we may say, a government returns, far in advance of the English agricultural masses, in all that is good to English miners, and in all that is good to make valuable citizens, vastly better than the inhabitants of the manufacturing towns of England. The same speaker had the audacity to say that "the energies of the French-Canadians are paralyzed," and their resources gradually absorbed by the British Church system." I should not be astonished to learn that the man who uttered this sentiment, was an upholder of Irish landlordism and a staunch British advocate of the system by which the peasantry of Ireland and indeed of England, too, are robbed of the proceeds of their labor. He speaks like one who, had he lived in past times, would have advocated the enforcement of the English penal laws which made it

DEATH TO TEACH an Irish Catholic how to read and write. English Protestant writers have given the world appalling accounts of the ignorance and abjectness of the lower orders in England—England, merry England, where Protestantism has had full sway for three centuries. There, we are told, there are millions who never heard the name of God except in blasphemy, while the poverty and wretchedness of the masses are pointed to by leading writers as threatening to overwhelm English society and destroy British civilization. When Protestantism has produced results so deplorable as those in its home and cent, where it is established by enormous revenues and established by law, what could be expected of it in other countries? Yet, these English Evangelicals have the impudence to talk about ignorance and stagnation in French Canada! There is not on the whole earth a more virtuous, happier, contented people, or a people who combine religious devotion with temporal earnestness, more manfully in the performance of the duties of life, than the French-Canadians. In their simplicity and fragility they combine wisdom and gentleness, and show the wonderful progress and expansion how well they have attended to the teachings of our holy Church. Why is it not a common subject for discussion in the secular press that these despised French-Canadians are supplanting the English-speaking Protestants in the Eastern townships, overflowing and becoming masters of whole counties in Ontario, and becoming a social and political power in the United States? If they were the ignorant, stagnant people we have heard them described, could they thus supplant and overcome, what the self-sufficient Evangelists consider, the "superior race"?

These facts would have them

TURN PROTESTANT

as the poor people of England turned Protestant, I suppose that they might be enslaved, degraded and reduced to the frightful state of degradation described in the newspaper accounts of the Whitechapel wholesale, hideous slaughter of unfortunate women. French-Canadians who have read the report of D. McVicar and others feel that they have been insulted with gratuitous brutality and can imagine no more effective way of making their people turn from Protestantism with disgust than these furious and utterly truthless attacks on their people.

ON ONE QUESTION

of fact, in relation to the distribution of school funds, I must take direct issue with Dr. McVicar. He said:

"The Council of Education was purely Roman and subject to the dictates of the majority. The distribution of school taxes was unjust, as the heaviest portion, in Montreal for example, was paid by Protestants, and for every dollar they obtained of their own money, the Roman Catholics received four."

Dr. McVicar is chairman of the Protestant School Commissioners of this city, according to the city directory, and he must have known when he made that statement that he was uttering a deliberate lie. I am compelled to use the strongest term, because the statement is an accusation of theft, or misappropriation, which amounts to the same thing, against the Catholic members of the Council of Education. I can furthermore speak from my own personal knowledge concerning the distribution of school funds, having been president of the St. Gabriel's school board for fifteen years. During that period I never even heard it hinted that there was a cent misappropriated. I can, however, say that the Protestants were uniformly dealt with in the most generous manner, and received more than their fair share. I can say the same of the city of Montreal, and can prove what I say if my words are questioned, by city statistics. Dr. McVicar

THE ASSURANCE OF CHRIST

that the gates of hell will not prevail against his Church. We can, therefore, treat their runings with disdain as far as the Church is concerned; it is different, however, with individuals. There is always a possibility of some being led astray, to their own eternal sorrow.

Therefore I charge you to hold fast to your faith, and God will bless and protect you against all enemies here and hereafter.

THE LIVING WORD.

The Word of God is the foundation of the works of God. "He spoke and they were made, He commanded and they were created." "By the word of God the heavens were made, and the earth and all that is therein." By this same word through which God made all things at first, He shall make them new again. Hence when man, wicked by sin, is to be restored to righteousness, the work is done by the Word of God. His word is as a fire and a hammer which breaks in pieces the flinty rock. His word is quick and powerful, sharper than a two-edged sword. His word is a lamp to our feet. His word is the incorruptible seed by which we are begotten to immortal life. His word is able to make us wise unto salvation, through faith that is in him. By His word the man of God is to be perfect, thoroughly furnished unto all good works. Any system of faith or practice which ignores or sets aside the word of God is without root or foundation, without strength or substance. Heaven and earth shall pass away, but God's word shall not pass away. He has magnified His word above all His name. Forever His word is settled in heaven; and those who dishonor it, or reject it, or cast it aside, will find that they have made a fatal mistake.

It will be a happy day for us when we preach less of self and more of Christ, less of the words which man's wisdom teacheth, and more of the words which the Holy Ghost useth. The converts who are not converted by the word of God, who have not yet felt that word like a fire and a hammer breaking their hearts, and who are not nourished up in the word of faith and sound doctrine, too often go to swell the ranks of the openly apostate, or the worldly members of the Church who have a name to live and are dead. Only those live who partake of the life of the living Word of God; only those are strong in whom the Word abideth, and who have overcome the wicked one. Only those are sanctified by the Word of truth, and who, through the washing of water by the Word, are fitted for the presence and the glory of the heavenly Master.

THE LOVE OF CHRIST.

It was on the love of Christ that the early Church so strongly leaned. It is to this love that we find the Apostle Paul so continually turning. This was his soul's true resting place and refuge. It was under the branches of the palm tree that he found a shadow from the heat. This was the deep well out of which he drank his only consolation. He needed no other.

knows this well. I am really astonished that any man having regard for his own character for veracity, not to mention the crimes of slander and bearing false witness, should make a statement so vile and false. If, instead of assailing the Catholic Church and slandering Catholics, Dr. McVicar would leave the elementary principles of morals and Christianity and endeavor to put them in practice, he would not lay himself open to be publicly branded a liar, which he is indisputably and to the certain knowledge of the Council of Education.

I have not touched on a number of passages in the reports of the proceedings of the Alliance which merit refutation for their falsehood. The statistics attributed to a compiler in this city are stupidly inaccurate, and the deductions drawn from them in outrageous contradiction to well established facts. And now my dear brethren, we have seen what sort of spirit animates Evangelical Protestantism, how the preachers of sects regard us and our faith, and the estimate they put upon our religion and conscience. Surely nothing could be more preposterous, unjust, untrue. I have pointed out to you the sort of arguments they use to wean you from the faith, and you can see for yourselves that they only promise to launch you on

A SEA OF DOUBT,

deprive you of spiritual guidance and comfort, and make you like themselves rebels against God and outcasts from the communion of saints. A religion which is subject to the State and may be changed at the will of kings and parliaments, a religion which is furthermore subject to the right of private judgment, has no authority and is little better than a caprice. But when it takes a form like that assumed in this city last week, its aggressive selfishness demands sharp treatment. Nothing could have induced me to speak, with the plainness I have spoken, with reference to Protestantism, even a deep sense of duty. These preachers have come to this Catholic city, in this Catholic province, and have in the grossest manner insulted its Catholic inhabitants, reviled their most cherished institutions, filled the columns of the daily press with a black flood of venomous slander against the Church of God, and despite their hypocritical protestations of Christian charity, deserve only the severest condemnation.

But, understand me, against Protestantism as a people I would not, for I could not, entertain anything but the kindest feelings.

I pity their spiritual misfortune and yearn to see them gathered into the true fold. At the same time we must fight those bitter, relentless enemies of our souls, who are responsible for the spread of false teaching, and whose great object in life appears to be the destruction of the Catholic Church. But we have

THE ASSURANCE OF CHRIST

that the gates of hell will not prevail against his Church. We can, therefore, treat their runings with disdain as far as the Church is concerned; it is different, however, with individuals. There is always a possibility of some being led astray, to their own eternal sorrow.

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To be able to comprehend with all the saints the breadth and the length, the height and the depth of this love, was his aim; and to "know that love which passeth knowledge" was the aim of his prayers.

This love of our refuge too—our trap and

quiet home. The knowledge of this love is perfect peace. We sit down and let this love breathe freely into us, and straightway all is calm. Each storm is gone to rest, each gust is died away. Love beyond all love, in its purity, in its freedom, and in its efficacy! Gifted with strange power of soothing and healing, and comforting! He who has no possession of this love has got hold of a hidden spell, mighty to charm away all happiness of heart and all bitterness of soul. What can withstand it?

In this love all the loves of the earth are gathered up and centered. It is a brother's love; yet passing far above it. It is a bridegroom's love, as the song of Solomon shows us, but tenderer than the love of mortal bridegroom. It is a husband's love; yet truer and more faithful than the love of the truest and most faithful husband on earth. It is a love without beginning and without end—a love without any intermingling selfishness, or jealousy, or coldness, or forgetfulness, or weakness—a love without intermission—a love without fickleness, a love without any delay.

THE NEXT POPE.

A FORECAST REGARDING THE SUCCESSOR OF LEO XIII.

Signor di Cesare has prepared a revised edition of his well-known work, *Il Concilio di Leone XIII.*, comprising a new second part, in which, according to an article in the current number of *Italia*, this able and well-informed writer discusses very freely the delicate question of the probable choice of the future pontiff.

If a new Pope had to be elected now, it is considered certain that he would be an Italian. The nation which next in order would have the best chance is France, where Cardinals Pitra and Lavergne have conspicuous pretensions; but a French Pope would arouse the most determined opposition, not only from Italy and Germany, but also, in present circumstances, from Austria and Hungary, and very likely from the English cardinals. As regards the latter, the objections are purely personal. "Newman," it is observed, "is 87 years old; Manning, who has lost of late some of the harsh dogmatism of the neophyte, and who would be inclined to reconcile the independence of the papacy with the necessity for Italy of having Rome as her capital, is 80; and Howard, who is 73." None of the Spanish, Portuguese and American cardinals will, it is considered, be able to exercise any considerable influence. Moreover, the Italian cardinals exceed in number all those of other nations in the proportion of 35 to 20, and it is expected that the next cardinal will also be an Italian. It is believed that the very discussion now existing between the Roman Curia and the Italian Government will help the election of some one of these, as this is a guarantee that one chosen will not be a subversive ally or a partisan of his national Government.

The question remains, which of the Italian cardinals has the best prospects? This, we are told, will depend upon the political situation of Europe. If no war breaks out, the Roman Curia will go on "feeling and falling," its hope of restoration of temporal power. If war comes and the Italians are defeated, those hopes will be strengthened and emboldened, and in either case the Sacred College will probably choose one of its most uncompromising members. In these conditions Cardinal Monaco, the ideal Pope of the majority of the Sacred College, would probably be chosen. Should very severe national disasters, however, bring the extreme wing of the Intransigentists to the fore Cardinal Porcchi, who is described as "a sort of living puzzle" and "the leader of all that are most moderate among the followers of the Vatican," would stand some chance. But if, in consequence of a great victory, or some other circumstances the Sacred College should feel inclined to desert from the struggle for the temporal power, the choice would lie between three men, "namely, pious, learned, and charitable," namely, Cardinal Sanfelice, Archbishop of Naples; Cardinal Alimonda, Archbishop of Turin; and Cardinal Bolognini, Archbishop of Bologna. Among these the gentle, benevolent and widely popular Bolognini stands conspicuous; but notwithstanding his great oration, ability and virtue, it is admitted that the Archbishop of Bologna does not enjoy the sympathies of the higher hierarchy, who are said to dislike him on account of his moderation and liberal-mindedness.

Such are the views of the best informed outsiders in Italy regarding the future history of the Papal power. It will have been seen that they involve a good many contingencies.—London Standard.

THE POPE'S TEMPORAL POWER.

LONDON, Oct. 26.—The declaration of the Pope, in his address to a body of Neapolitan pilgrims yesterday, that Rome was pre-destined to be the See of the Vicar of Christ, and should remain the capital of the Catholic world, regarded as an official casting down of the gauntlet to which no subsequent diplomatic utterance can impart a softening effect.

The idea of regaining the temporal power of the Papacy has never for a moment been abandoned by the Holy Father since the hour of the arrival of Victor Emmanuel in Rome, the ousting of the Pope from his present abode of the Quirinal and the limitation of his Roman authority to the Vatican, where he has since resided a self-styled prisoner.

From that time until now every utterance of the Vatican authority upon the subject has been replete with hope that the day was not far distant when the Pope's seat would again become one of the universally recognized Powers of Europe, and that hope has been buoyed up by the fact that a dozen countries, large and small, continued to accredit ministers, ambassadors and representatives of other grades to the Holy See.

The Pope does not in any of his declarations on the subject claim that all of the Kingdom of Italy is legitimately under the temporal authority of the Vicar-gerent of Christ, but rather seeks to have it understood that Rome and a certain part of the territory adjoining the Eternal City are rightfully the possession of the head of the Church and necessary to the grandeur of his spiritual office. The Pope appears to want is a concession on the part of those who deny his rights to any sovereignty except over the Vatican and a narrow, contiguous strip of land wherein he may hold court and kingly sway as a temporal monarch, and his latest fulminations indicate that his interview with the German Emperor having failed to convince that young man of the justice of his claim, he has resolved to inaugurate a more vigorous and convincing campaign for the recovery of his temporal sovereignty.

It was on the love of Christ that the early Church so strongly leaned. It is to this love that we find the Apostle Paul so continually turning. This was his soul's true resting place and refuge. It was under the branches of the palm tree that he found a shadow from the heat. This was the deep well out of which he drank his only consolation. He needed no other.

To be able to comprehend with all the saints the breadth and the length, the height and the depth of this love, was his aim; and to "know that love which passeth knowledge" was the aim of his prayers.

This love of our refuge too—our trap and

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DR. BURNE, at the Evangelical Alliance, said:—"Personally, he liked the Catholics. He had had occasion, which he embraced, to attend a Roman Catholic funeral, and rather liked it. He was always glad to be present on such occasions." How very kind! The good person was always glad to be present at the burial of Catholics. He liked to see them dead and buried! What a really good, gentle Christian creature it is!

It would perhaps clear the vision of English journalists regarding Canadian affairs if they knew that all the troubles which have been incidental to the opening up of the Canadian Northwest have originated entirely from Sir John Macdonald's roguery and blundering. The present railway trouble is the result of his granting monopolies and the centralizing act of Parliament, by which he assumed unjustifiable control of Provincial railways by a forced interpretation of the constitution.

LONDON TRUTH remarks that there is a coincidence in respect to the letters written by "Jack the Ripper," the alleged Whitechapel-killer, to which attention has not been drawn. "The handwriting," says Truth, "is remarkably like that of the forger who the Times published, and the egan they ascribed to Mr. Parnell and to Mr. Egan. I do not go so far as to suggest that the Times forger is the Whitechapel murderer, although this, of course, is possible; but it may be that the forger takes pride in his work and wishes to keep his hand in."

At a meeting of Chamberlain's Birmingham constituents, held last week, one of the speakers proposed an epitaph for that person's political tombstone, which read:—"He was once a Radical, but took to cultivating orchids and the society of duchesses, and so became knave and fool." This might be improved upon in style, but not in truth. Thus:—

Radical Joe
Lies below
With his duchesses
Of life such as
Turned to Tory
For more he
Was a knave
Fool and knave.

This exposure of that greatest fraud of modern times—Spiritualism by its inventor an high-priestess Mrs. Kane, widow of the famous arctic explorer and one of the original Fox sisters who started the hunting forty years ago, is the happiest event that has occurred for a long time. Millions have been deluded by it. Thousands have been driven to insanity by it. A horde of rogues have fattened upon it. Now it is being kicked to death by the same big toe that kicked it into existence. So science and religion, which never admitted Spiritualism to be aught but fraud, are justified.

BEFORE certain enthusiasts talk about Anglo-Saxon supremacy in America, and picture a union of what they are pleased to call the Anglo-Saxon peoples, they should find out what the peoples really are composed of. The last United States census shows that the total number of people in the United States born of English parents was 562,676, and the total number of people born of Irish parents was 1,854,571. It will thus be seen that there are nearly three times as many Irishmen as Englishmen in the United States. The remainder of the sixty-two millions is composed of other races. In Canada, also, the Irish outnumber the English, as they do the Scotch, though the Scotch are really of the same racial stock as the Irish. The Anglo-Saxon is, in fact, a small minority in the population of America.

KINGS and potentates have never been remarkable as a class for their good habits and morality. Reigning monarchs of the present time, some of them at least, seem to be no better in this respect than former ones. The Mikado of Japan is said to often find his crown too small for him in the morning; the Emperor of China revels in the fumes of an opium pipe; Kalakaha is getting rid of the Hawaiian surplus by means of the distal game

of poker; Emperor William drinks Rhine wine and kummel, while the Czar of Russia often loses his balance by the inordinate use of tea. Add to this that the King of Spain is being raised on the bottle, and we have a nice lot of sulkers wielding sceptres over men who ought to be good enough and strong enough to govern themselves.

It would be wrong to blame the people of Manitoba or the Greenway Government for the railway troubles now distracting that province. All the trouble is directly chargeable to the Ottawa authorities who made a promise to the ear and broke it to the sense. The local legislature was conceded the right to charter and build railways within the province, but the Federal Government failed to implement the concession by neglecting to pass the order in council, or whatever the form may be, giving permission to the local line to cross the track of the Canadian Pacific railway. It would be absurd to suppose that any railway has a right to prevent other lines intersecting its tracks. The continuation is only another head of the Hydra monopoly and must be cut off in the public interest. The C.P.R. contends that certain conditions must be complied with before the crossing will be permitted, and we have the extraordinary spectacle of a private company enrolling men to maintain its attitude by force. Sir John has the power, by a word, to put a stop to all this trouble, but he will not do so. On him, therefore, rests all the blame.

MONTREAL IRISHMEN and sympathizers with their cause deserve the warmest congratulations for the generous manner they have come forward in support of the Parnell Defence Fund. The meeting on Sunday was a fine exhibition of loyalty to the glorious cause. The contribution handed in by the Young Irishmen's Society—an organization ever foremost, valiant, free-handed in good works—deserved the enthusiasm with which it was greeted. If ever Irishmen and the friends of justice and liberty everywhere should unite in upholding their principles now is the time. While we do not think that the result of the trial by the present packed commission will materially affect the ultimate triumph of Home Rule, there can be no doubt the vindication of Mr. Parnell will advance the day of victory. The expense incident to the Commission and the Scotch trial will be enormous and can only be defrayed from the contributions of friends throughout the world. Therefore every little help and the most humble can give something to aid in laying the hated tyrant low. The men who have taken the matter in hand in Montreal have done nobly. Much yet remains to be done and we hope our friends at a distance will make an effort. Those in the country districts can send their contributions through the editor of this paper and they will be duly acknowledged in the published lists. All that is needed is a long pull, a strong pull, a pull altogether and victory is ours.

WHETHER Lord Sackville was the victim to a snare set to catch him or not, the fact of the good faith of his reply to the Murchison letter is undoubted. There can be no telling what its effect will be on the vote next month. No doubt it will induce the pro-British voters to cast their ballots solidly for Cleveland. At the same time it is sure to work the other way with native Americans and Irish-Americans. On the whole, we think the Republicans will gain immensely by it.

The judgment given by Judges Dandurand and Dugas yesterday in the case of Mrs. Vogt, charged with selling liquor to minors, will commend itself to the good sense of the community. No person or association has a right to go about tempting people to break the law. To employ youths to prowl about saloons with the hope of making money by acting as informers, is conducted repugnant to all sense of propriety. Such a thing was never contemplated by the law, the judges were perfectly right in reprimanding it and in dismissing the case.

CANADA, Canadian ways and the ways of Canadian politicians are beginning to be understood in England. Tory lip-loyalty used as a mask to hide the true character of the men who are robbing the public and plundering the resources of the Dominion has been torn away and Englishmen are treated to a correct view of Macdonaldism in all its natural deformity. The Bulletin, an influential financial paper published in London, has given unmistakable evidence of the awakening of English opinion to a correct appreciation of the party which now misgoverns Canada. Here is what it says:—

"It really begins to look as if one of these days the United States will swallow up Canada. We would strongly advise the Canadians to jump at the idea, for we cannot see that the Britishers will consent to be milked any more by way of loans; and if she cannot get British capital, what is the good of owning allegiance to the U. K.? We would not hold Canadian securities at far under present prices, under the existing regime, but with an American guarantee, we should see a big boom. CANADA HAS BEEN WORKED BY THE GANG QUITE LONG ENOUGH."

There is putting it straight, and the worst of it is that it is cold truth defying contradiction.

A CORRESPONDENT of the St. John Globe has been studying the question—"Have we responsible government in Canada?" and comes to the conclusion that with us what we call responsible government is a mockery, a delusion and a humbug, and that instead of being "a government of the people, by the people and for the people," that it is government in which the executive with the public money and patronage buys up the assistance of the Government and the patronage at its disposal buy up the corrupt minority, and in that way adding them to the votes of the minority that conscientiously supports its triumph over the majority which for good and sufficient reasons have no confidence in it. The constitution that the British North America Act gave us is every year making us "cloven foot" more conspicuous, and the cries that we hear on every side for a political change, be that for Imperial Federation, independence or annexation, are largely the outcome of its

imperfections, which have produced an impression on the minds of Canadians that such a change is absolutely necessary. The Constitution of Canada can only be amended by taking it down and building a more perfect structure in its place; what that structure is to be the future will disclose, but it is to be hoped that we will not be left to wander in our political wilderness too long, and that a few of us who are now living will be able to enter the promised land.

THE CITY LOAN.
In calling attention to the advertisement elsewhere in this paper for tenders for \$4,000,000 City of Montreal Consolidated Fund 3 per cent. permanent stock, we would impress several important considerations on our citizens who have money to invest. The margin for advances which this loan contains, the advantages it offers to parties seeking un-redeemable investments for their children, the permanency of the loan, combine to place it among the most desirable of possible investments. We would also point out the great advantage that would accrue to the city generally from its citizens being the holders of their own bonds, and having the interest paid here in Montreal instead of being remitted to foreign bondholders. This is a fine opportunity for our local capitalists to demonstrate their confidence in the city, and we have no doubt they will take advantage of it.

IRISH VIRTUE.
A very interesting statement is going the rounds of the American press concerning the proportion of criminals to the various nationalities that make up the population of the United States. The facts given are taken from an elaborate paper read by Mr. F. H. Wines before the National Press Association last July. The principle point in the statement is the powerful refutation given to the standers, exaggerations and misstatements indulged in by certain English writers concerning the Irish people. The following extract tells the tale:—

"The native whites are more addicted to crimes of interest, the foreigners generally to crimes of passion, though the Englishmen, Scotchmen and Canadians are exceptions, there being among them a smaller ratio of crimes of passion and a larger ratio of crimes of interest than even among the native whites. Of the foreigners, those most given to crimes of violence proportionately to their numbers are in the order named: Immigrants from Italy, Spain, Russia, Switzerland, South America, Holland and Ireland. It will surprise very many people to find the much-abused Irishmen at the foot of this list. Among the Germans the ratio is less than among the foreigners generally, though greater than among the Americans. The smallest amount of disorder and the largest amount of immorality is found among the native whites; the most disorder and the least immorality, strangely enough, among the negroes; and the foreigners occupy the middle ground between the two."

Those malignant persons, who take a special delight in depicting the Irish as a turbulent race given to the perpetration of crime, should ponder on these statements by a perfectly independent, unbiased authority. But we have only to look at Ireland suffering the most terrible provocation, yet enduring it with a passive resistance sublimely heroic, while crime is far less in the most "disturbed" districts proclaimed by Balfour than in any equal areas in Great Britain or America. Thus the great truth stands out, in triumphant refutation of malevolent enemies, that everywhere the Irish are the most law-abiding, as they are the most God-fearing and virtuous race on earth.

LORD SACKVILLE'S LETTER.
Were Lord Sackville as close a student of American politics as the methods of American politicians as one in his position ought to be, he would have known the risks and dangers of letter-writing. It is a good thing to be able to write, to write well, diplomatically, and while putting both sides of a question show which side is the better. It is also very kind for a gentleman charged with looking after the interests of Great Britain to point out to a fellow-countryman how he can vote so as best to subserve those interests. At the same time the laws of hospitality, under which foreign representatives are entertained, forbid all interference with politics. In his desire to help the Democrats, whom he rightly regards as more friendly to England than the Republicans, Lord Sackville forgot what was due to his position. We cannot see how he can overcome the awkwardness of his position and face Mr. Cleveland after having branded a most grave and important message to Congress, touching the relations between the nation he represents and the nation to which he is accredited, as a piece of electioneering clap-trap. The result, for it is nothing less, is one that the President of a great nation can neither ignore nor condone.

Lord Sackville's letter was the worst give away on record.

But keen politicians, such as flourish in America, will read between and below the lines of this famous letter, and see in it a confirmation of the suspected subversion of the Cleveland administration to the government of England. But the worst of it is that Lord Sackville implied an intention on the part of the President of the United States to humbug the people, that he ventured on a policy that might involve war simply to play upon popular prejudice, in order to secure reelection that he might betray the nation to a policy the reverse of that to which he pretended. That Lord Sackville truly interpreted the feelings and desires of the Tory government which he represents is evident. Precisely the same ideas which he expressed have been stated over and over again in the Tory press of England and Canada. Sir John Macdonald said almost the same thing at the Chaudron dinner at Ottawa. His words were:—

"If this were an ordinary season in the United States we might rightly feel irritated; we might almost, I might say, feel insulted. But we know this is a mere theatrical display on both sides. It is a sham battle. The leaders of

the two great parties are trying to gain a majority of the votes and to elect their President, and they believe that to abuse England and to abuse Canada, as a portion of Great Britain, is rather a popular way of affecting the vote, and therefore when any one party, any one statesman says anything hard against England or against Canada, a statesman on the other side gets up and goes one better."

What occult reason British statesmen may have had for thinking Mr. Cleveland was only shamming we do not know, but we may be sure there was a reason of some sort. Gratitude to England for her course during the civil war is not forgotten by that ruling section of the Democratic party of which Mr. Hayward is the chief. The friendliness arising therefrom may have had an influence, and the "calm dignity," which Sir John ascribed to the Canadian attitude under the threat of retaliation, arose from the contented assurance, implied or understood, that Mr. Cleveland did not mean what he said!

All this is intensely amusing, and pours a flood of light in the dark passages of British diplomacy in America. It conveys to the people of the United States the cool assurance that British statesmen regard the possibility of their President being a traitor to the Republic with complacent assurance, and feel themselves justified in putting a spoke in his wheel to roll along the chariot of his success. The letter was a profound blunder. Its consequences will be far-reaching, but we are not sorry that it has come to light. It is a confirmation, a revelation and a warning which will not be lost on the people of the United States.

THE PARNELL COMMISSION.

Attorney General Webster's long, dry, rambling, inconsequential speech has shown what was all along suspected, that the Times has really no case. The history of all great political movements furnishes abundant proof that, when men's passions are deeply excited, there are always wild spirits on the outskirts who go to extremes. Sometimes, too, when men are exasperated to madness by persecution and injustice, when they see their property confiscated, their homes destroyed, the children and parents hung on bleak hillsides to perish by exposure and starvation, as thousands upon thousands of Irishmen, women and children have been, the sense of wrong may overcome their reason and lead them to commit terrible acts of revenge. It would be strange, indeed if, under such frightful provocation there should be no reprisals. That these acts would be more frequent and deadlier, were it not for the influence of the Nationalist leaders, there can be no doubt. Nothing but blind, infuriated hatred of Ireland and a devilish determination to keep the Irish people in slavery and misery, totally regardless of humanity and justice, could prompt the London Times to charge Mr. Parnell and his associates with encouraging, aiding and abetting crime. The Irish leader is admitted by his worst enemies to be a man of profound sagacity, wary, sedate, discreet. And everybody knows that nothing could injure the cause of Home Rule more than the perpetration of crime. Irish leaders, the Irish press, Irish bishops and priests have always and continually warned the people against doing anything that could be construed as an outrage. They urged, at most, passive resistance to injustice and the maintenance of tenants' rights by all means within the law. The law was altered so as to abolish the most simple and sacred safeguards to liberty. Justice itself was abolished, yet the people endured it all, presenting a heroic front, yielding nothing—while doing nothing, to give a cruel, tyrannical government an excuse for punishing them. The influence of the clergy and the Nationalist leaders put a stop to crime in Ireland, and what crime was committed has been shown to have been manufactured to order by creatures in the pay and acting under instructions from Dublin Castle.

Mr. Webster's speech shows how flimsy is the case out of which the Times has made so great a hubbub, and its collapse is now regarded as certain. That crimes were committed cannot be denied, but they were committed against the direct admonitions of the Irish leaders and it cannot be possible to connect those leaders with them.

DIVORCE.

Respectable people will not pay much attention to the opinions of a notoriously immoral woman on the stupid question started by a sensational newspaper, "Is marriage a failure?" But all men and women will give heed to what Mr. Gladstone says on the kindred question of divorce. The Grand Old Man, when approached on the subject, declared his firm belief in the doctrine and practice of the Catholic Church. Appalled at the immorality and social disintegration resulting from the prevalence of divorce in the United States, the leading journals are beginning to call for a reform in the marriage law. "That it is possible to maintain marriage inviolate," says the Boston Herald, "the experience of all Christendom in past centuries, and the experience of a very large part of the Christian world in recent times, abundantly show. Undoubtedly, where marriage is held to be indissoluble, a great amount of wretchedness has to be endured by those whom unfortunate circumstances have brought together. On the other hand, if a statistical comparison could be made, it is not unlikely that, collectively, quite as much, if not more, misery has been and is endured by those who have not felt or do not feel under restraint in the matter of applying for a divorce. That is, it must be admitted that where two persons thus come together, with the knowledge that the union, whether they like it or not, must be a lifelong one, the chances are that greater sorrows will be exercised, both by the parties themselves or by their parents or immediate relatives, than is commonly practised prior to Protestant marriages."

been made tolerable if both parties had realized that it was indissoluble, must, in a very great many instances, find that their lives have been practically shattered, that they cannot begin over again, but must continue to live on in a possibly recognized, but none the less false, position, and endure as they may the discomfitures which such a situation entails.

Thus, from a perfectly secular and journalistic point of view, Catholic teaching in relation to marriage is found to be the wisest and the best. The conclusion arrived at by the same writer is in accordance with common sense and experience—"With society as it is, and with human nature as we find it, we believe that the relative freedom of divorce has been productive of more human suffering, deserved and undeserved, than would have occurred if the custom of divorce had never been heard of."

THE EVANGELICAL ALLIANCE.

A gathering of gentlemen, representing what has come to be known as Evangelical Protestantism, and specially described as "The Evangelical Alliance," which recently held meetings in this city, gives us an opportunity for observing the current of religion in America as it flows outside the Catholic Church.

The addresses delivered, so far as we can judge them by the reports in the press, have been able and occasionally eloquent. Indeed, we may say that they show the Protestant pulpits are, generally speaking, filled by men of considerable attainments although commanding ability is not conspicuous. But what must particularly strike the observer is the spirit of toleration even to latitudinarianism, which pervaded all that was said in the discussion, if we may use the term, of modern infidelity. It is but natural, perhaps, that those who have rejected authority of the Mother Church and elevated "the right of private judgment" into a dogma, should regard with philosophical leniency others who have carried that dogma to the dead wall of Agnosticism. The pity, the tenderness, the yearning sympathy which almost rose to a wall at yesterday's meeting over the poor souls who had passed over the ragged edge of doubt into the abyss of disbelief, the summoning of the ghosts of Shelley, Matthew Arnold and George Eliot, the allusions to the fantastic hero of a popular novel, all suggest that Evangelical Protestantism has been touched and modified by the very Agnosticism which the speakers so deeply deplored. The robust, militant Protestantism familiar to our youth, appears to have given way, among the more cultured exponents of Evangelicalism, to the implied melancholy admission that unbelief may not be altogether unjustifiable when honestly entertained. A new missionary has been among the preachers, and among the evangelical host are many Robert Elsmerses. How could it be otherwise? Ever since the first schism of Protestantism, the vagaries of men driven about by every wind of doctrine present the most profoundly convincing proof of the impossibility of salvation outside the pale of the true church. It is as if a company of men were to attempt to sail across an unknown sea without knowledge of navigation, the compass or the stars. When shipwreck overtakes them, we may weep at their misfortune, but we cannot help blaming their folly.

Of course it would be impossible for a gathering of Evangelicals to take place without a fusillade against Rome. Dr. Burne, of Halifax, distinguished himself in this favorite role of Evangelical fugleman. Listen to him:—"See the mighty host advancing, Satan leading on. Romanism and Rationalism are banded together. The embodiment of 'nothing and the embodiment of everything,' who, like Pilate and Herod, have clubbed 'together to crush the Lord.'"

It is really astonishing how very absurd some men can make themselves when they get an opportunity and know how to do so. There was no yearning tenderness towards Catholicism like what was shown to Agnosticism. A pretty clear indication that if Rationalism is allied with any form of religion it must be with Evangelicalism, which opinion is confirmed when we consider that the Evangelical system is founded on precisely the same principle as Rationalism, namely, right of private judgment. Frothy fulminations against Rome is, however, a cheap way of raising a noise.

Very different was the spirit displayed by the National Convention of the Women's Christian Temperance Union at New York the other day. A paragraph in one of the papers there read deplored the consequences following the rapid growth of the Catholic Church in America and urged the Convention to give the matter careful consideration. The report goes on to say:—"When reports for adoption were called for, Mrs. Woodward, of Nebraska, requested that Mrs. Bailey, of Maine, read the clause in her report referring to Roman Catholics. When this had been read Mrs. Foster moved that it be stricken out, saying that many members of that church were fast friends of the W. O. T. U. This called forth some applause. The motion was seconded and quickly adopted.

Men like Dr. Burne could find food for reflection in the fact that Catholicity is indeed flourishing in spite of their fiery fulminations, while Rationalism draws the vast body of its recruits from the Evangelical churches. Therefore, if Dr. Burne will wipe the fog from his eyes and take another look he may see Satan heading a different procession from that where the oronifix is carried in front. But howling at Rome and raising the devil, to act as grand marshal to so incredible a procession as that which Dr. Burne believes is led by Leo XIII. and Bob Ingersoll in joint command, is neither sensible or edifying. Such waste of wind does

not even raise sufficient dust to hide the dismal fact that Protestantism is fast decaying into infidelity, while all that is in it of true religion is going back to the old Church. An occasional fanatic, like Dr. Burne, only serves to show by the singularity of his zeal, how far the Evangelical procession has gone.

The Alliance also tackled the question of capital and labor. We have looked in vain through the reports for an indication of even the most superficial study of the great social and economic problems of the day. However it may act on individuals to enable them to improve or endure their lot in life, religion does not and cannot help society, as at present constituted, in the settlement of these problems. When mankind are all gathered within one fold, by and under one shepherd, then there will be peace and perfect justice. The rebels must lay down their arms if they want the miseries of war to cease. In dealing with this question, as indeed with all others discussed, the Alliance displayed a remarkable lack of practical suggestion. Perhaps this is not to be wondered at. Clergymen are not men of the world in the accepted sense of the phrase. They mean well, but when it is demonstrated in the sight of all men every day that they cannot settle a point of doctrine or convince each other in relation to what they hold to be vital religious truths, how can they expect a hard, selfish, cruel, devil-driven generation of traders to listen to their soapy propositions for the introduction of the millennium?

PROTECTED TO DEATH.

Protection which does not protect is something which people, living under high tariffs, are beginning to understand and realize. But protection which stops work, throws large numbers of hands out of employment and enables favored persons to ruin competitors in the same country, is a still more deadly enemy to enterprise. Certain persons in the United States have managed to regulate the tariff so as to give them virtual control of production in certain lines of manufacture. Boston furnishes several striking instances in point. Three great iron manufacturing concerns have had to give up business, viz: The Bay State mills, the Norway steel and iron works and the South Boston Iron foundry. The reason for the closing of these works is that they could not compete successfully with similar concerns in Pennsylvania and New Jersey. The Boston men say that if in the absence of all tariff restrictions the iron workers of those two states possessed advantages for carrying on their business that were not shared by their Massachusetts rivals, they should be compelled to accept, without a murmur of complaint, the disabilities which render competition on their part impossible. But it is not the lack of natural opportunities that has brought about this condition of affairs, but the monopoly which the high protection tariff has enabled the Pennsylvania iron masters to obtain. Furthermore, as the Boston Herald shows:—

The heavy customs tax upon coal, iron and pig iron makes it necessary for the proprietors of our foundries and workshops to purchase fuel and iron of those in Pennsylvania who have command of these resources, and it hardly needs argument to show that, in the matter of transportation, it is much cheaper to bring to New England from Pennsylvania the finished iron commodity than the raw materials on which this commodity is made for the purpose of having the work of manufacture performed in this state. But a few hundred miles to the eastward of us, in the maritime provinces of the Dominion, there is a large quantity of coal and iron ore that could be cheaply brought to the factories of Boston if the custom laws, with its heavy tax, did not stand as a direct obstacle in the way. Iron ore could also be obtained, at prices which would enable us to easily hold our own, from iron mines on the other side of the Atlantic but for this same tariff interdiction. The manager of the Norway steel and iron works freely admits that, if the raw materials and iron commodity, the great plant which the company owns in South Boston could be carried with such profit as to make the notion of closing an unthought of one."

Could anything more clearly demonstrate the folly and injustice of the protective system? The iron industry of Boston is annihilated by a tariff which destroys competition by raising a barrier against the natural sources of supply. We need hardly point to the dismal effect on the iron and coal industries of our maritime provinces, whose natural market is the New England states. But does it not follow that, if that barrier was removed, the mines of Nova Scotia and New Brunswick would be placed on an equality with those of Pennsylvania, and near them would rise mills and workshops for the Pennsylvania iron-works can sell to the Boston concerns because of their possession of the sources of supply, does it not also follow that the same conditions would produce like results in the Maritime Provinces?

These facts and considerations confirm the view that industry when left to itself always finds the right place for its exercise. Every country and every section of a country by natural facilities for the industries suitable to the localities, and if enterprise be left to take its own course, it will produce better, cheaper, more economically, and with greater abundance, all that is required of all things necessary to human comfort and enjoyment. So called protective tariffs oppose and thwart the natural processes and progress of industry. Spain under a high tariff, was able, after many years, to send a locomotive to England in exhibition. Berlin, the same way, sent articles de Paris to the French capital. Neither are a success. Were Spaniards and Germans to follow the bent of their genius and use the natural resources of their own countries produce things they are able to make better than other nations can, they would do vastly increased foreign business and make great deal more money. Were all nations to do the same, employment would regulate itself. The law of supply and demand would modern facilities for transportation

keep a constant equilibrium, business would be brought down to scientific accuracy and the whole world would be better and happier.

NOTES AND QUERIES.

To the Editor of THE POST and TRUE WITNESS: Sir,—Would you kindly answer the following queries in your paper and oblige a subscriber? (1) What is the address of the Massachusetts Institute of Technology? Ans: Boston, Mass.

THE EVANGELICAL ALLIANCE.

On Wednesday some power the gift of us to see ourselves as a blunderer first it would free many a blunderer from it.—Burns. To the Editor of THE POST and TRUE WITNESS: Sir,—The chairman, Sir W. Dawson, of the Evangelical Alliance, made a few preliminary remarks, which, under the circumstances, were, I think, uncalled for.

PARNELL DEFENCE FUND. GREAT PUBLIC MEETING.

Hundreds Unable to Get into the Hall—Another Thousand Dollars to be Sent from Montreal—Expression of Sympathy with the Cause—Addresses.

Never before have such a crowd assembled in St. Patrick's Hall as did at Sunday's public meeting. Prior to the Young Irishmen coming down in a body, the hall was packed almost to suffocation. Mr. J. J. Moran, president of the Irish National League, occupied the chair, and in his opening remarks spoke of the success they had met with in obtaining subscriptions.

Mr. W. D. Burns, Secretary, then read letters of regret from Mr. James O'Brien who was unable to be present owing to domestic affliction, and from Mr. P. J. C. G. who was out of town. Also the following:— MONTREAL, Oct. 26, 1888.

criptions. The people begged him to call round again. (Laughter.) Mr. J. K. Moran, in the course of an eloquent address, said the cause and object for which they were assembled had stood prominently before the eyes of nations, who were waiting with bated breath the result.

- Albert Demers 5 00
P. C. 3 00
McGowan 3 00
O'Brien 3 00
E. Tobin 3 00
Joseph Hogan 2 00
J. L. Jouson 2 00
Mathieu Rapallo 2 00
W. S. Harper 2 00
Francis Loya 2 00
Ambrose Higgins 2 00
Andrew Parcell 2 00
Thomas Haskell 2 00
Thomas Moa 2 00
John Bora 2 00
Michl. Callaghan 2 00
R. Charlebois 2 00
Frank Brady 2 00
D. O. Benson 2 00
M. J. O'Loughlin 2 00
T. Moyle 2 00
Joseph Healy 2 00
Daniel Kearns 2 00
M. J. Scanlan 2 00
James Kanehan 2 00
John Fox 2 00
Hugh Brady 2 00
A Friend 2 00
J. O. N. 2 00
"O-chine" 2 00
Frank Brown 2 00
C. A. Briggs 2 00
M. J. Doherty 2 00
Eugene Flynn 2 00
Mr. "O" 2 00
Braul & McGillick 2 00
Mrs. J. O'Leary 2 00
O. Tansley 2 00
Michael Hughes 2 00
Dr. Macdonald 2 00
James O'Shaughnessy 2 00
"Cash" 2 00
William Fahey 2 00
James Cormack 2 00
John Drew 2 00
Thomas Burke 2 00
John Spencer 2 00
H. McMorro 2 00
P. Murphy 2 00
W. H. G. 2 00
M. B. S. 2 00
D. G. O'Connell 2 00
D. H. McCormick 2 00
B. Harkins 2 00
R. Connelly 2 00
John Fox 2 00
R. Lonnay 2 00
F. A. Beavalls 2 00
William Kelly 2 00
John Fulton 2 00
Peter Hackett 2 00
E. Cunningham 2 00
A. Brogan 2 00
Joseph Phelan 2 00
Thomas O'Neill 2 00
Timothy Crowe 2 00
Patrick Martin 2 00
Bernard Lacey, Jr 2 00
William Dowling 2 00
John O'Brien 2 00
Michael Foster 2 00
John Egan 2 00
William Grace 2 00
L. Laperance 2 00
W. Cassidy 2 00
Nicholas Kearns 2 00
J. H. Rafter 2 00
James Hackett 2 00
A Friend 2 00
John McDermott 2 00
Patrick McCormick 2 00
Thomas Keenan 2 00
William McNally 2 00
Stephen McAndrew 2 00
Michael McGlannay 2 00
William Crowe 2 00
John Kelly 2 00
Florence McCarthy 2 00
Joseph Logan 2 00
W. O. Coomey 2 00
M. Moran 2 00
T. Maloney 2 00
A. Colter 2 00
Thomas Giddens 2 00
W. H. Hinchy 2 00
T. J. Colman 2 00
J. Lyons 2 00
W. T. Partland 2 00
E. F. Redmond 2 00
James O'Connor 2 00
Arthur Patterson 2 00
J. Kenny 2 00
T. Kenniff 2 00
A. Fraser 2 00
W. Farrell 2 00
J. Flood 2 00
R. Backe 2 00
W. Corbett 2 00
James Campbell 2 00
W. E. Grace 2 00
Frank Partland 2 00
E. Tobin, Jr 2 00
J. J. Brennan 2 00
M. J. Foley 2 00
P. Maddigan 2 00
Patrick Hanely 2 00
Peter Hanely 2 00
J. E. Rowan 2 00
J. Foster 2 00
W. Garris 2 00
M. Downe 2 00
P. Kelly 2 00
T. O'Brien 2 00
E. Doherty 2 00
M. J. Murphy 2 00
James Downe 2 00
W. McGran 2 00
F. A. McMahon 2 00
H. Drew 2 00
C. Hamblin 2 00
W. Ryan 2 00
J. Colffe 2 00
J. Lynch 2 00
J. Quinn 2 00
D. McCallum 2 00
J. McMahon 2 00
J. Byrne 2 00
J. Hart 2 00
H. Durand 2 00
J. Kenny 2 00
A. Nagimbal 2 00
D. Kelley 2 00
J. Ryan 2 00
J. Kelly 2 00
M. McLanaghan 2 00
J. Quinn 2 00
W. J. Murphy 2 00
A. A. Cahill 2 00
D. McNamara 2 00
A Friend 2 00
M. Barber 2 00
W. Boyran 2 00
T. M. Carthy 2 00
M. Skally 2 00
A Friend 2 00
John Johnston 2 00
Total \$ 608 00

- Wm. Griffith 2 00
J. C. Meagher 2 00
B. Murray 2 00
R. L. Parker 2 00
J. R. Coogan 2 00
John McManus 2 00
C. Miller 2 00
A. Friend, Montreal 1 00
W. Lenworth, Sherbrooke 1 00
P. Houlihan 1 00
J. H. Gendron 1 00
M. Branswell 1 00
W. J. McManus 1 00
W. J. Shea 1 00
T. D. Walsh 1 00
J. Honey 1 00
M. McCarthy 1 00
Mrs. C. Noel 1 00
G. B. Loomis 1 00
J. Webster 1 00
J. Leonard 1 00
J. Doherty 1 00
D. W. Gordon 1 00
E. Duff 1 00
T. Camrard 1 00
J. Madigan 1 00
John Hunay 2 00
M. T. Senison 2 00
J. K. Doherty 1 00
J. D. Myers 1 00
M. St. J. 1 00
G. St. Amour, Acton 5 00

DEATH OF JUDGE MONK.

THE HONORABLE GENTLEMAN PASSES AWAY AT THE GREY NUNNERY.

The flag is at half mast on the Court House out of respect to the death of Mr. Justice Samuel Cornwallis Monk, a Puisne Judge of the Court of Queen's Bench, which took place on Monday at 8.15 at the Grey Nunnery, Guy Street, after a brief illness. The late Judge Monk was born at Halifax, N. S., on the 29th of July, 1813, and was the descendant of an old and distinguished family.



THE LATE HON. JUDGE MONK.

When the rebellion broke out he entered the militia and received a captain's commission from Lord John Colborne, the Governor-General at that time. He was a good officer and soldier, as he afterwards did a lawyer and judge. After the troubles were over he, with Hon. Lewis T. Drummond, defended many of the rebels before the Courts-Martial and was successful in securing several acquittals.

DISESTABLISHMENT OF THE WELSH CHURCH.

INCREASING OUTRY AGAINST TITHES.

LONDON, Oct. 25.—The war in Wales against the hated collection of the tithe has broken out afresh. Everywhere a tithe collector makes his appearance in a Welsh village or town he is obliged to implore the protection of the police while making his rounds.

Dr. HARVEY'S SOUTHERN RED PINE

Dr. Harvey's Southern Red Pine is the most reliable medicine in use. It is fit for more than the thing you are now doing. Post Office Clerk (to Isaac) — I received a very curious letter at the post office this morning. It was addressed "To the Fraternal Girl in San Francisco." Eleanore (sighing) — "Oh, give it to me; it must be for me." Clerk — "I showed it to my grandmother—and she opened it."

PARNELL'S ANCESTORS. And the English Lord who gives him a Good Character.

Your readers may be asked what are the character and traditions of the family of Lord Beesborough, who has written to the papers to give Lord Parnell a certificate for truthfulness and honesty. Lord Beesborough is the son of Lord Lieutenant of the same style and title who died in office in the year that recorded the death of O'Connell. His family was planted here by Cromwell, with whom came John Pausony to Ireland, as Major of horse.

The estate of Avonvale came into the Parnell family by bequest of Mr. Samuel Hayes to William, son of the Right Hon. Sir John Parnell, Bart., above mentioned. It is situated in the lovely County of Wicklow, amidst delightful scenery, and is remarkable for the exquisite taste and judgment displayed in the landscape gardening, which has so enhanced the beauty and grandeur of nature that the demense in one of the most charming to be found in the three kingdoms.

Words written for their music, be it remembered, and making one of the most tender of known songs when united with "the soul of the strain," as Moore himself would put it. An enormous rock, 300 feet high, overhangs the river at one point within the demense, and near it stands a charming rustic cottage, where people coming from a distance to see the place, unpack their baskets and enter in and dine.

Says the Empire, leading Government organ of Canada — "We are five millions of British subjects, and, although in the past we have submitted patiently to United States interference by methods more offensive than language can well express, the time has at last arrived when on both sides of the international boundary all fair-minded men must agree that the dignity and honor of both countries call for the abandonment of an attitude which conveys a standing insult and menace to the Canadian Dominion."

