

the name of English greatness, justice, and honour, a bye-word throughout the civilised world.

Mr. Michael Davitt has lately expressed himself on this subject as follows:—"My views on the question of Home Rule for Scotland are in no way influenced by the contention that such an issue might complicate the present Home Rule policy towards Ireland. I am a firm believer in the principle of national self-government wherever it can be applied to the satisfaction of national wants and aspirations; and assuming that the people of Scotland believe they can administer their own affairs in Edinburgh better and more economically than they are now attended to in Westminster it would be most selfishly unreasonable on my part to say 'You must not demand this advantageous change, as your doing so will postpone the attainment of a similar change for Ireland.' The Irish question should be made to block the way against reactionary or coercive proposals, but not against progressive or democratic reforms. The strength of the Land League over previous Irish agrarian movements consisted to a large extent in the international character of its principles and propaganda. What is demanded for Ireland is also advocated for the crofters of Scotland and the farmers of Wales; and the prevalence of advanced ideas of land reform in England, Scotland, and Wales to-day is largely, if not mainly, due to the Radical land reformers of Ireland. I am of opinion that a similar attitude to the Home Rule question will serve Ireland better in the end than one which excludes England, Scotland, and Wales from present contingent consideration in the matter of national self-government. If Scotland really desires Home Rule, if its national sentiment is evoked in favour of a National Assembly in Edinburgh, the very manifestation of such a feeling among the Scottish people will make Home Rule for Ireland an assurance doubly sure. Home Rule for Ireland is a good thing, but 'Home Rule all round' is better—better for Ireland too, because the moment when the common-sense of the thing dawns upon the popular mind of Scotland and England, Ireland's claim to a common system of national self-rule will become irresistible."

AMONG the results of the union of Italy has been the emigration on a large scale of the Italian people. In Italy, strange to say, a change in the Government brought about for the immense benefit of the people has been followed by such a condition of general and abject poverty in the country that the people, so benefited, are willing to fly anywhere from the starvation that at home stares them in the face. The consequence is that in some parts of the kingdom whole villages have been almost completely abandoned and the new world is filled with Italian immigrants. It is, meantime, very significant that, while the Italian Government, whose grinding taxation has principally brought about such a state of things, takes no trouble whatever about the fate of its exiled subjects, the Pope follows them with the utmost solicitude and makes every effort in his power for their relief and protection. Thus the Holy Father, finding that their condition in America was especially miserable and hazardous, has lately established a special college where priests are trained for the purpose of following these exiles into the strange lands in which they have been forced to seek a doubtful refuge, and watching over them there. The Holy Father evidently sympathises with the need of the emigrant for the ministry of a priest belonging to his own race and country, and knows that no other can so efficiently or fully satisfy all he longs for. The Pope has, besides, addressed a letter on the subject to the American hierarchy, in which he commends, in a particular manner, these poor exiles to their care, and bespeaks for them their sympathy and watchfulness.—What we may particularly remark, meantime, is the difference we can plainly see in all this matter between the false and the true. On the one hand we have the usurping Government so conducting the affairs of the country as to render it impossible for large numbers of the people any longer to find a home there, and when once they are driven out troubling itself no more about them; on the other, there is the Pope proving himself still the father of these poor people; straining his limited means to provide for their wants, and to send them clergy who will aid, understand, and sympathise with, them, and in whom they may place the familiar confidence that no stranger, however estimable and respected he may be, can win. Nothing more than this contrast, it seems to us, can illustrate the true nature of the Roman question or make it clear in what the genuine interests of Italy consist.

THE unfortunate clergy of the Church of England, at least as they appear in the colonies, have of late been meeting with a good deal of criticism—not of a very flattering kind. We find, for example, a leader on the question in a recent issue of the *Melbourne Age* which runs to such an effect. The writer draws a contrast between the work done by the Catholic Church and that done by the clergy referred to, in which he makes more admissions in favour of the Church than we should have expected to come from such a quarter. He admits, for

example, that the celibacy of the priesthood is an advantage. The Catholic priest, he says, "has no family ties to divide his attention or dry up his energies, which are, therefore, concentrated upon the pastoral care of his flock." The writer, however, though he rather discredits the report that the Bishops at the Lambeth conference had spoken of the Anglican clergy of the colonies as "muffs" and "milk-sops," hardly looks upon them himself as much better. They have come to the colonies for the most part, he tells us, as "raw recruits,"—a stage of existence, nevertheless, that mankind, as a rule, must at some time or another pass through,—and, therefore, they remain useless. The writer's proposal for the amelioration of matters is more pay and more mission work. He would have a better class of men attracted into the Church by the prospects of higher pay, who should then devote themselves to active mission work among that section of the people which is, to all intents and purposes, heathen. The writer, in short, proposes to inspire men by worldly motives to perform work whose successful performance altogether depends on its being performed in an unworldly spirit. The fact is, however, that if, according to this writer's general argument, the success of the Church of England, or rather her salvation from a complete fall, is to depend on her adoption of the methods of the Catholic Church, her fate is sealed. She has nothing to gain by adopting measures that she has neither the spirit nor the sanction to carry out, and which can only result, if employed by her, in disappointment and failure. The Church of England cannot borrow from the Catholic Church, because the Catholic Church cannot lend the spirit that quickens her undertakings, and without it even her methods, were it possible to employ them, would be worthless. It is not, then, because the clergy of the Church of England begin by being raw recruits that their Church in the colonies is a weakling, for every soldier must first of all be a raw recruit, to be formed by experience and drill. It is because a system barely existing within its original limits by the force of circumstances has not the strength to bear transplantation, and cannot flourish among new surroundings. The clergy referred to, therefore, may be unfortunate, but it is not fair to condemn them as blameworthy. They are only worthless in performing the impossible.

American Notes.

THE golden jubilee of the Very Rev. Edward Sorin, Father-General of the Congregation of the Holy Cross, and founder of Notre Dame University, Ind., has been celebrated with great rejoicing. Notable among the honours conferred upon the venerable ecclesiastic has been his appointment by the Government of France, of which country he is a native, to an office in their department of public instruction, a distinction deserved by him from his eminent services to the cause of education in America. Father Sorin, although a Frenchman by birth, is a thorough American in spirit, and during the war he particularly distinguished himself by being one of the first religious superiors who sent the priests and nuns under his control to minister to the wounded and dying soldiers. The recognition of his merits by the French Government is a particularly pleasing mark of the sympathy that exists between the countries.

An Irish-American, named James Givens, has just performed a splendid act of heroism. He was a sailor on board the Mississippi steamer, John H. Hanna, which caught fire on Christmas morning near the town of Plaquemine. She blazed up with astonishing rapidity, and the pilot in a panic ran her into shallow water with such speed that she rebounded from the shore into deep water, cutting off all chance of escape from the terrified people on board. The pilot had saved himself, leaving the wheel and jumping overboard. The sailor, James Givens, however, perceiving how things were, ran into the blazing pilot-house, headed the boat for the bank, and bound the wheel tight. Then, when all was done, he leaped into the water, whence he was brought on shore, but in an almost dying state—his sight lost, his body burned and charred frightfully, and with hardly a possibility of surviving.

The body of the late Archbishop Seghers, murdered in Alaska on November 28, 1886, has been brought back to Victoria, Vancouver's Island, and interred there. The Archbishop, it will be remembered, was on a mission to the Indians, when a servant who accompanied him, in apparently a sudden fit of madness, shot him dead without a word or sign of warning. The remains were found in good preservation, and an examination made by medical men showed that death must have been instantaneous, the main artery being cut by the bullet. The funeral took place from the cathedral, where a Pontifical Mass of *Requiem* was celebrated by Archbishop Gross, of Portland, Oregon. Bishop Brondel, the successor of Archbishop Seghers in the See of Victoria, delivered the oration, which was eloquently in praise of the martyred missionary.—*R.I.P.*

An agitation in favour of a strange and novel kind of protection has lately been set on foot. It has been undertaken on behalf of the ordinary rank and file of the stage. The complaint is not that great stars come continually from Europe to carry off the palm from the stars of the profession in America, but that they bring with them companies got together at a cheaper rate, and with whom it is impossible for American actors and actresses of the lesser standing to compete. These, it is pleaded, are quite as capable in their profession,