

spared to me; but we have each of us much to explain."

And Alice was spared to them—but not till a long and dangerous illness had resulted from the unnatural strain of mind and body which the poor girl had undergone did they dare to hope; and while hovering

in united care and anxiety over their mutual treasure, the two watchers learned each other's mutual worth—and if they could never forget the heart sorrow they had each suffered and occasioned, at least they learned to forgive and respect.

## Review of the Times.

The decision of the Privy Council, in what is known as the Guibord case, brings to a point—we can scarcely say to a close—one of the most remarkable controversies that has ever been known in Canada. The contestants, who affirmed the right of the survivors of Guibord to have Christian burial in the Roman Catholic cemetery, are sustained in their appeal against the decision of the Courts of Quebec. The decision of the Privy Council, from which there is no appeal, is, that the relatives have the right to bury the body in the cemetery; but, so far as appears by the cable despatch, the Court has abstained from ordering that the curé perform the burial service. There the matter rests, until advices *in extenso* are received by mail.

The case is one of numerous others in which Catholics themselves have shown that there are limits beyond which they are not disposed to recognize the authority of priests. The Ultramontane doctrines now in vogue at Rome, and generally in Roman Christendom, stretch this authority to limits which place every interest, civil and religious, secular and sacred alike, absolutely at the mercy of the priesthood for the time being. This is a doctrine which has always been galling to the neck. For the infallibility of the Pope can not be practically enforced except through the medium of a local priesthood, who are his representatives and vicegerents, as he claims to be of Jesus Christ himself. Ultramontanism, fully developed, would make the priesthood of every district absolute dictators in civil life, in politics, in law, in literature, and even in commerce. The Society of the Jesuits have always been remarkable for the strenuous manner in which they have

upheld and enforced the most extreme views on priestly authority, and their history is an instructive commentary on the consequences of stretching dangerous principles to rigidly logical conclusions. They have repeatedly provoked rebellion against their measures—of course, from Catholics themselves. They have been more than once driven from nearly every Catholic country in Europe. They have been formally dissolved by Papal authority, that authority being compelled to yield to the pressure of Catholic opinion, outraged by extreme Ultramontane pretensions. Events during the last few years in Europe, and in various parts of this Continent, notably in Central America, have only been the reappearance of old pretensions and of old conflicts against them. Whenever there has been an assertion of extreme claims, or a forcing of tyrannical issues, the people have first been irritated; then they have combined, and then resisted. This Guibord case, and that in which a curé was recently punished for libellous language against a parishioner, are signs of the times, which only show how strong the opposing tides are within the Romish Church herself. It does not, perhaps, occur to everyone, but it is true nevertheless, that all the outbreaks against Rome, including the greatest of all, in the sixteenth century, have been of Catholics themselves. Luther was not a Protestant when he began to doubt and to enquire; he was a Catholic, and a very devout and honest one too. So of his contemporaries, both priests and laymen. They were all Catholics. So were nearly all the infidel Frenchmen of the last century, whose outbreak against Christianity was, in reality, a rebellion against Rome.