

The True Witness

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, JULY 2, 1875.

ECCLIASTICAL CALENDAR.

JULY.—1875.

- Friday, 2.—Visitation of the B. V. M. Saturday, 3.—Of the Octave. Sunday, 4.—Seventh after Pentecost. Monday, 5.—Of the Octave. Tuesday, 6.—Octave of St. Peter and Paul. Wednesday, 7.—Of the Feria. Thursday, 8.—St. Elizabeth, W.

PASTORAL LETTER

OF

HIS GRACE E. A. TASCHEREAU,

ARCHBISHOP OF QUEBEC,

PROMULGATING THE DECREES OF THE FIFTH PROVINCIAL COUNCIL OF QUEBEC.

ELZEAR ALEXANDRE TASCHEREAU, By the MEROY OF GOD AND THE FAVOR OF THE HOLY APOSTOLIC SEE, ARCHBISHOP OF QUEBEC.

To the Clergy Secular and Regular, to the Religious Communities and to all the Faithful of the Archdiocese of Quebec, Greeting and Benediction in Our Lord.

Already, Our Dearly Beloved Brethren, two years have elapsed since our FIFTH PROVINCIAL COUNCIL was held. The delay attending its promulgation has perhaps appeared long to the impatience of our age, accustomed to see things precipitated with the impetuosity of machinery which is moved by fire and water, chained down and governed by human industry. But to the faithful child of the Church, this delay should appear as one more proof of the prudence and vigilance with which the eternal interests of our souls, are guarded by the Vicar of Jesus Christ.

In effect, the Church, in her wisdom, has ordained that, before being promulgated, the decrees of all Provincial Councils should be examined at Rome, by competent men, perfectly versed in all ecclesiastical sciences, for the reason that the Catholic Church, embracing all times and all nations, would soon see uncertainty, doubt, and error pervade its members, did there not exist a common centre to recall all to unity. The deep and irremediable divisions which reign between the sects, separated from the Catholic Church, are the most striking proof of the absolute necessity of a visible and supreme authority, to maintain unity and life in so vast a body.

And not only is this necessary for that which pertains to the immutable principles of faith and morals, but also for discipline. For the Church, being in herself a complete society and distinct from all others, should have her own laws wisely pre-ordained according to the end she proposes, the eternal salvation of souls. These laws, always admirable in their wisdom, and venerable from their sacred character, are immutable in that only which essentially pertains to the principles of faith and morals; otherwise they vary according to time, circumstance, and place; but, in the midst of this variety, there must necessarily be a certain fundamental unity of which the supreme authority should be the guardian and the judge.—Without this, faith and morals, of which discipline is the safeguard, would be exposed to be disregarded and violated.

Hence, the Sovereign Pontiff, surrounded by men who have passed their lives in the laborious study of the holy laws of the Church, permits the publication of a Provincial Council, but when he has ascertained that the decrees thereof contain nothing contrary to the dogmas of faith, to the principles of morals, or to the general rules of the Church. That which seems too severe he points out to the Bishops; that which would tend to weaken general discipline he reforms; that which requires his supreme authority he confirms by his Apostolic power, and this is everywhere maintained that admirable unity which constitutes the strength, the security, the beauty, and the fecundity of the Roman, Catholic, and Apostolic Church. And when we see with what maturity each expression of the decrees of a Council is examined, weighed, and judged, we are no longer surprised at the long delay attending its promulgation, but rather we render thanks to God who gives to His Church such a spirit of prudence and of wisdom.

We shall not, O.D.B.B., speak to you of the decrees which alone relate to the Clergy; their important provisions we shall have occasion to make known to them. We shall say a few words on the decrees which particularly interest you.

1. Faith, says the Holy Council of Trent (Sess. VI, ch. 8), is the principle, the foundation, and the root of salvation, without faith it is impossible to please God, says St. Paul (Heb. XI, 6), sine fide impossibile est placere Deo. It is a heavenly gift which, enlightening our soul on the truths revealed by God and proposed by the Church, makes us give there to a firm and constant assent. Charity, though it be the most perfect of virtues, can no more subsist without faith, than an edifice without foundation. Thus, O.D.B.B., do the holy laws of the Church require that a Council commence its decrees by a profession of faith. The just man liveth by faith, says St. Paul (Rom. X, 10). We must live by faith, that is, regulate our thoughts, desires, judgments, actions according, not to the world, but to the teachings of faith.

Understand, by this, how precious and necessary is this gift, and with what care you should preserve it yourselves, and instill it into your children. For this reason the Fathers of our Council have enacted three other decrees on faith. 2. In the decree on the Council of the Vatican, and on the infallibility of the Roman Pontiff, our Council, openly and absolutely professes its faith in all that has been hitherto defined by the Council of the Vatican, and particularly on the infallibility of the

Roman Pontiff. It devolved upon your first Pastors to give you, in this, as in all things, the example of the most complete and the most perfect submission to the teachings of her, whom St. Paul calls; the House of God, the Church of the living God, the pillar and ground of the truth, in domo Dei que est Ecclesia Dei vivi, columna et firmamentum veritatis (I. Tim. III, 15). Let us frequently return thanks to God who has prepared to us, in these salutary decrees of the Council of the Vatican, a bulwark against the monstrous errors of this century and the ever renewed attacks of hell against the Church. Be ever ready faithfully to follow the voice of the Roman Pontiff, who, when he speaks ex cathedra, that is, "when, in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irrefragable of themselves, and not from the consent of the Church."

Bear in mind, O.D.B.B., that the source of this infallibility is not in man, but in a Divine assistance, the existence and possibility of which could not be denied, without completely undermining faith; it is a gift of God granted, not in favor of him who receives it, but in favor of souls redeemed by the blood of Jesus Christ. How grateful should we not be to God who, in matters of faith and morals, that is, in that which essentially relates to our eternal salvation, has given us a guide, whom His grace enlightens and sustains, lest he should lead us from the path of truth!

3. The other decree, O.D.B.B., of which we now have to speak, relates to the preservation of the precious gift of faith in the hearts of your children. Already have the preceding Councils pointed out to you the dangers which in mixed schools threaten your dear children.

"There, in effect, say the Fathers of the Fourth Council, in their Pastoral Letter, under pretext of respecting the different religious creeds, all allusion to religion is carefully avoided, and thus, these tender souls are gradually accustomed to consider the service of God as useless and indifferently. But the danger is greater still in those Protestant schools, where children are obliged to read falsified translations of the Holy Scripture, and where the principles and dogmas of faith are attacked with diabolical art and perseverance...."

Our Fifth Council forbids Catholic parents to send their children to Protestant or godless schools; it commands to refuse absolution to parents who, being warned, persist in exposing their children to this great danger. It reserves to the Bishop alone the power to give this permission, when necessarily required, and he should grant it but with conditions which avert all danger.

4. No crime is more directly opposed to faith than apostasy, and they become, in some manner, guilty of this crime those Catholics, unworthy of the name, who get married by an heretical minister, thus communicating with him in things divine. For, O.D.B.B., you are aware that our Lord has raised marriage between Christians to the dignity of a sacrament. There exists then a sacrament each time that two baptized persons, catholic or non-catholic, contract marriage, and that, independently of the blessing of the Priest. It is therefore sacrilegious to receive and to confer this sacrament without the necessary dispositions; also when, notwithstanding the prohibition so formal of the Church, one, in a manner, renounces one's faith by acknowledging the ministry of a heretic, and asking of him a blessing condemned by the Church of Jesus Christ. Our Council, wishing to remove this scandal, enjoins upon Parish Priests to publish, twice a year, its decree on this subject, and to remind the faithful that the Church punishes, with censures, such as are guilty thereof.

The Church will never permit one of her children to contract marriage before an heretical minister, considered as a minister of religion. If she sometimes tolerates what is called mixed marriages, between Catholics and non-Catholics, her permission is given under many conditions, the first of which is that the marriage be contracted before a Catholic priest.

5. You already know, O.D.B.B., the decree of our Fifth Council on the devotion to the Sacred Hearts of Jesus and Mary. The Pastoral Letter of the Council has established, in the Province, the pious and touching custom of annually consecrating all parishes, communities, and families to this Divine Heart, which has been the sanctuary of the infinite love of Jesus for man. Everywhere, even in the poorest chapel, this symbol of the immense charity of our God is exposed to our veneration and to our piety.

Let then our hearts be filled with gratitude and love, let us unceasingly weep and deplore the ingratitude of men towards this Divine Heart; let us draw from this source the remedy to all the evils which afflict the Holy Church, our mother.

"The devotion to the Sacred Heart of Mary is a natural consequence of the devotion to the Sacred Heart of Jesus. In our love, we must not separate these hearts which the Divine Wisdom has so intimately united. Let us then go the Heart of Jesus through the Heart of Mary, and we shall find the mercy which pardons, the light which enlightens, the grace, in fine, without which we are nothing, but with which we can do all things in him who strengtheneth us. (Philipp. IV, 13)." (Pastoral Letter of the Fathers of the Fifth Council.)

6. But a few weeks since, O.D.B.B., you have heard published the decree which makes perjury, in our Province, a reserved case. The Holy Council of Trent, teaches us (Sess. XIV, ch. 7) that according to the judgment of the Holy Fathers, it is important that the absolution of certain crimes, more heinous than others, be reserved to the Bishops. Well, it cannot be doubted that perjury is a most atrocious crime.

In 1868, the Fathers of the Fourth Council uttered, in their Pastoral Letter, a cry of alarm: "We cannot conceal from you," say they, "that we are terrified seeing with what facility some men, forgetting the fear of God, dare to commit perjury!"

But, to-day again, O.D.B.B., this disorder, which crieth to Heaven for vengeance, far from lessening, seems rather to increase: therefore, your Bishops, wishing to save this country from the terrible evils which this crime may draw upon us, believe it their duty to have recourse to this severe measure. Be not surprised, O.D.B.B., if your Pastors frequently recall to you your duties on this important point, for our Council has imposed upon them this rigorous obligation.

"They who commit perjury," say the Fathers of the Fifth Council, in their Pastoral Letter, "perpetrate a terrible outrage against the Divine Majesty.... We to him who, for filthy lucre, or for an object vileer still, sells his conscience, and dares in the face of heaven and earth, to swear falsely and to outrage religion, society, conscience, truth, justice, and even the Divine Majesty! We to him a thousand times, who instigates his fellow-being to this sacrilegious impiety, and uses the Holy and terrible name of the Lord as a vile instrument to accomplish his designs."

7. Luxury is an evil which brings spiritual and temporal ruin upon our society. Luxury springs from pride, the first and the most formidable of capital sins, for says the Holy Ghost pride is the beginning of all sin; initium omnis peccati superbia (Ecclesi. X, 16); For from pride all perdition took its beginning; in ipsa enim initium sumptus omnis perditionis (Tobias IV, 14). Pride is hateful before God and men; Odiosum coram

Deo est et hominibus superbia (Ecclesi. X, 7). Luxury, the fruitful parent of spiritual death and perdition, generates also all kinds of injustice; by the unbridled desire of an extravagant expenditure to satisfy, to the utmost degree, an unreasonable passion: Hence the ruin of fortunes, the desolation of families, too frequently premature death, or what is still more deplorable, the sacrifice of the most precious virtues. "For, say the Fathers of the Council in their Pastoral Letter, the pride of life, as St. John expresses it (I. Ep. II, 16), entering into an infernal conspiracy with the concupiscence of the flesh, and the concupiscence of the eyes, inveterately attacks the temporal fortunes of families to arrive at the eternal ruin of souls."

Luxury dries up the source of alms and causes the important duty of Christian charity to be omitted. The slave of luxury spurs nothing to gratify his passion, but when for the poor of Jesus Christ, Divine Charity begs a few crumbs from his sumptuous table, he is, as it were, reduced to beggary, and pleads, as excuse, the hardness of the times!

Oh! how blinded, and how great enemies to their children those proud parents whose whole love apparently consists in instilling into their tender hearts a taste for dress and luxury! As if such vanities were the last end of all things! Alas! they little know, these blinded parents, the numberless iniquities, perhaps the disorders, remorse, and evils they bring upon their children.

It is desirable that pious associations be established, wherein persons pledge themselves, and mutually encourage each other to combat this dangerous vice.

8. According to the desire of our Council, we exhort you, O.D.B.B., to restore to their primitive fervor those admirable temperance societies, which have produced such beneficial results, when in a flourishing condition. Our Holy Father the Pope has lately granted several plenary and partial indulgences to encourage the members of temperance societies (?); let us not neglect this means of satisfying the Divine Justice for our past sins, while we shall also render an immense service to our dear country by giving the example of so important a virtue. All should join these admirable societies; the sober, to persevere, to set an example, and to encourage drunkards to be converted; the temperate, to break the chain of their iniquities and their habits, to repair the past, and be strengthened in their good resolutions, alas! too often forgotten, when not recalled to their remembrance.

Oh holy temperance cross! when shall the happiness be given us to learn that thou occupiest an honorable place in all the houses of the diocese, and that daily each family assemble at thy feet to adore Jesus, and implore of His Divine Heart the conversion and the perseverance of the unfortunate victims of intemperance!

Civil authority has established certain laws concerning the granting of licenses, and the sale of spirituous liquors. Municipal councillors and other officers, charged with this care, shall one day be answerable to God for the negligence and weakness they shall have shown in the fulfilment of their duty. It is a grievous sin to grant licenses where they are not necessary, where they may introduce or augment a disorder which causes the ruin of both soul and body; municipal councillors cannot be absolved, who grant licenses to persons whom they know to be incapable of maintaining good order. Persons who sell without license, cannot be admitted to the sacraments unless they renounce their criminal traffic. Licensed persons who violate the civil or moral laws, are equally unworthy of the sacraments. In this dangerous matter there is peril on all sides, and he who would save his soul should always fear.

9. In our country, the press plays a part, for good or evil, the importance of which cannot be overlooked. The Church cannot remain an indifferent spectator of these daily contests which are carried on either in newspapers or in books. For this reason our Council has deemed it opportune to make a special decree to remind Catholic writers of this country, either journalists or authors of books or pamphlets, of the duties they have to fulfil: Every title word that men shall speak, they shall render an account for it in the day of judgment, says Jesus Christ, omne verbum otiosum, quod locuti fuerint homines reddent rationem de eo in die iudicii (St. Matt. XII, 36). It cannot therefore be doubted that, with much more reason, shall every writer render an account of his writings before the Sovereign Judge of the living and the dead. Writings which the press multiplies, in a manner immortal, and daily scatters to the four winds of heaven, are far more productive of edification or of scandal than words, almost as soon forgotten as heard by the few who listen to them. Honor and praise to these Catholic writers, whose chief object is to propagate and defend truth; who thoroughly and carefully examine the important questions they are called upon to treat, for good intention and zeal suffice not; science is also required!

What shall they answer to the Sovereign Judge those writers whose supreme rule is politics; who ignore the Church; who would make this Spouse of Christ the vile slave of Cesar; who neglect, or even despise, the advice of those whom Jesus Christ has commissioned to teach the truths of religion?

The Council exhorts Catholic writers always to act toward their adversaries with charity, moderation, and respect; as zeal for truth cannot excuse any excess of language. They should judge the writings of their adversaries with impartiality, as they themselves would be judged. Precipitation leads to condemn before having sufficiently examined in detail; an unjust prejudice causes that which is ambiguous to be taken in a bad light; charity does not permit raileries, sarcasms, suppositions injurious to the reputation, unfounded accusations, the imputation of intentions which God alone can know. What the Church has not condemned may be combated, but cannot be stigmatized. When there is question of the ecclesiastical or civil authorities, the language should always be proper and respectful. Establishments, of which Bishops are the protectors and natural judges, must not be arraigned before the incompetent tribunals of public opinion. Such are the exhortations of our Council to Catholic writers.

The same decree contains a most important observation, taken from the same plenary Council of Baltimore, held in 1860. Catholic journals, properly so called, or those which, without being religious by their prospectus or by their title, are edited by Catholics, may, no doubt, be useful to religion; but it would be an error to believe that the Bishop of the place, where they are printed, has the intention of being held responsible for all therein published. For our part, O. D. B. B., we here solemnly declare that no journal in our diocese is, or has been, our official organ, and that we cannot and will not be held responsible for any writing not bearing our signature.

10. Catholic liberalism, say the Fathers of the Council in a special decree, Catholic liberalism is like unto the serpent which crept into the earthly paradise to tempt, and bring to ruin, the human race. Thank God, it has few adherents in our Province, but we must arrest evil in its beginning, and prevent it from spreading! The enemies of truth try to alter the Divine constitution of the Church, and to break the bonds which unite the people to the Bishops, and the Bishops to the Vicar of Jesus Christ. This union, which constitutes the strength and the beauty of the Church, is also the sure sign by which her true children are known. It is a safe bulwark against the cunning and the audacity of her enemies.

(*) This English is printed in the appendix of the Council.

The great danger arises from the fact that certain Catholics would establish a union, both impossible and monstrous, between light and darkness, justice and iniquity by means of doctrines Catholic-liberal, which are most pernicious, and favour the usurpations of secular power in the spiritual domain, and lead to the toleration of iniquitous laws, as if it were not written: No one can serve two masters.

Those nominal Catholics, who also style themselves liberals are more dangerous than declared enemies, for, unobserved and perhaps even unconsciously, they favor the designs of those who wish to destroy the Church. Keeping within certain bounds they have the appearance of piety and of sound doctrine, which deceives those who love conciliation and upright souls, whom a manifest error would estrange. Thus they succeed in destroying unity, in weakening the power formed to resist them. By their fruits you shall know them, saith Our Lord (St. Math. VII, 16). See with what inveteracy they oppose all who prove devoted to the Holy See; listen to the disrespectful language they hold concerning it; hearken to those accusations of imprudence, of inopportunity, of ultramontanism, of Jesuitism, which they are ever repeating against those who show attachment to this centre of unity. Puffed up with pride these liberal Catholics believe they are more prudent and wiser than he, to whom has been promised God's special and perpetual assistance. To avoid their snares, we must then remain firmly attached to the Roman Pontiff to whom has been confided the Divine Mission to teach and guard all that pertains to faith and morals.

11. The decree on the liberty of the Church and her relations with the civil power naturally follows those, of which we have just spoken. The Church has been founded by Our Lord, as a society perfect in itself, distinct from, and independent of, civil society to which she is superior by her origin, by her comprehensiveness, and by the end she proposes which is the eternal happiness of souls, the last and supreme end of man; while the end of civil society is the temporal happiness of nations. Naturally, civil society is not only indirectly, but really, subordinate, for not only should it abstain from all that is opposed to man's supreme and last end, but it should likewise aid the Church in her Divine Mission. This does not prevent these two societies from being distinct, on account of their respective ends and being independent each in its proper sphere. But all questions touching the Divine constitution of the Church, her independence, or what she needs to fulfil her spiritual mission, the Church alone must judge, for to her alone Jesus Christ has said: All power is given to me in heaven and in earth.... as the Father hath sent me I also send you to teach all nations all things whatsoever I have commanded you.

Such is the true doctrine, which every Catholic should hold and proclaim, either in journals, in books or from the chair of teaching.

Thank God, this harmony, which constitutes the well-being of the two societies and the temporal happiness of a people, while it is the spiritual advantage of souls, has until now reigned in our Province; and it, in some clauses of our laws, the liberty and independence of the Church not as perfectly secured, as we would wish, it is to be hoped that, in time, the spirit of faith and the good will of those whom it concerns, shall finally arrange all things in the manner God has himself ordained, for the greater spiritual and temporal good of nations.

You see, O. D. B. B., what care and sollicitude your first Pastors have given to the many and important questions, which relate to your spiritual and temporal happiness. Show yourselves faithful to this teaching; carefully avoid the disorders which have been pointed out to you, luxury, intemperance, perjury, venality in elections, respect the salutary prohibitions which have been made; engrave upon your mind the wholesome teachings which have been given you, and the future shall prove that nothing can more efficaciously procure peace, concord, the true prosperity of the state, of families, and of individuals, nor more surely lead you to that eternal felicity, which is the supreme and last end of all things.

Wherefore, having invoked the holy name of God, we rule and ordain as follows:

The decrees of the Fifth Provincial Council of Quebec are, by the present, promulgated in the Archdiocese of Quebec, and are obligatory from this day.

Shall this our present Pastoral Letter be read and published, in one or two readings, at the prone of all Parochial Churches or Chapels, and in others, where public service is performed, and, in Chapter, in all religious communities, as soon as received.

Given at St. Augustine, during our Pastoral visit under our signature, the seal of the Archdiocese and the counter signature of our secretary, on the sixteenth June one thousand eight hundred and seventy-five.

† E.-A. ARCH. OF QUEBEC, By His Grace's command, C.-A. COLLET, Pat. Secretary.

We are compelled through want of space this week, to hold over the publication of the Decrees referred to in the Archbishop's Pastoral. They shall appear in our next issue.

NEWS OF THE WEEK.

The Paris Uniers positively states that a Concordat between the Holy See and Russia, has actually been concluded respecting the Status of the Catholic Church in Poland. According to the Uniers, and according to the Polish press, the negotiations have really terminated in the restoration of the normal organization of the Church in the Russian provinces. The Government of the Czar recognizes the ecclesiac authority of the Bishops, and their right of direct correspondence with Rome. The ukase of 1868 is therefore withdrawn, and the appeals of the Bishops in Poland will be transmitted through the Archbishop of Warsaw, instead of being sent to the "College of St. Petersburg." On the other hand, the Holy See recognizes the last-named institution, which is henceforth to be composed of delegates chosen by the Bishops, and is to administer the temporalities of the Catholic Church and to act as the council of "a Catholic Primate residing in the Russian capital," that is, we suppose, of the Archbishop of Mohilew, the Metropolitan of Russia as distinguished from Poland. The Bishops exiled to Siberia are to be reinstated in their sees, with one exception. The Prelate who is not to be restored is, it is now said, Mgr. Felinski, Archbishop of Warsaw, who is to receive a pension from the Government and live abroad. If all this be true, says the London Tablet it looks as though Russia, having virtually crushed the United Greeks, think it no longer worth while to persecute the Catholics of the Latin rite, for the Imperial Government might doubtless long ago have obtained these terms from the Holy See had it been disposed to come to an understanding.

According to the Berlin correspondent of a Russian organ, published at Brussels, a very strong feeling of antagonism to the English Government has taken possession of the public mind in Germany. The correspondent writes that the Berlin journals express only in a mild form the reflections

of the German public on the hardly disguised hostility of the English Conservatives. This latent hostility will perhaps one day lead to consequences, the correspondent says, of which the English do not think at present. Since England has ranged herself, if not among the actual, at least among the possible adversaries of the German Empire, a very pronounced movement has been produced in Germany in favor of a policy tending to exclude her definitely and irrevocably from the concert of the Continental Powers.

The Belgian Government have informed the Berlin Cabinet that under the Belgian laws they have not power to prevent monks and nuns expelled from Germany from settling in Belgium. The Swiss Federal Council has interposed for the protection of the Catholics of the Jura. The Council has just requested the Government of the Canton of Berne to withdraw within two months hence its decree, expelling Roman Catholic ecclesiastics from the Jura districts.

THE ENGLISH PRESS ON THE BUSY-BODY, MUNSTER.

In our issue of June 11, we briefly referred to an after-dinner speech of Count Munster, German Ambassador at the British Court, in which he was guilty of some very offensive remarks towards the Catholic people of Ireland and Catholics everywhere; and we gave the text of Mr. D'Israeli's reply in the House of Commons to Mr. Sullivan's question—whether the conduct of the German Ambassador on that occasion was in accordance with diplomatic custom. That reply, our readers will remember, though given with bad grace, was rather hard on Bismarck's accredited Representative, and we are glad to notice that public opinion, as expressed by respectable journals of all shades of politics, is still harder. Thus the Spectator thinks the Premier let the Busy-Body off too easy: "There seems to us a want of spirit, especially on such an occasion as the present,—when a regular German ambassador has undoubtedly been acting in the very way which the Government of Berlin thinks so outrageous in a Belgian Bishop,—in the omission of the minister to assert emphatically that the reason we are not anxious about the religious state of Ireland is just because we have put an end forever to the system in which Count Munster wishes to entangle ourselves once more."

And the Scotsman:— "The explanation or defense made by Mr. D'Israeli regarding the recent strange speech of the German Ambassador at the 'National Club' is obviously not giving satisfaction out of any more than in Parliament. It is quite possible, indeed, to make too much of the matter; but Mr. D'Israeli made rather too little of it."

The Times thinks Mr. D'Israeli met the case discreetly and fairly, but feigns not to understand Mr. Sullivan's motive in directing the attention of Government to it, which calls the following from the Pall Mall Gazette:—

"The motive by which Mr. Sullivan was actuated in putting his question to the Premier last night upon Count Munster's recent speech does not seem so hard to us to conjecture as the Times thinks it; but whatever the motive, we have reason to feel satisfaction with the result to which it led. It had the effect of eliciting from Mr. D'Israeli a reply framed in his happiest and most skillful manner, by which, without giving undue importance to the Ambassador's mistake, the Prime Minister managed to convey a courteously veiled but effective rebuke of its author."

Then the Gazette, proceeding to the "vivisection" of Count Munster's mistake, asks,—and we would call the special attention of the organs of Bismarckism in this country to this:—

"But how else is it to be explained than by supposing—as facts every day accumulate to make us believe—that Germany is at present a temporary victim to that derangement which exists in a chronic form in a certain diminishing class of persons among ourselves? We all know what to think of an English politician when he begins to 'see Jesuits' it is as certain a symptom of the No-Popery mania, as visions of imaginary objects of another kind are symptoms of another form of delirium. The Germans are bitten by the Anti-Papal madness; they see the hand of the Pope and his machinations everywhere; they are amazed and shocked at the blindness of those who do not see it also, and Count Munster seems to have felt that the sacred duty of warning such unfortunate coursers ought to be paramount to mere considerations of diplomatic etiquette. It is unnecessary to divert on the dangerous and disturbing effects which this hallucination of Germany is likely to have upon Europe. We cannot tell what aspect in the politics of a foreign people, or what event abroad may furnish it with fresh food. To-day it is the threatened look of affairs in Ireland which prompts an ambassador to prepare his neighbours for the struggle. To-morrow the rumoured approaches made by the King of Italy to the Pope may throw Germany and her Ministers into still more violent agitation. Like all mental delusions, this of Germany may at any moment assume the homicidal shape."

After that,—the language of an English Protestant—what has the Witness to say about "Ultramontane fire-brands" like the True Witness and the Sun? After that, doesn't the Nation man, who is continually "seeing Jesuits"—Jesuits in Manitoba, Jesuits even in Ontario—feel cheap, feel like doing something savage to himself? After that, who will be surprised to hear another English Protestant, the Westminster Gazette, say:—

"Whatever may be the custom in Prussia or among the members of the antiquated Protestant Club where the German Ambassador dilated on the Catholic Church in Germany, in England we object to the intrusion of the policeman into our religious controversies and political discussions. Once more, as the German Ambassador confessed, Prussia has set itself to the task of subjugating the Catholic Church, but infatuated statesmen and religious fanatics are slow to understand that no human yoke has yet been constructed to bend the neck of the Divine Spouse of Christ."

So much for the opinion of Protestants. Now for that of Catholics. The following from the London Tablet, the Ultramontane, has comparatively less of the "Ultramontane fire-brand" in it: "Taken as another indication of the improved and visible in the foreign policy of England of late, the reply of Mr. D'Israeli must on the whole be considered very satisfactory."

"That will do for the present. We wonder how Count Munster feels just now on the situation." It would pay the N. Y. Herald to send over a Stanley expedition; or the Graphic a balloon; or some other enterprising Yankee something else; to interview him if only for five minutes.

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