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THE CRUMPLED ROSE-LEAF.

CHAPTER II.—Continued.

Then why go? said Rosamond faintly. Mr. Walsingham hesitated. To speak truly, Rosamond, my uncle himself suggested it. And—and I scarcely like to speak of these things—but if, as I cannot but think he meant me to understand, I am not to consider myself any longer his heir, it is the wisest thing I can do, for I have fallen very foolishly into exquisite habits, that are not at all justified by any means that come to me from my father.

Oh, how wicked and cruel of General Manners! cried poor Rosie. Not at all; no, my dear, you must not think so. I have no doubt he has his reasons, and good ones, though I can't say I understand them at present.

But to want you to go away, cruel and hard-hearted old man!

Jack sat down by Rosamond, and took her hand. My dear Rosamond, pray, never think a hard thought my uncle. I am certain he never deserved it of either you or me; and as for my going to Australia or Africa—

Africa! cries Rosamond terrified. O no, no, Jack—think of the lions!

Ah! says Mr. Walsingham gravely, that is a consideration. It is always lions who righteously devour the Jacks and Harriets in the story books. Lions are gifted, perhaps, with a keen perception, enabling them to pounce at once upon the good-for-nothing of our species. What do you think, my dear?

I think I cannot look upon your going away from a laughing-point of view, Rosamond said, sadly.

Thank you, my dear, Jack answered, looking at her kindly. Once, as Rosamond could not but remember, a kiss would have come quite naturally at the end of that sentence. But now—O days gone for ever. And though I go away, feeling sure it is wisest and best to go, Jack went on in rather a lower voice, Don't think I can ever forget all my happiness, and all I have loved very dearly here. Yes, though it pleases God never to grant me another day such as I have known, I think I shall have had as much real happiness in my short lifetime as would suffice for a long one. And, Rosie, how much of this has been of your giving. Dear love, do not think I shall ever forget it, nor be ungrateful.

Rosamond was weeping now passionately, but quietly.

He would not see her tears, though they touched him to the bottom of his heart. Poor dear, he thought, I might ask anything now and the poor child, in her pity, would grant it; but I could not be so ungenerous. Then in a few minutes he rose, and said cheerfully: I must not detain you, my dear; it is cold, and getting dusk. But I may write to you, and perhaps see you again. Good-bye, my dear.—Ah, Rosie! Rosie! do not make me wretched!

For when he had uttered the word Good-bye, and stooped to take her hand, Rosamond had lifted a face to his of such wild and despairing grief, that Jack was moved to that ejaculation.

My dear, he said again, do not make it so hard to say what must be said—dear Rosamond!

He would have risen, but the girl put up both her arms till they reached his neck, slowly laid her face down on her breast, and with a long shivering sigh lay quite still.

Good God! cried Jack extremely terrified. O Rosamond, my darling, speak to me!

But poor little Rosamond, worn out by many weeks of care and pain, quite overcome at parting, had fainted, and lay on Mr. Walsingham's broad breast, unconscious, for a while at least, of all she had suffered, all that she was to suffer. In this extremity, Jack, never having seen a fainting lady before, looked wildly about him for help. Water, certainly was all around, but not a drop available; that in the well was far down out of reach; puddles there were in plenty, but could he deluge Rosamond's delicate face with mingled mud and rotting leaves? So, in the emergency, he did what occurred to him at the moment, and pressed a shower of warm, tender kisses on the white cheek, and small, soft, parted lips, and I daresay the remedy was as efficacious as any other would have been; for Rosamond presently opened her eyes, and meeting Jack's, eloquently with pity and love, she drew her arms tighter round his neck, and cried out with a great sob: Jack, if you go away and leave me behind, I shall die.

My love, my darling must not die.

Then take me with you. O Jack, I don't deserve to be your wife; but I love you dearly, and now—I believe you love me.

I do, indeed, Rosie; I shall never care for any one else; but my pet must not sacrifice herself. Think how everything is changed.

A blessed, happy change, said Rosie, fervently.

vently, If you will take me with you always to love and care for you!

May God bless my darling! cried Jack enchanted, and moved, and perplexed all at once.

But, Rosamond, you do not know what you are doing. I am a poor man now, and my gracious lady is a land-dowered maiden.

Do you mean to say you wont marry me, Jack? For shame, sir, when I have so far demeaned myself as to ask you! and Rosamond tried to laugh, but her poor little pale face and tearful eyes aided the laugh all too sadly.

No, indeed—I'm not man enough for that, Mr. Walsingham said. Dear Rosamond, I thank God for what seemed hard to me an hour ago, for my trouble has given me you.

Kisses and embraces, fervent and passionate enough on the part of Jack now.

Now, my pet let us consider what is to be done, Mr. Walsingham says presently, with a feeble effort to return to sober everyday matters.

Yes, dear, Rosamond replies obediently; only it's all settled, is it not Jack? You're going to Australia and I'm going with you. I should like it to be Australia, Jack, if you don't particularly care for Africa, because I should not like the lions, and snakes, and fevers.

But the evening was drawing in, and good-bye must be said—not by any means the good-bye Rosie had come out to say, though, but one out of which all sadness was melted by laughter and tender smiles.

Ah, what another Rosamond was that that glided into the pleasant drawing-room presently from the one who had stolen forth on her sorrowing errand; and is it not strange and awful to think what happiness, what sorrow the passing moment may bring us!

CHAPTER V.

As arranged between Jack and Rosamond, as soon as General Manners returned to his home, which he did, accompanied by Miss Beauchamp, Jack wrote a dutiful letter to his uncle, requesting leave to come to Mannerdale, to consult him on special business. Rosie, meanwhile, was to say nothing; Jack took all the disclosure of their changed situation on himself.

The General signified his consent to receive his nephew in a curt note, that made Jack wonder and grieve over the changed relations between them; nevertheless, he tried not to look hurt and be stiff, when on the day and at the hour appointed he walked into the library at Mannerdale. Somewhat to his relief, he found Miss Beauchamp sitting with General Manners; and greatly more to his surprise, she did not attempt to leave the room, though she withdrew to a distant window. After the first few constrained remarks, the General sat coldly silent; while Jack hesitated more and more over saying what had seemed so extremely easy and natural when he had been on the other side of that library-door. At last he plunged into the subject headlong. Uncle, I know I have managed to offend you. I understand, somehow, that you don't feel towards me quite as you used. God knows how it has come about; but I hope I have never given you such cause to think badly of me that you should refuse to give Rosamond to me—now—when I ask her—for my wife.

Rosamond for your wife? says the General. I understood she herself declined that honor some months ago.

But I have her permission now to ask her hand from you, answered Jack. The fact is, General, Rosamond is a true woman. Perhaps she didn't care much about me when everything went smoothly and prosperously; but now she thinks I am down in the world, and have lost some of the kindness others felt for me once, the dear little heart is eager to make it all up to me out of its own great and generous love. And I think, if I have my little Rosie, I must needs be a happy man, let what will betide.

There is a subdued sound from the distant window. The General coughs, and uses his handkerchief vehemently.

Well, of course, I have no wish to prevent a marriage always desired by your respective parents; but it is my duty to point out to Rosamond that your means—that, in fact, she is marrying a poor man. Her own, though sufficient for comfort, are not by any means large.

I have already explained to Rosamond what she is doing in taking me, Jack said rather haughtily. But his face and voice softened when he added: Poor dear, as if that would serve any purpose but to confirm her generous one of giving me all she has. But though I am poor, I am not penniless. Of course, I wish all Rosamond's money to be settled on herself. It must go hard with me indeed before I ever touch a farthing of it. No—I have what will start us capitolly; and once in Australia—we mean to go there.

Go to Australia with you Jack? Rosamond in the Bush, among sheep and cattle! I hoped to see you in the Bush, said Miss Beauchamp, springing up.

ing up with a peal of laughter, in which the General joined.

Well, yes, Harriet, answered Jack: even the horned cattle joined to all my other misfortunes, haven't the power to scare poor Rosie out of her love for me—God bless her!

O Jack! you dear, unconscious old blunder-bore! returned his cousin, still in peals of laughter, was not Horace right? See what a blessing it is to have a misfortune!

Eh! what? says Jack, looking in a bewildered manner about him. Uncle, do be good enough to explain what there is to laugh at.

Well, not so much, after all, Jack, my dear fellow. For really, though all the good has resulted that Harriet was so certain would come to pass, I confess I am a little ashamed at the deception we have played on you. But Jack, you must forgive me; it was really so very painful to me to act the angry and unpleasant old uncle.

And very badly you did it, I'll be bound, said Miss Beauchamp. I wonder Jack was taken in for an instant.

Then I am to understand Harriet has been presumptuously arrogating to herself the duties of providence, and providing me with misfortunes? said Jack, only half-pleased.

Well, you know you would not consent to have one quietly; and you see all the good that has come of it, you ungrateful Jack!

True—good has come; I have my little Rosamond's love which neither good nor ill fortune can now take from me. But, Harriet, it might have been very difficult; don't be tempted by success to act as a deputy-providence any more my dear; there is a troublesome risk in the matter, Jack said gravely.

Quite right, my dear boy, said the General.

Right Jack, echoed Miss Beauchamp; and to speak seriously, my plot cost me so much fear and anxiety, that I have no inclination to meddle any more in such matters. Suppose now, you and Rosamond take it into your heads to lead a cat-and-dog-existence—ah! what responsibility have I incurred. O Jack, be a model husband if you love me.

And don't ever mention Australia in my hearing, if you don't wish to put me to shame, cried the General. Jack, I give you my word I shall never be able to endure the name of that colony. Rosamond in the Bush, indeed! as if I could ever bear Rosamond, or you either, Jack to be anywhere but at Mannerdale.

And what will Rosamond say, I wonder, when she hears how completely we have both been dancing to Miss Beauchamp's piping? said Jack, who could not, in spite of all, get over a certain soreness on the subject of his mystification.

Ah, Jack, if I know Rosamond, she will put pride in her pocket, and thank me for giving her you.

And Miss Beauchamp was not far wrong.

Rosamond opened wide her eyes when Harriet made confession of her ruse; but after all, none of Jack's rather indignant sense of having been played with entered into her mind; she was too happy to care very much how that happiness was brought about; too happy, almost, to be quite as glad, as for Jack's sake, she ought to have been, that the General's anger with his nephew had only been simulated to serve Jack's cause. Jack and she were to belong to one another for ever and ever; that was Rosie's only clear thought, and as long as that fact remained, Australia and sheep-farming, or Mannerdale and its luxuries, were all one to Rosie.

So ended Rosamond's first trouble—her first, not her last, though Rosie says, humbly and thankfully, her greatest.

I cried out and fretted over the Crumpled Rose-leaf, in my lot, and God sent me a real trouble, to teach me humility and gratitude.

THE END

FIFTH LECTURE OF HIS LORDSHIP BISHOP LYNCH ON THE POPE'S ENCYCLICAL.

The following is the fifth lecture on the Encyclical, delivered by His Lordship Bishop Lynch, before a large audience, at the Cathedral on the evening of Sunday, the 26th ult.:

In our last lecture we showed that the Church had a right to receive, obtain, retain and administer property. We showed that the Jewish Church was richly endowed, and that by the well expressed command of God; and if the Jewish Church could possess, retain, and administer property, we argued there can be no inconsistency in attributing the same power to the Church of Christ. We showed also from the actions of Christ and His Apostles that the Church in their time did really possess and administer property. Our line of argument was, as usual, from the Scriptures and historical facts. We will continue the same line of argument in our lecture on the temporal power of the Pope. We maintain that he, too, can possess and ad-

minister temporal possessions; and the power which the Church has to possess temporal possessions and administer them, is the origin, *de jure*, of the right which the Pope has to his temporal power: that, in fine, the temporal sovereignty of the Pope is the extended development of the right of the Church to possess and administer property. This right was enjoyed in the days of the Apostles. The temporal possessions of the Church increased with the growth of the Church, as we remarked on the last evening. The early Christians, having sold their property, came and placed the price of it at the feet of the Apostles to be used for the interests of the Church. Now the Popes, especially, have been accused by interested parties, indeed, of usurpation and even tyranny in obtaining the power which they at present possess; but one who deeply studied the subject has said:—

The establishment of the temporal sovereignty of the Holy See was not one of those sudden, unforeseen revolutions which astonish the world by the rapidity of its progress. On the contrary, from an attentive perusal of history, we can trace the steps by which the establishment of that sovereignty was, from a very remote period, almost insensibly, prepared and conducted to its issue by a combination of circumstances completely independent of the wills of the Popes—circumstances whose will it was impossible to resist, and whose natural results they could not even counteract without compromising the interests both of religion and society.—Gosselin on the Power of the Popes.

The impartial reader will find people coming to the Popes to be judged and ruled, and the Emperors, too, commanding the bishops to exercise secular authority and elect and instal the defenders of cities—protect the innocent youth—the orphans and slaves, and the prisoners—to watch over the observances of the public laws, the administration of revenues—to watch over the merchant, to prevent or correct injustice, especially against the poor.

And why did the people gather round the bishops? And why did princes extend to them the strength of the secular arm? Because princes and people found in bishops wise, generous and just governors, who, like the noble Pope St. Leo, would hazard their own lives to protect those of the people; but above all and the primary reason because princes and people recognised the divine teaching of St. Paul—Know you not that the saints shall judge this world, said the Apostle. Here is the origin of the legislative power of the Bishops; it is found in the Church of the Apostles. St. Paul, writing to the Corinthians, says—Dare any of you having a matter against another, go to law, before the unjust, and not before the Saints. Know you not that the Saints shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters? Know you not that we shall judge Angels? How much more things of this world? If therefore, you shall have judgments about the things of this world; set them to judge who are most despised in the Church. I speak to your shame. Is it so that there is not among you any wise man that is able to judge between his brethren.—[1 Cor. 6 c. 1 and 5 v.] Here the Apostle reproves the Christians because they appeared before the Pagan judge to have their difficulties adjusted. By so doing, they ignored their own dignity—children of the Gospel tree in Jesus Christ.—Know you not that the Saints shall judge this world, said the Apostles, and if the world shall be judged by you are you unworthy to judge the smallest matter. Know you not that we shall judge Angels how much more the things of this world. Behold the Apostle's decision concerning the adjudicating power inherent in the Episcopacy—That power is not confined to this world, it penetrates the clouds, ascends to heaven, judges Angels. Christ told His Apostles that they shall judge, sitting with him on twelve thrones, the twelve tribes. St. Paul commands the Christians: if they should have judgment about the things of this world set them to judge who are most despised in the Church, I speak to your shame: is it so that there is not among you one man who is able to judge amongst his brethren?—1 Cor. 6 c. 4 and 5 v. The Christians heard the voice of the Apostle and obeyed his commands, and not in Corinth only did the faithful apply to the bishops to adjust their differences. But soon throughout the entire Church they exercised this power for the Apostolic teaching was general, and hence even to the present day in many countries the advocates are called clerics. In Lower Canada a *cleric advocat* is the expression, and until lately the clergy had their courts and officers assigned to them, that the people might be spared the scandal of many revelations which unfortunately are corrupting the public mind to-day. The integrity and zeal of the bishops and the justice of their decisions inspired confidence and the people flocked to them from every side to have their disputes set-

led. St. Augustine in the fourth century complains that his spiritual duties were constantly interrupted by the perplexing work of settling disputes concerning the possession of gold and silver, of flocks and fields. And St. Gregory the Great says that in his time the Bishop of Rome, in consequence of his pastoral charge, was so occupied with external cares, that he had often reason to doubt whether he was filling the office of pastor or that of temporal lord. In fact, a sovereign of Rome and of Italy could not have been more burthened than he was with the affairs of temporal government. He sent a governor to Nepi, and a commander of troops to Naples, and he instructed the bishops and the military officers to be vigilant and protect the cities from the incursion of the barbarians and use his influence in every way for the benefit of the people. This part of the temporal power of judging was, as you may perceive, always in the Church. The precise date of the origin of the complete sovereign power of the Popes cannot be well fixed. But as it has been remarked, it grew with the growth of Christianity. It was, indeed, of slow growth, but it rose to a supremacy under the guidance of divine Providence; it was the effect of events, over which the Popes had no control; no alternative than to assume the reins of government or see Rome a dreary waste as Palmyra or Carthage. Two principal causes may be assigned why Rome should be chosen for the development of the temporal power of the Church. First—it was chosen by the Blessed Peter, prince of the Apostles, to be the Supreme See of the Church—seat of the supreme spiritual power.—It was therefore fitting, if not necessary, that it should possess supreme temporal power. If the Pope were not supreme in his dominions, he would be entangled in the exercise of his jurisdiction. He would be thwarted in governing the Church of God. There is an example very *appropos*. Napoleon III. forbids the Bishops of France to do what I am doing—to vindicate the Pope and the doctrine which the Pope promulgates. At the present moment it does not suit the purpose of the wily Emperor to inform the people, to enlighten society; and hence, though all the journals of France are allowed to ridicule the Pope—to mistranslate the text and misconstrue the sentence and give a wrong meaning to the words of the *syllabus* of condemned propositions, still the Bishops and Priests cannot explain the true meaning of the text nor promulgate the true doctrine of the *syllabus*.—Suppose the Pope were situated as the Bishops of France. Suppose he were subject to a sovereign king, he would not be allowed to proclaim to the Church the truths which his office obliges him to proclaim. He would be looked on as a traitor, a rebel to Napoleon, at the present day instituting law processes against those bishops who dared to promulgate true doctrines; but the bishops of France are preferring to listen to God than to obey man in a case where man orders a thing contrary to God. And this we know is right; every child knows that he is not allowed to do anything against the law of God though ordered by his own parent. The Bishop of Rome is called upon by virtue of his divine office to watch with superior vigilance over all the churches of the world, and it has been arranged, by the wise Providence of God, that the universal pastor should be subject to no earthly power that could hinder his free action and control over the churches.

Secondly—The Popes as temporal sovereigns rendered important services to Italy, and in fact to the whole of Christendom, which they could not have done had they not been sovereigns.—The only effectual barrier to aggression of the barbarous peoples was the sovereign authority of the Holy See. The barbarian looked upon it as representing the authority of the great God of the Christians. The only relief from pillage was often the powerful entreaty of the Popes.—Famine desolated the country, cities, towns, and plains were devastated, the Popes stepped in with the liberality which their hearts seconded by large temporal possessions afforded them and succoured these oppressed people. If large donations were given to the lesser churches, larger still were given to the Roman Church, the head and principal Church of the world.—When donations of territory were given the Church the people that lived on the land were given also, serfdom prevailed almost universally at these times; a living Protestant historian remarks: "The landed proprietor as such exercised in his possessions some of the rights now reserved to the sovereign. He maintained order, administered justice or caused it to be administered, led forth or sent forth to battle the occupants of his lands, not in virtue of a special power styled political, but of his right of property which included various powers." When therefore the Holy See came into the possession of lands it also, according to the custom of these times, had a dominion over the occupants of lands and we find the Popes exercising that au-