

Dominion Churchman.

THURSDAY, APRIL 25, 1878.

THE WEEK.

THE Allocution given by Pope Leo has given *general* satisfaction; but the satisfaction experienced has not, however, been universal. At the outset he highly eulogized his predecessor; but it is remarked that he only eulogized his virtues, not his acts; some of which, indeed, he has impliedly condemned. In consequence of which, a faction hostile to him is believed to exist among the Cardinals, headed by Berardi, Bilio and Martinelli, who are displeased with the general tone of the Allocution. They also express their dissatisfaction at the appointment of Di Pietro as Camerlengo, as well as with the fact that the Pope has not announced his accession to the deposed sovereigns. Cardinal Amat, aged eighty-two, Dean of the Sacred College, died on Friday. He was a native of Sardinia, has been a Cardinal since 1837, was Nuncio at Naples and Madrid, and Legate at Ravenna and Bologna. He followed Pius IX. in his flight to Gaeta. In later years his infirmities have prevented his joining in the duties of active life, and he was taken to the Conclave in an arm chair. He was generally esteemed a wise, charitable and intelligent prelate. Father Beckx, General of the Jesuits, is seriously ill. By the Pope's desire, the female members of families residing at the Vatican are being removed from the Palace. He objects to the presence of women on his premises. So say the telegrams to the *Times*.

The Old Catholics appear to be chiefly agitated just now about the celibacy of the Clergy, and a Synod, expected to meet soon, will probably decide the question. The movement in favor of the abolition of clerical celibacy is spreading. At a union of congregations of Baden, assembled at Offenburgh, a motion was made calling on the next Synod to decide the question. The only opponent to the motion was Professor Michaelis, who moved that the matter should be altogether postponed for three or five years; but the conference rejected the postponement and passed the former motion. It is not true that Old Catholics accept the decrees of Trent to the effect that "the holy Catholic and Apostolic Roman Church is the mother and mistress of all Churches." Their first Synod rejected the Lateran rule of 1215 respecting the obligatory nature of confession; and they have repeatedly stated that they appeal to the undivided Church before the separation of East and West. Nor can the Old Catholics be said, with any truth, to accept as the basis of their union "the Catholic Church as she was down to July 18, 1870." It is argued among them, with regard to clerical celibacy, that if a Provincial Synod may abolish the compulsory rule of a so-called "Ecumenical" Lateran Council, it is difficult to see why the same Synod may not abolish the compulsory rule of another Lateran Council. The coming Synod is expected to decide the whole

question, and is therefore looked forward to with considerable anxiety.

To deprecate "war," and to deprecate "the menace of war" are, in some circumstances, two very different things. In most of the discussions now going on in England with regard to the Eastern question, the distinction does not appear to have been generally preserved. To give timely notice of an intention of fighting if certain limits are not observed in the action taken by an unfriendly power, may have the effect of preventing actual warfare. It would doubtless have been so before the Crimean war. If England had only let Russia know in time of her intention to fight on certain steps being taken, those steps would not have been taken, and the Crimean disasters would have been avoided. It is for this reason that, although we should very much regret to see a war between England and Russia, we are glad to perceive the unremitting activity of the Mother Country in preparing for the worst. Such preparation blazoned before the world is the best prevention against the *worst* ever taking place.

And however much we should rejoice to see the oppressed Christians of Turkey freed from Mohammedan control, we have no more desire than they themselves have to see them placed under the relentless power of Russia. When Russia went to war with Turkey last year, it was for the avowed purpose of freeing the Christians—an object which all Europe should have secured long ago—Russia declared that she desired no increase of territory, and we were even told that she would not accept India as a gift! Nearly all Europe disbelieved her; and the treaty agreed upon between herself and Turkey shows that nearly all Europe was correct in its prognostications, and that Russia was false in her pretensions. A celebrated English statesman has expressed "the gravest doubt as to the wisdom of our Government in endeavoring single-handed to obtain from her the concession of conditions preliminary to the meeting of Congress." But England has just as much right to that, single-handed, as Russia, single-handed, had to undertake the cause of the Christians in Turkey. The fact is the whole of Europe, or at least all the Great Powers, should have jointly undertaken the whole matter; and England, as the active ally of Turkey for a number of years, had a greater amount of duty in the matter than any other Power.

We have in the *Guardian*, notice of the literary career of an extraordinary man who has recently died in China, and on the 27th of January was buried in the Shanghai Cemetery. He was one of the few scholars of European reputation who has ever been connected with English official life in China. "The late Charles Wycliffe Goodwin, the Acting Chief Judge of the Supreme Court for China and Japan, was a man of very extraordinary gifts. After a distinguished career at Cambridge, he devoted himself to anti-

quarian and historical research. At first, his inclination drew him to the study of Anglo-Saxon, and his translations of curious fragments were remarkable for their accuracy and care. After devoting some two or three years to the Coptic tongue, he set to work on the decipherment of Egyptian papyri. He followed the system of Champollion, and worked with extraordinary and indefatigable industry; and he became one of the greatest Egyptologists. 'The Story of Saneha,' 'The Two Brothers,' and many other precious relics of antiquity were recovered by his skill. The great European scholars Lepsius, Chabas, Renan, Brugsh, Hincks, and others regarded his translations as models; and the dissertations on subjects connected with the Egypt of the Exodus, in the *Speaker's Commentary* on the Bible, were all corrected and revised by his hand. He did not, however, confine his attention to this study, but was engaged at one time in conducting a literary periodical called *The Parthenon*, and wrote much for the *Saturday Review* in its early days. In all the varied studies which he essayed, he was remarkable for the thoroughness with which he handled his subject. As an art critic, he held a high place; and his knowledge of music was scientific and profound. The musical critiques in the *Guardian* were for many years furnished by his pen. Those who enjoyed the privilege of Mr. Goodwin's acquaintance remember him with that affectionate regard which is secured by qualities not always associated with profound antiquarian scholarship. He was a charming companion. His conversation was studded with all the evidences of a learning alike accurate and profound; but it was lighted up with the most playful fancy, and enhanced by the modesty which Chaucer describes as inseparable from the true scholar:—

And gladly wolde he lerne, and gladly teche.
It might be regretted, in the interests of science and literature, that a more congenial field than a Judgeship in Shanghai was not found for a man so peculiarly and richly endowed with gifts; and whose bias certainly pointed out other spheres as far more congenial to his taste and adapted to his powers; but at the same time the English residents in China considered themselves fortunate for many years in having amongst them a man of rare learning, who was, at the same time, a model of honor, simplicity and purity.

Something both startling and sensational has come at last! And, of course, it is all true—the only mistake about it being, most likely, a misprint. It should doubtless have been thirty millions instead of three millions! That number would have given it a little more of the *wholesale* character.

In the *Toronto Mail* of Monday, April 22, in this year, on the first page, after several lines of titles in large, staring type, intended to attract attention, appears the following statement:—

"New York, April 21.—A *Herald* Paris special