

The Catholic Record
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LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.
DEAR MR. COFFEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its one and principle: that it will remain what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,
Yours very sincerely,
JOHN WALSH,
Bishop of London.

MR. THOMAS COFFEY,
Office of the "Catholic Record."

LETTER FROM BISHOP CLEARY.

Bishop's Palace, Kingston, 18th Nov., 1882.
DEAR SIR:—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Wood. I am a subscriber to the journal and am much pleased with its excellent literary and religious character. Its judicious selection from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.

I shall be pleased if my Rev. Clergy will commend your mission for the diffusion of the RECORD among their congregations.
Yours faithfully,
JAMES VINCENT CLEARY,
Bishop of Kingston.

MR. DONALD CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, OCT. 5, 1883.

THE NEXT PRESIDENCY.

Speculation is daily growing more rife with our republican neighbors as to the next Presidential campaign. Never was the issue of an electoral campaign involved in more doubt and uncertainty. The election of Gen. Garfield in 1880, took many by surprise, but the republican party three years ago was a more united, powerful and enthusiastic body than it is to-day or than it is likely to be a year hence. But the democratic party has so often allowed victory to slip from its grasp by bad leadership and by internal dissensions that we would not be at all surprised if the dark shadow of defeat once more lowered on its banners in 1884. Previous to every other Presidential campaign, republican journals professed themselves sanguine as to the result. Well, indeed, in former years could they have been sanguine; first, with a gagged and unreconstructed south, and a north lashed into fury by partisan appeals; then by unscrupulous returning boards in the one section, and barrels of gold in the other. But the south is now free to cast its vote as it desires; the north no longer so open to appeals of "bloody shirt" politicians, the returning boards have disappeared, with that canting knave and hypocrite, Rutherford B. Hayes, and the barrels are now far from full. The republican journals are therefore constrained to hold a significant silence or admit that all is as yet involved in doubt concerning the next Presidency. At the next election there will be four hundred and one electoral votes to be arranged by the people. Of these two hundred and one are required for election of any candidate. The republicans will, there is little doubt, with one possible exception, that of Ohio, choose electors in the following commonwealths:

Colorado.....3
Maine.....3
Michigan.....18
New Hampshire.....4
Ohio.....3
Pennsylvania.....30
Rhode Island.....4
Total.....71

The democrats on the other hand may justly feel assured of victory in the following states:

Alabama.....10
Georgia.....8
Louisiana.....8
Mississippi.....9
South Carolina.....8
Texas.....13
New Jersey.....6
West Virginia.....6
Total.....78

The uncertain states are not a few and control a very large electoral vote. We may count them as follows:

New York.....33
California.....5
Florida.....3
Nevada.....3
Total.....42

If to this latter number we add Ohio's electoral vote of 23, we have the sure republican list reduced to 143, or two more than the sure democratic list, and the uncertain vote increased to 97, which is perhaps the fairest calculation. Assuming, then, that Ohio is an uncertain state, the republicans, it must be admitted, have just ground for hope that they

will carry, of these uncertain states, Virginia with twelve votes, Connecticut with six, California with eight, Nevada with three, and Ohio with three and twenty, making in all two hundred, or one less than the number required for an election.

It will thus be seen that from the present outlook it is extremely difficult to indulge in predictions as to the result in 1884. As far as present indications enable us to form a judgment, we may say that they lead us to expect a very close contest, but one devoid of the bitterness and heart-burnings which so often attend American electoral struggles. Very much will, of course, depend on the choice of candidates made by each party, and a great deal on the course the democratic majority in the next Congress may see fit to pursue on trade and other questions. If the time of the session be frittered away in useless discussions and unprofitable legislation, the cause of republicanism, now far from bright, will speedily rise in public favor and again perhaps be crowned with a national victory.

THE SCHOOL LAW.

We continue this week our statement of the school question. We once more urge on our readers the necessity of a careful study of the situation, that that miserable relic of Ryeonian bigotry, the present separate school system of Ontario, may soon disappear to be replaced by a true and effective system of Catholic education.

THE ACADIANS.

We find in a speech delivered by M. Wilfrid Hache, at Bouctouche, on the 15th of August last, the national festival of the Acadians, certain sentiments expressed that we deem it well to lay before the English speaking public. Our only regret is that we cannot convey the speaker's thoughts with the grace and strength of the original French. "Acadia," said M. Hache, "may well be proud of her glorious past, for in every regard she has, notwithstanding the obstacles and difficulties placed in her way, accomplished her mission. Like her sister colony, Canada, whose mission is identical, Acadia has caused the French name in America to be respected and has worked with all her strength for the conversion of the aborigines. They have besides mutually aided each other. Whilst Acadia for a century and a half held in check the English forces which, once masters of her coasts, could have easily taken Canada, the latter sent her sister colony supplies of men and stores. And why not thus aid each other, colonies sprung from the same glorious motherland? The maintenance of our traditions is the fundamental principle that must direct us if we desire to place our future prosperity on a solid basis, for that which gave strength and success to our fathers must produce like results for us, since we have the very same interests to promote, the same mission to realize and the same mission to fulfil. Our mission as a people was not completed with the eighteenth century, no more than our destruction was operated by the infamous proscription of 1755. If indeed the Indian tribes that inhabited these shores at the time of the establishment of the colony and towards whom our ancestors did their duty, have disappeared, other races with customs and creeds different from ours have taken their place. For us then be it a duty to guide towards the true faith those races that live in our midst. This duty let us fulfil, by the force of good example and by means of amicable relations with them. During the past twenty years the Acadian people have begun to rise from the obscurity in which we were long buried, every day we are acquiring new influence, whether as a power in the political arena, or claiming a just share in the division of public offices, and positions in the liberal professions." M. Hache then proceeded to cite from Rameau, the historian of Acadia, who amongst other happy things in store for the Acadians predicts for them within the next fifty years a population of more than 300,000. To arrive at such happy results M. Hache points out to his countrymen the surest and

best means in education and colonization. In New Brunswick specifically there is ample room for the development of the Acadian race by colonization. Its increase there is already so very marked that no one can be surprised if at the close of the next half century the majority of the inhabitants of that once bitterly intolerant Protestant Province be Catholics.

IRELAND AND SCOTLAND.

The Monitor, a leading journal of the French metropolis, published, towards the close of last month, a correspondence in which we find some reflections well worthy earnest attention. Why not, says the writer, govern Ireland, not after British, but after Irish ideas? Look at Scotland. On the other side of the Tweed, the Scots are governed by Scotchmen, not by an English lord-lieutenant. If reforms are sought for, if enquiries are ordered, the members of the committees of enquiry are Scotchmen, not Englishmen. The new minister for Scotland must be a Scotchman, and the chief law officer in that country is the lord advocate, who must be always a Scotchman. Such is the position which Scotland has obtained after many struggles and bloody combats, after an oppression as implacable as that of which the Irish now actually complain, but which the hardy Scots resisted step by step without flinching for a single moment. Why, then, does England wish the Irish to humbly incline their heads at the injunction of Mr. Gladstone, in acceptance of persecution and humiliation. By whom is Ireland governed? By an Englishman who must be a Protestant, although the vast majority of the Irish are Catholics. Who are the administrators and principal functionaries of government in Ireland? Englishmen, who, through influence at home, obtain comfortable positions with substantial remuneration from Dublin Castle. The Protestant Archbishop of Dublin is an Englishman, the Irish lord chancellor is likewise English. What a sordid thought at Edinburgh or Glasgow of both the church and the administration of the law were placed in the hands of Englishmen? Why then exempt submission in Dublin, Cork or Limerick? Scotland has its own land laws, its own legislation concerning marriage, its own commercial laws, its own particular system of education, its national religion, its national costume and its national traditions. Why should it not be the same for Ireland? The broad-minded and liberal Britain, yielding to prejudice, refuses to Ireland that which she freely grants to Scotland. Yet the Irish do honor to the mighty empire of which they form part. In the magistracy, in the army, in finance and commerce, it is Irishmen who are most sought after in London and in the colonies. Their valor equals that of the Scots. Witness the fields of Alma, Inkerman, and in the days quite recent the fights of Ulandi in Zululand and Tel-el-kebir in Egypt. Their eloquence is admired by their most determined foes, and their probity is unquestioned. Why then asperate a people rendering such great services. If Britain have not a care she will create for herself unsurmountable difficulties in Ireland, hatred so fierce, animosities so profound, that reconciliation will become impossible, and this state of things must inflict more injury on England than on Ireland. Lest the present unfortunate state of things continue, we advise Britain to be careful before plunging into war, for the moment the fifty thousand soldiers in Ireland have to be withdrawn, that moment the Irish will rise in the might of their unanimity and earnestness against everything English.

These are some of the views expressed by the writer in the Monitor. They show a clear insight into British injustice in regard to Ireland, and the existence of a healthy sympathy amongst Frenchmen for Ireland in its struggle against oppression.

Le Canadian of Quebec says:—On Sunday, 23rd September, after Vespers in St. Roch's church, Mrs. Eugene Goudreau (nee Mary Helena Lang, of Boston) made her abjuration of Protestantism and was received into the Catholic Church, by the Rev. Father James Sexton.

TAX EXEMPTIONS.

There is another feeble attempt on foot to revive the agitation on the so-called exemptions from taxation. The Ottawa Free Press says:

Abolition of exemptions from taxation is again being agitated in several cities of the Dominion. St. John, N. B., Toronto and Hamilton papers are discussing it, and calling for redress of the abuse. There is, however, no city in the country so much defrauded by exemptions as Ottawa. The fact is that every bona fide taxpayer in this city carries an exempted person and a slice of exempted property on his back, and the worst of it is the exempted more able, and in many instances more able, to pay their taxes than the non-exempted. Every man should stand on an equal footing before the tax gatherer.

Our contemporary, in the course of this one short paragraph, is guilty of certain mis-statements showing a complete misapprehension of the question. The Free Press says, (1) that there is no city in the country so much defrauded by exemptions as Ottawa, and (2) that every tax payer carries an exempted person and a slice of exempted property on his back. Now what are the facts? Exempted property in Ottawa, as elsewhere, is either governmental, municipal, educational, or ecclesiastical. The taxing of property of this kind were to impose additional burdens on those already taxed, and instead of affording relief, crush the already overburdened tax bearer under an additional impost. Then as a matter of fact there is no city in the country that has so largely benefited as Ottawa from its so-called exempted institutions, governmental, municipal, educational and ecclesiastical.

Government officials are, we believe, but for no good reason that we can see, exempt from income tax, but we never thought they were so numerous as the Free Press would seem to say. As to the slice of exempted property which the non-exempted tax bearers have to bear, they are, we think, satisfied with their burden. It is at all events preferable in that shape to the imposition of new taxes of the most odious character.

We heartily agree with the Free Press that every man should be made pay as he goes and all should stand on equal footing before the tax gatherer, but this very desirable state of things must be brought about otherwise than by the taxation of churches and schools belonging to an already overburdened people.

PERSONAL.

We are happy to perceive the Very Rev. Dr. Tabaret, President of the College of Ottawa, lately returned from the North West, is once more at his post. The reverend and venerated gentleman met on his return with a most enthusiastic welcome from the five hundred students of the College. We are happy to state that the College was never on a more healthy or promising footing, a fact that bodes great good for the cause of Catholic education, especially in Ontario.

Our readers will be delighted to learn that the Rev. Father Barber, whose missionary labors in the dioceses of Kingston and Ottawa, have won him lasting remembrance in Eastern Ontario, is now fully recovered from a late most severe illness. We rejoice at Father Barber's recovery on personal grounds indeed, but specially on account of his eminent public services, and his capacity, if spared, as we pray he will, to do such glorious work for years to come in the cause of truth.

What a contrast is offered by the following to the acts and lives of Catholic Bishops; and how little resemblance does it bear to the Apostolic missionary spirit: "The Protestant Bishop of Toronto is suing an omnibus proprietor named Tremble for \$950 for misarrangement of His Lordship's trunk."

It is satisfactory to learn, however, that the unfortunate omnibus proprietor need no longer "tremble," as "the trunk," including, we suppose, those of Mrs. and the Misses "Bishop," have since turned up all right.

Mrs. Capel is not without possessing a delicate sense of humor. In a lecture the other evening in the Brooklyn Academy of Music, on the subject of "Life in the Cloister," he said:—"We hear much about women's rights. For these there is no more perfect place than the cloister. The nuns elect their own president—the Lady Superior."

The greatest living Canonist (Cardinal de Luca) is, we regret to announce, most dangerously ill at Freneste.

IRELAND'S STRUGGLE FOR THE FAITH.

XXII.

Oh! land without love, oh! halls without song!
How luckless the weak race who found you strong!
Chivalry grows not on English ground,
Nor can Mercy about its throne be found.

The joy of the Catholics of Ireland at the youthful king's accession can be more readily imagined than described. It was the sincere, hearty, unanimous outpouring of deep and unfeigned loyalty. The young monarch had, besides, in his declaration of Breda, published a year before his restoration, established a strong claim to their affection and support. "We do declare," he said, in that document, "a liberty to tender consciences; and that no man shall be disquieted, or called in question for matters of religion that do not disturb the peace of the kingdom; and that we shall be ready to consent to such an act of Parliament, as, upon mature deliberation, shall be offered to us for the full granting of that indulgence."

Immediately on his return the king appointed Ormond to the Lord Lieutenancy of Ireland, an appointment that gave but feeble promise of a straightforward, even-handed course to the Catholics. But the latter's hopes were too ardent to be disturbed even by the reappearance of the wily and selfish Ormond at the head of Irish affairs. They had, however, but little knowledge of the real character of the new monarch which is accurately enough set forth by Macaulay. "The restored King," says that writer, "was at this time more loved than any of his predecessors had ever been. The calamities of his house, the heroic death of his father, his own long sufferings and romantic adventures made him an object of tender interest. His return had delivered the country from an intolerable bondage. Recalled by the voice of both the contending factions, he was in a position which enabled him to arbitrate between them; and in some respects he was well qualified for the task. He had received from nature excellent parts, and a happy temper. His education had been such as might have been expected to develop his understanding, and to form him to the practice of every public and private virtue. He had passed through all varieties of fortune, and had seen both sides of human nature. He had, while very young, been driven forth from a palace to a life of exile, penury, and danger. He had, at the age when the mind and body are in their highest perfection, and when the first effervescence of boyish passions should have subsided, been recalled from his wanderings to wear a crown. He had been taught by bitter experience how much baseness, perfidy, and ingratitude may lie hid under the obsequious demeanour of courtiers. He had found, on the other hand, in the hate of the poor, true nobility of soul. When wealth was offered to any who would betray him, when death was denounced against all who should shelter him, cottagers and serving men had kept his secret truly, and had kissed his hand under his mean disguises with as much reverence as if he had been seated on his ancestral throne. From such a school it might have been expected that a young man who wanted neither abilities nor amiable qualities, would have come forth from that school with social habits, with polite and engaging manners, and with some talent for lively conversation, addicted beyond measure to sensual indulgence, fond of sauntering and of frivolous amusements, incapable of self-denial and of exertion, without faith in human virtue or in human attachment, without desire of renown, and without sensibility to reproach. According to him, every person was to be bought: but some people haggled more about their price than others and when this haggling was very obstinate and very skilful it was called by some fine name. The chief trick by which the clever men kept up the price of their abilities was called integrity. The chief trick by which handsome women kept up the price of their beauty was called modesty. The love of God, the love of country, the love of family, the love of friends, were phrases of the same sort, and delicate and convenient synonyms for the love of self. Thinking thus of mankind, Charles naturally cared very little what they thought of him. Honour and shame were scarcely more to him than light and darkness to the blind. His contempt of flattery had been highly commended, but seems, when viewed in connection with the rest of his character, to deserve no commendation. It is possible to be below flattery, as well as above it. One who does not value real glory, will not value its counterfeit.

"It is creditable to Charles's temper that, ill as he thought of his species, he never became a misanthrope. He saw little in men but what was hateful. Yet he did not hate them. Nay, he was so far humane that he was highly disagreeable to him to see their sufferings or to hear their complaints. This, however, is a sort of humanity which, though amiable and laudable in a private man whose power to help or hurt is bounded by a narrow circle, has in princes often been rather a virtue. More than one well-disposed ruler has given up whole provinces to rapine and oppression, merely from a wish to see none but happy faces round his own board and in his own walks. No man is fit to govern great societies who hesitates about disoblighing the few who have access to him, for the sake of the many whom he will never see. The facility of Charles was such as has perhaps never been found in any man of equal sense. He was a salve—without being a dupe. Worthless men and women, to the very bottom of whose hearts he saw, and whom he knew to be destitute of affection for him and undeserving of his confidence, could easily wheedle him out of titles, places, domains, state secrets and pardons. He bestowed much; yet he neither enjoyed the pleasure nor acquired the fame of beneficence. He never gave spontaneously; but it was painful to him to refuse. The consequence was that his bounty generally went, not to those who deserved it best, nor even to those whom he liked best, but to the most shameless and importunate suitor who could obtain an audience.

"The motives which governed the political conduct of Charles the Second differed widely from those by which his predecessor and his successor were actuated. He was not a man to be imposed upon by the patriarchal theory of government and the doctrine of divine right. He was utterly without ambition. He detested business, and would sooner have abdicated his crown than have undergone the trouble of really directing the administration. Such was his aversion to toil, and such his ignorance of affairs, that the very clerks who attended him, when he sat in council could not refrain from sneering at his frivolous remarks, and at his childish impatience. Neither gratitude nor revenge had any share in determining his course; for never was there a mind on which both services and injuries left such faint and transitory impressions. He wished merely to be a King such as Lewis the Fifteenth of France afterwards was; a King who could draw without limit on the treasury for the gratification of his private tastes, who could hire with wealth and honours persons capable of assisting him to kill the time, and who, even when the state was brought by maladministration to the depths of humiliation and to the brink of ruin, could still exclude unwelcome truth from the parlours of his own seraglio, and refuse to see and hear whatever might disturb his luxurious repose. For these ends, and for these ends alone, he wished to obtain arbitrary power, if it could be obtained without risk or trouble. In the religious disputes which divided his Protestant subjects his conscience was not at all interested. For his opinions oscillated in contented suspense between infidelity and Popery. But, though his conscience was neutral in the quarrel between the Episcopalians and the Presbyterians, his taste was by no means so. His favourite virtues were precisely those to which the Puritans were least indulgent. He could not get through one day without the help of diversions which the Puritans regarded as sinful. As a man eminently well bred, and keenly sensible of the ridiculous, he was moved to contemptuous mirth by the Puritan oddities. He had indeed some reason to dislike the rigid sect. He had, at the age when the passions are most impetuous and when levity is most pardonable, spent some months in Scotland, a King in name, but in fact a state prisoner in the hands of austere Presbyterians. Not content with requiring him to conform to their worship, and to subscribe their Covenant, they had watched all his motions, and lectured him on all his youthful follies. He had been compelled to give reluctant attendance at endless prayers and sermons, and might think himself fortunate when he was not insolently reminded from the pulpit of his own frailties, of his father's tyranny, and of his mother's idolatry. Indeed, he had been so miserable during this part of his life that the defeat which made him again a wanderer might be regarded as a deliverance rather than as a calamity. Under the influence of such feelings as these Charles was desirous to repress the party which had resisted his father."

Steps were soon after the King's return taken for the election of Parliament both in England and Ireland. In both countries the elections excited a degree of interest and enthusiasm almost without parallel. In England there was, according to Macaulay, returned a body of representatives such as the country had never before seen. The Royalist party literally swept the metropolis athirst for vengeance on the Roundheads and dissenters, so much so that the king found himself powerless to protect the Presbyterians from the violent religious zeal of the victorious Cavaliers. Some idea may be formed of the character of the new English Parliament by its first proceedings.

The Commons, according to Macaulay, began by resolving that every member should, on pain of expulsion, take the sacrament according to the form prescribed by the old Liturgy, and that the Covenant should be burned by the hangman in Palace Yard.

An act was passed, continues Macaulay, which not only acknowledged the power of the sword to be solely in the King, but

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to see none but happy faces round his own board and in his own walks. No man is fit to govern great societies who hesitates about disoblighing the few who have access to him, for the sake of the many whom he will never see. The facility of Charles was such as has perhaps never been found in any man of equal sense. He was a salve—without being a dupe. Worthless men and women, to the very bottom of whose hearts he saw, and whom he knew to be destitute of affection for him and undeserving of his confidence, could easily wheedle him out of titles, places, domains, state secrets and pardons. He bestowed much; yet he neither enjoyed the pleasure nor acquired the fame of beneficence. He never gave spontaneously; but it was painful to him to refuse. The consequence was that his bounty generally went, not to those who deserved it best, nor even to those whom he liked best, but to the most shameless and importunate suitor who could obtain an audience.

"The motives which governed the political conduct of Charles the Second differed widely from those by which his predecessor and his successor were actuated. He was not a man to be imposed upon by the patriarchal theory of government and the doctrine of divine right. He was utterly without ambition. He detested business, and would sooner have abdicated his crown than have undergone the trouble of really directing the administration. Such was his aversion to toil, and such his ignorance of affairs, that the very clerks who attended him, when he sat in council could not refrain from sneering at his frivolous remarks, and at his childish impatience. Neither gratitude nor revenge had any share in determining his course; for never was there a mind on which both services and injuries left such faint and transitory impressions. He wished merely to be a King such as Lewis the Fifteenth of France afterwards was; a King who could draw without limit on the treasury for the gratification of his private tastes, who could hire with wealth and honours persons capable of assisting him to kill the time, and who, even when the state was brought by maladministration to the depths of humiliation and to the brink of ruin, could still exclude unwelcome truth from the parlours of his own seraglio, and refuse to see and hear whatever might disturb his luxurious repose. For these ends, and for these ends alone, he wished to obtain arbitrary power, if it could be obtained without risk or trouble. In the religious disputes which divided his Protestant subjects his conscience was not at all interested. For his opinions oscillated in contented suspense between infidelity and Popery. But, though his conscience was neutral in the quarrel between the Episcopalians and the Presbyterians, his taste was by no means so. His favourite virtues were precisely those to which the Puritans were least indulgent. He could not get through one day without the help of diversions which the Puritans regarded as sinful. As a man eminently well bred, and keenly sensible of the ridiculous, he was moved to contemptuous mirth by the Puritan oddities. He had indeed some reason to dislike the rigid sect. He had, at the age when the passions are most impetuous and when levity is most pardonable, spent some months in Scotland, a King in name, but in fact a state prisoner in the hands of austere Presbyterians. Not content with requiring him to conform to their worship, and to subscribe their Covenant, they had watched all his motions, and lectured him on all his youthful follies. He had been compelled to give reluctant attendance at endless prayers and sermons, and might think himself fortunate when he was not insolently reminded from the pulpit of his own frailties, of his father's tyranny, and of his mother's idolatry. Indeed, he had been so miserable during this part of his life that the defeat which made him again a wanderer might be regarded as a deliverance rather than as a calamity. Under the influence of such feelings as these Charles was desirous to repress the party which had resisted his father."

declared that in no ext could the two houses be standing him by force. passed which required corporation to receive t cording to the rites of the land, and to swear that to the King's authority unlawful. A few hot-b to bring in a bill, which annul all the statutes Parliament, and should the reaction, violent a proceed quite to this le to be the law should be held every t stringent clauses which ing officers to proceed proper time, even with were repealed. The Bi to their seats in the I old ecclesiastical poli ury were revived w cation which had any ciliate even the most terians. Episcopal for the first time, a qualification for cl About two thousand whose conscience did n form, were driven from one day. The domi reminded the sufferer liament, when at the had turned out a still Royalist divines. Th too well founded: p ment had at least al whom it ejected a p keep them from str ample the Cavaliers, mostly, had not the to follow.

Then came penal conformists, statutes might too easily be legislation, but to not give his assent promise publicly m portant crisis of his his fate depended. extreme distress an foot of the throne rent services are solemnly and repe King waved. I own hand and sen be conscious that petitioners. He w resisting importun temper was not th disliked the Purit dislike was a lang resembling the en burned in the ch moreover, partial religion; and he impossible to gra the professors of tending the same ant dissenters. feeble attempt to zeal of the Hou House was und deeper conviction sions than his ow he yielded, and algerity, a series separatists. I attend a dissent single justice of without a jury, offence, pass ser beyond sea for cruelty it was should not be land, where he If he returned the expiration liable to capital most unreason divines who ha fices for nonco fused to take th coming within town governed ment, or of themselves ro magistrates, statutes were ar men ind by the remen in the time of gaols were th dissenters. M scarcely say, exercised on and clerical. was compose from the Eng by motives a legislative bo his return to play into th He looked o in Ireland, necessary i interest. A the most p clivities, th pathy expre land. It w Britain and subjection ians should anomalies w nigious big nations! mark:

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