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County of Albert, on Monday, the
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of Albert, in Libro M, Folio 310, and
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sale is made by virtue of a certain
contained in the said Indenture of
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twenty-sixth day of September, A. D.,
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assignee of above-mentioned mortgage.

sale is postponed until Thursday the
of January, A. D., 1884, at the same
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The Weekly Freeman.

Saturday, May 3, 1884

"A Bystander" and Mr. Blake.

(Toronto Tribune.)

Mr. Blake's speech on the Orange Incorporation Bill still troubles "A Bystander" much. It raises, he says, the old question as to the relations between Catholics and the State. He says :—

"It is clear that if no Roman Catholics could be good citizens there could have been no good citizens in Europe before the Reformation. The framers of the Great Charter, the founders of the Italian, German, Flemish and Swiss liberties, all were Roman Catholics."

But he spoils this admission by adding: "But they were Roman Catholics in whose breasts allegiance to their country or their municipality held the first place. They were above all things patriots. This they proved by taking the Pope by the beard as often as he encroached upon national or municipal rights."

In this he calumniates the great men of those ages who did so much for liberty. They were patriots but not patriots rather than Christians. Indeed true patriotism, then as now, cannot be divorced from Christianity, and a true Christian must be a Christian above all things. He is not the less a good patriot but the more. Between the two characters there is no hostility, no incompatibility.

Allegiance to God must always hold the first place in the hearts of all true men.

The blunder which "A Bystander" and those who share his errors make, is that they regard the Church as a mere human institution which seeks by means merely human to attain ends merely human, and therefore somewhere or to some extent in antagonism to what is national or patriotic. The Pope as chief of Christendom did often endeavor to prevent princes and governments from doing what he thought wrong, but it would be difficult to prove that even in that capacity a Pope sought to encroach upon what could properly be called national or municipal rights.

There were at various times princes and others who strove to encroach upon the rights and authority of the Church; who wished to make the Church a national institution; who sought to make it the slave of kings and parliaments a mere national police establishment. When Henry the Eighth assumed the place and power of Head of the Church in England, he but carried those pretensions somewhat farther than they had been carried before in many countries. The idea of the Catholicity of the Church in the full sense is incomprehensible to Bystander and others, as is the idea that its chief business is the salvation of souls. He therefore regards as the only Catholics who were good citizens those who sought to exalt the temporal power at the expense of the spiritual, by making prince or parliament master and ruler of the Church. So he says those good subjects—

"Left representatives in those English Roman Catholics who, with Howard of Effingham at their head, bore arms for England against the Armada; in the Gallican Church both of old and new France, and even among the great Roman Catholic families of England in later days, one of whose chiefs, the Duke of Norfolk, so deeply resented the violation of national feeling by the 'Papal Aggression' that he passed over from the Roman Catholic to the National Church."

Of the loyalty or patriotism of Howard of Effingham they must have doubts who believe that Elizabeth never was lawful Queen of England. It may be that he was prompted by the natural desire to repel invasion no matter what its avowed purpose may be; but it is absurd to pretend that the Gallicans who were advocates of absolutism were better citizens than Catholics who, true friends of liberty, would render to Cæsar what belongs to Cæsar and to God what belongs to God, as it is to pretend that the grandfather of the present Duke of Norfolk proved himself a good citizen and not a very silly old toady when he became a Protestant because the Pope appointed Catholic bishops in England without having obtained permission from Queen or Parliament.

With such Catholics as those Gallicans and that Duke of Norfolk a Protestant government may live in peace, although it may have some difficulties about education, but with the man who declares as Lord Petre did "I am a Catholic first and an Englishman afterwards," A Bystander thinks peace is impossible. Lord Petre only said in other words what the apostle said when he declared that he would obey God rather than man. Bystander does not understand this because he does not understand what Lord Petre meant; because he imagines that to say "I am a Catholic first," means that you will obey one set of men rather than another; that you will labor to promote one set of human interests rather than other; that the Church and the State are inevitably or at least possible enemies, and that therefore the Catholic who freely obeys the Church can not be a good citizen. This is a deplorable misconception but it is not peculiar to "A Bystander."

The spirit of Ultramontanism, bred by the struggles of the Reformation and the antagonism of the Papacy to Protestant governments has, he says, been growing intense from its birth to the present hour, and its embodiment and propagator has been the Society of Jesus, which "A Bystander" calls "an organization of cosmopolitan intriguers absolutely without country or national tie, which sees in every Protestant government an enemy."

It is evident that he shares fully all the English prejudice against a Church that is not merely English and against the Society which Englishmen have been taught for generations to fear and detest. He cannot believe that Mr. Blake does not share this prejudice, or that he can be sincere if the mere name of Jesuit does not prevent him from thinking kindly of Catholics or acting justly towards them. Mr. Blake knows we presume that there are but two or three small communities of Jesuits in Canada; that these lead a studious, laborious, ascetic life, teaching, preaching, administering the sacraments and praying, and that they have neither time nor inclination to meddle in political affairs. But says Bystander, accepting as historical truths all the calumnies uttered against the Jesuits for centuries :—

"Mr. Blake could hardly pretend that Ultramontanism and Jesuitism were not political, seeing that the Jesuit was for nearly two centuries the arch instigator of religious wars in Europe, that his machinations brought about the Swiss Sonderbund, and that his influence over a foolish and devout Empress was the principal cause of the quarrel between France and Germany."

We did not suppose that anyone pretending to impartiality would at this time of day assert that the Jesuits were to blame because Swiss bigots and fanatics waged war to compel a Catholic Canton to expel them. The story that the Empress Eugenie controlled Louis Napoleon and was herself controlled by the Jesuits we supposed no one thought worthy of much credit. A Bystander can be very credulous. A Bystander sees no impropriety in the alliance between Sir John A. Macdonald and Sir H. L. Langevin, but an alliance between Mr. Blake and Sir Hector would, he thinks, be fruitful of thorny questions. He makes the Encyclical and the Syllabus do duty again as declarations of war against religious liberty, liberty of education, liberty of the press, independence of the state, etc., although they but condemn what is sinful or palpably erroneous. In Quebec the Jesuits have triumphed, encyclical and syllabus are accepted, and the new school teaches, says Bystander, that—

"The Roman Catholic Episcopate in Canada is as much above the civil power as the supernatural is superior to the natural; that the Pope is the Church, and that the Church contains the State; that every human being is subject to the Pope; that the Pope has the right to command the obedience of the King and to control his armies; that the civil authority can place no limit to the ecclesiastical power; and that it is a pernicious doctrine to allege that it has the right to do so; that to deny the priests the right to use their spiritual authority to control the elections is to exclude God from the regulations of human affairs; that civil laws, which are contrary to the pretence of Rome, are null and void; and that the judiciary has no power to interpret the true sense of laws so passed, which are, in fact, not laws at all; that civil society is inferior to the Church; and that it is contrary to the natural order of things to pretend that the Church can be cited before the civil tribunals."

All this he says on the authority of a Mr. Lindsay, and a curious muddle of truth and fiction it is. For the greater part it is truth distorted. If "A Bystander" wished to know exactly what the Catholic Church teaches concerning the relations which should subsist between it and the State, what are the rights of the Church in its proper sphere, and what are the rights of the State in its sphere he need have little difficulty in consulting the acknowledged authorities on these questions. Were he to take that course he must be very perverse indeed if he were not forced to the conclusion that the Catholic Church does not desire to encroach upon the rights of the civil power or to impair the liberties of the people, and that the rights and liberties of Protestants would be perfectly safe were Catholics to outnumber them in Canada—ten to one.

The Pope's Allocution.

IMPORTANT ADDRESS ON THE RELATIONS OF POPE AND KING.

ROME, March 31.—The words spoken by the Holy Father to the Cardinals in the Secret Consistory held on the 24th, in the Vatican, were deemed of such importance as to be most carefully revised by him previous to their publication on the 30th. The *Pilot's* correspondent says the following are the principal passages in this important discourse :—

"Since the waves of sedition have been raised up against the civil power of the Roman Pontiffs, to provoke its ruin and to finish in the usurpation of this City of Rome, we have striven with all our power to defend, after the example of our Predecessors Pius IX., of happy memory, the rights of the Apostolic See, as the duty of our charge required. With an equal constancy, we have taken up the defense of truth and justice, each time that we have seen a new outrage committed against them in support of the new order of things, and, on every occasion, we have taken care to oppose, with all possible resistance, this violence which we have so long suffered.

"Nevertheless, by a secret design of Providence, this violent tempest has not ceased. There is scarcely need to say, above all to you, venerable brothers, who know it by what passes every day and by your own experience. Not hesitating, in fact, in the execution of their designs, our enemies strive to establish here and to assure from day to day the stability of their empire, and they omit nothing which can create a belief in the just right and the immutability of their establishment at Rome. This is believing that Elizabeth never was lawful Queen of England. It may be that he was prompted by the natural desire to repel invasion no matter what its avowed purpose may be; but it is absurd to pretend that the Gallicans who were advocates of absolutism were better citizens than Catholics who, true friends of liberty, would render to Cæsar what belongs to Cæsar and to God what belongs to God, as it is to pretend that the grandfather of the present Duke of Norfolk proved himself a good citizen and not a very silly old toady when he became a Protestant because the Pope appointed Catholic bishops in England without having obtained permission from Queen or Parliament.

"In fact, in this power, besides legitimate reasons and titles as important as they are various, there are found a certain similitude and a certain sacred form which belong to them, which belong to no other Government, because that this power includes the sure and durable liberty of the Apostolic See for the exercise of its august and supreme function. For no one ignores that the loss of the civil powers has, for the Pontiffs, always been accompanied by the lessening of their liberty; and a new example of it may now be seen in ourselves who are submitted to uncertain and diverse events dependent on the arbitrary will of another. The most recent is the grave attempt wrought against the patrimony which the Apostolic See employed for the propagation of the Christian name. It was a question of a thing linked to the primary head in the exercise of the supreme Apostolic Ministry and as superior to human interests as is the propagation of Christian Wisdom and the eternal salvation of mankind. Well, this noble work, which the wise munificence of the Pontiffs has instituted and which the generosity of Christian nations has endowed, has not been spared by the violence of the times, so that necessity has constrained us wisely to take new measures for its future safety.

"All this is hard; but we have a presentiment of still harder things, and which we are ready to endure. We know, in fact, that our enemies have decided that the Roman Pontiff shall drink the cup of bitterness until, from one difficulty to another, he is found, if possible, driven to the last extremity. Detestable and insensate project! for if it suits those who execute the designs of sects the most perverse and who wish to oppress the Church and deliver it in servitude to the State, it should assuredly be contrary to the will of those who love their country with a filial love, who measure the power and the greatness of the Papacy, not according to a preconceived idea, but according to the very nature of things, who remember the benefits it has procured for all the nations, above all to Italy, and who consider those which it can still render."

PROPOSAL TO AMEND THE CONFEDERATION ACT.—In the Quebec Legislature Hon. Mr. Joly moved a series of resolutions affirming that there are grave discrepancies between the British North America Act and the Quebec resolutions which formed the basis of the federal compact; that the germs of discord between the provinces and the Federal power are developing themselves in these discrepancies or divergencies; that in consequence of these divergencies the Province of Quebec has suffered serious loss of rights and revenue by Federal usurpation, as well of the licensing power as of the control of its railways, and that therefore it is expedient to petition the Imperial Parliament for amendments to the Confederation Act to remedy the defect therein and thus avoid the grave dangers which threaten the permanency of Confederation.

Baker Pacha has been reinstated in his office in connexion with Gendarmerie.

IRISH NEWS.

IRISH NEWS AGENCY,
Palace Chambers,
London, April 12th.

The Irish News Agency sends the following :—

It is a little late to go back on the Prime Minister's speech; but just a few words about it are necessary. The small minority of the Irish members who had some doubt as to the wisdom of voting for the second reading of the Franchise Bill, were mainly anxious to get some pledge from the Government which would safeguard the integrity of the Irish representation from the attacks that were being made from so many different quarters of the House, including the supporters of Mr. Gladstone himself. It is plain that there was only one form of absolute pledge which would hold good for the whole Cabinet; and that that pledge was impossible. The Cabinet has notoriously not yet made up its mind upon the question; and what Mr. Gladstone would have had to do in order to get his Cabinet to a joint pledge would be to ask them to agree with him that Ireland would have to retain all its members or retire from his Cabinet. That means that he would have to risk the disruption of his Cabinet because they would not adopt his view on a Bill that is not yet before the House of Commons, and may not be before it for years to come; for the integrity of the Irish representation is a question that arises, not on the Franchise Bill at present before the House, but on a Redistribution Bill; and a Redistribution Bill—as has been more than once pointed out in your columns—is a thing of perhaps the remote future. Such a course it would have been obviously impossible to ask the Prime Minister to take, and accordingly it was decided to ask him no question at all, as his answer might impose a great difficulty in the way of the Irish members supporting his Bill. But the Prime Minister did something which—if the truth is to be told—went a little beyond what had been expected; he went out of his way to repeat the pleas for leaving Irish representation intact, which he had urged in his speech introducing the Franchise Bill; and he was not satisfied with that, but he brought forward two additional pleas which enormously strengthened his original argument—these were the pleas by this time reproduced in your columns, founded on the possibility of an increase in the Irish population and of the niggardly measure of representation dealt out to Ireland in 1832. The Prime Minister was, of course, careful to say that these declarations of his did not bind him or any of his colleagues; but these are technical reserves, as inevitable as the "without prejudice" of the lawyer's letter; these reserves, too, plainly leave the colleagues of Mr. Gladstone free, and many of them are, of course, delighted to be left free, and will use their liberty, if they ever can, to fight against the rights of Ireland; but with all these deductions, Mr. Gladstone's declarations mean two most important things. First, that if redistribution be carried out by a Government, of which he is the head, the rights of Ireland will be respected; and, secondly, that if a Government of Liberals without Mr. Gladstone be called upon to deal with the matter, the Irish Party will have a potent authority against the reduction of their members in the words of the Prime Minister. The first of these facts is the one of most importance. There is no concealing the fact that the Irish have viewed with a great deal of apprehension the prospect of the question of Redistribution being settled in the present Parliament, where their weakness and the strength of the Government opened up so favourable a chance to the Administration of "docking" their numbers. That, as has often been explained, is one of the reasons why they have been so anxious to precipitate a dissolution. The declarations of the Prime Minister take away some, though, of course, not all the terrors of Redistribution. It is not likely that Redistribution will be settled in this Parliament; but in case it is, it must be settled with Mr. Gladstone as Prime Minister, and Mr. Gladstone is prevented by his repeated declarations from consenting to a scheme of Redistribution which would seriously interfere with the rights of Ireland. So far the situation is greatly cleared. Your readers will understand how under such circumstances the Irish members had no hesitation whatever in voting for the second reading of the Franchise Bill. There is one other most remarkable feature in the debate on this measure. The Irish part of the Bill, is the part which was most largely discussed, and the state of Ireland was one of the staple arguments against the Bill; in fact, Ireland was in the mouth of every speaker, whether he spoke from the Liberal or the Tory benches, and yet throughout the whole debate the Irish benches were uninterruptedly dumb. There was one speech certainly from these benches; that was from Mr. W. K. Redmond, and was notoriously with a view to train himself for future combats—in which it is already evident he will take a good man's part—than from any particular interest in the Bill before the House. A genial and clever Irish Conservative leader asked a prominent Irish member if he intended to speak on the Bill. "No," was the answer. "Isn't Parnell going to speak?" "No," was again the reply. "Nor Sexton?" "No." "Why?" "The simple truth is, said the Parnellite. "There's a good deal in that," said the Conservative—which things are a parable, and mean that the work of the Irish Party is now being done so well by other people, that there is no necessity for their intervention.

Meantime, it is well to say something of what the Irish Parliamentary Party have done on their own account since the opening of the Session. It will be remembered that when Parliament met, the chief question which was engaging the attention of the Irish people was the rowdyism of Orangeism, and the encouragement which its most murderous and illegal and violent acts were receiving openly from Dublin Castle. The moment Parliament was called, a complete change came over the whole scene. The Orange leaders who, surrounded by their men with revolvers and bludgeons, had been swaggering on every platform in Ulster, when they were brought into the House of Commons face to face with the Irish Members whom they had tried to get murdered, shrank into the veriest ragged regiment that ever appeared in a legislative assembly. Even their own side would have nothing to do with them. Sir Stafford Northcote, whom they brought over with them to Ireland, refused to open his mouth; Mr. Gibson and Mr. Plunket, who find in the Orangemen the chief support of their narrow and miserable creed, spoke in their defence in the tone of apologists, and Mr. Plunket who had the honesty to imply the fierce indignation which their proceedings notoriously created in his mind by declaring that there were many pages in the history of Orangeism which he would willingly take out. A similar change came over the Government. The unscrupulous intriguers of Dublin Castle, who, during the recess, had been stirring up the Orangemen by an impunity that amounted to toleration—acting on the time honored English principle of "Divide and Conquer"—were brought into the light of day, with the result that vigorous action began to be taken whenever Orange rowdyism showed its face. One instance alone will suffice to mark the change that has come over the spirit of English administration in Ireland since the close of the vacation. It will be remembered how Lord Crichton and Lord Rossmore were allowed to organize armed forces in order to put down by violence the meeting of the Nationalists at Rossiea. The father of Lord Crichton is the Earl of Erne—a great magnate—the Lord Lieutenant of the County Fermanagh—a large landholder, and the chief of the Orangemen throughout the world. The other day there was some rioting in Enniskillen; Nationalists and Protestants were brought before the magistrates, of whom a Protestant clergyman—the Rev. Mr. Firth—was the chairman; the Nationalists were all convicted; the Orangemen were all acquitted or lightly punished; Captain McTernan, the resident magistrate, was so disgusted that he openly expressed his dissent; and the local newspaper owned by a Mr. Trimble, commented in very severe terms on the business. In the result, Mr. Firth brought an action for libel against Mr. Trimble, a jury, consisting exclusively of Protestants, were summoned and this jury gave a verdict for Mr. Trimble. This was a most unpleasant surprise for the Orange class and they thought it necessary to take some stronger action at once; and accordingly the Earl of Erne called a meeting of Magistrates in order to protest against the evidence which Captain McTernan had given against the Rev. Mr. Firth. The Chief Secretary in the debate on the Magistracy in the House of Commons, declared his disapproval of this meeting; and expressed a hope that it would not take place. He was interrupted by Mr. Gray and several other Irish Members with the words "He has called the Meeting." The next day or a day or two afterwards, Mr. Trevelyan got up and declared that the meeting was not going to take place; and those who saw him will not forget the expression of sardonic triumph with which he announced the surrender of the Orangemen.

Another question which has been enormously advanced since the opening of Parliament is the question of the Magistracy. It is true that Mr. McCarthy's motion against the magistrates was rejected; but it received such an amount of support from English as well as from Irish Members that the present system is plainly doomed. The Government are now pledged to make large changes in the *personnel* of the Magistracy. Of course, their selections for some time to come will not be everything that the Irish people desire; but they will have to take a step forward; and in a few years the Irish people will have the settlement of this as well as of every other Irish question in their own hands. Meantime, it is well to guard Irish Nationalists against a mistake into which they may fall. Of course, there is no desire on the part of the Irish Party that there should be any increase of the number of men who, through official position, become flunkeys and tools of the English Government; and a good many magistrates have undeniably so become up to the present. But the people are now becoming so strong that they are able to impress their views on the ruling powers of all kinds; and in future, the magistrate, like his betters in far higher places, will have to pay attention to the demands for justice by all classes of the community. It is well, too, that the onward march of the Irish Democracy should be marked by outward and visible signs; and nothing will show more clearly the triumph of popular principles than to see the judgment seat occupied by men who will deal out even justice between all classes of society. It will also be known by persons acquainted with Ireland that the magistrate influences in a large degree the daily life of the people; and to find that the magistrate is no longer a tool or a member of the landlord class will do much to awaken the Irish people to a full sense of the great fact that the days of slavery are over, never to return.

One other subject deserves a moment's attention. A county convention having been announced for County Longford, Mr. Thomas Quinn of London