

church. Our hostess was an intelligent old lady from the Highlands of Scotland. I was not a little pleased when she told me that she belonged to the parish of Norman McLeod's father, and had occasionally seen young Norman himself when he happened to be on a visit home from his grandfather's. Partly for my benefit she recited the 23rd Psalm in Gaelic, and carried on a conversation with our lady companion, who happened to be a proficient in that language. The dinner was not long over when we started back to the village, where I had to go through the ordeal of hearing my brother make his first attempt at preaching. He got along, however, with so much coolness, that when the young fellows of the village heard it was his first effort, they were very skeptical, remarking that "a fellow could say what he pleased when he was a hundred miles away from home." After preaching in the evening for the Methodist minister, who was very hospitable to us, I went to bed early, in order to be ready to start on the morrow towards a country where, for a Sunday or two, we would have no preaching to do, simply because we would have no one to preach to, unless, Orpheus-like, we could charm the wild beasts to be our listeners.

HUGO.

THE POPES.

(86.) SERGIUS I., 687-701, was a native of Sicily. At this time Wilfred had arrived in England and presented to Ekfrid, King of Northumbria, the Papal decree authorizing him to resume his bishopric. The King assembled the nobility and clergy, who rejected the decree, alleging that it had been obtained by bribery; whereupon Wilfred was condemned to nine months' imprisonment. Shortly afterwards, Cedowalla, King of Wessex, came to Rome and received baptism at the hands of the Pope, but a few days later he died. In the year 693, Britouald, abbot of a monastery in Kent, was elected Archbishop of Canterbury, being the first native of England who was raised to that dignity; and the Pope expressed approval of his election by sending him the "pall" or mantle, which was now regarded as the special symbol of archiepiscopal rank. In the previous year a great council of over two hundred bishops of the Eastern churches met at Constantinople. The Papal legates refused to sign the canons of this council, and the Pope approving of their action refused to acknowledge its authority.

(87.) JOHN VI., 701-705, a Greek, was elected after an interval of seven weeks. In 703 Wilfred, Bishop of York, appealed to the Pope against a decree of deposition issued by Berthouald, Archbishop of Canterbury. Wilfred came to Rome, desiring to pass the rest of his days in that city, but the Pope sent him back to England, with letters to the Kings of Northumbria and Mercia exhorting them to co-operate with the bishops for a settlement of the points in dispute.

(88.) JOHN VII., 705-707, was also a Greek. The Emperor Justinian sent him a copy of the decrees of the Council of Constantinople, with a letter begging him to call a Council and approve of these decrees, but the Pope would not comply with this request. Little else is known of the events of this pontificate.

(89.) SISINNUS, 708.—After the lapse of three months a Syrian was elected, but a few days later he was seized by a violent attack of gout, which caused his death.

(90.) CONSTANTINE I., 708-714, was also a Syrian. Felix, Archbishop of Ravenna, refusing to acknowledge the papal jurisdiction, was taken prisoner by the imperial troops and conveyed to Constantinople, where, by command of the Emperor Justinian, he was deprived of his eyes, being then sent into exile. About this time Coenrad, King of Mercia, and Offra, King of Wessex, came from Britain on a pilgrimage to Rome, and shortly afterwards died there. In October, 710, the Pope was called to Constantinople by the Emperor, who received him with great distinction, "prostrated himself before him to intercede for his sins, and renewed all the privileges of the Church."

(91.) GREGORY II., 715-731.—Early in the reign of this Pope there came to Rome an English monk, named Winfred, who professed a great desire to work for the heathen. The Pope encouraged him in this desire, and finally commissioned him "to preach the Gospel to all infidel nations." Winfred went forth into the country east of the Rhine, where he met with great success, ultimately being consecrated as bishop by the Pope under the name of Boniface. A dispute now arose between the Emperor Leo and the Pope as to the worship of images. Ultimately Leo caused several attempts to be made on the life of the Pope, but the citizens seized the imperial envoys and put them to death. In the year 727 this dispute was renewed, and Leo issued stringent orders that no images or paintings should be allowed to remain in the churches. The Pope then held a Council and excommunicated the Emperor, authorizing the people to take up arms against him. All Italy rose in revolt against the imperial authority. The Emperor wrote begging the Pope to call a general council to inquire into the question of images, but Gregory replied in harsh and defiant terms, refusing to do so. However, the Pope died shortly after sending this reply.

(92.) GREGORY III., 732-741, was elected unanimously. He wrote several letters to the Emperor on the subject of images, adjuring him to adopt the teaching of the Roman Church on that point. He also assembled a council of ninety-three bishops at Rome, which ordered that whosoever should despise the teaching of the Church concerning images should be excommunicated. This decision was sent to the Emperor, who thereupon caused the papal envoys to be thrown into prison, and sent a fleet to inflict punishment upon the Pope. However, the ships sent for this purpose were wrecked on the voyage, and the Emperor then contented himself with confiscating an immense amount of ecclesiastical property. In the year 741 the City of Rome was besieged by the Lombards. The Pope appealed to the King of France for aid, but to no purpose. His death occurred in the same year.

(93.) ZACHARIAH, 741-752, was a Greek. He succeeded in negotiating peace with the King of the Lombards. Boniface, though now far advanced in years, was still laboring with great success in France and Germany. The late Pope had given him permission to name a certain priest as his successor, but

Zachariah revoked this permission. In the year 747 a national council was held in England at Cloveshou, (now called Abingdon), at which Cuthbert, Archbishop of Canterbury and Ethelbald, King of Mercia, were present. Letters from the Pope were read, exhorting all the inhabitants of Britain to holiness of life.

(94.) STEPHEN II., 752, was unanimously chosen, but died the fourth day after his election. As he had not been consecrated, some writers do not reckon him among the Popes.

(95.) STEPHEN III., 752-757, a Roman deacon, was elected. The Emperor Constantine, being very much opposed to the Roman teaching with regard to the veneration of images, used every effort to dissuade the people from this practice, and at length assembled a Council of 358 bishops at Constantinople in the year 754. This Council decided that all images and paintings should be rejected from the Church, and forbade all such to be introduced under severe penalties. The Emperor then pronounced this decision in the public square; and all the images were at once removed from the churches in the city. The Pope, being now pressed to extremities by the Lombards, fled to France, and appealed personally to King Pepin for protection. Pepin sent him to the monastery of St. Denis, near Paris, and made every provision for his comfort. In 755 the king crossed the Alps into Italy with an army, and compelled the Lombards to return to their own country; the Pope then resuming his post at Rome. But in the following year the Lombards again advanced towards the city. The Pope addressed several appeals to King Pepin for aid, and at last wrote him a letter as if from St. Peter, signed in the name of the Apostle. Pepin then advanced into Italy a second time, and defeated the Lombards, capturing several of their cities and handing these over to the Pope, to the number of twenty-two,—thus laying the foundation of the temporal power of the Papal See.

(96.) Paul I., 757-767, a brother of the late Pope, was elected. Little is recorded of his actions, though historians describe him as exceedingly charitable and considerate towards the poor.

(97.) CONSTANTINE II., 768. Immediately on the death of Paul, one Toton, a nobleman of great influence, formed the idea of elevating one of his own brothers (a layman) to the Papal throne. With this view he collected his friends and caused the election to be made in accordance with his wishes. He then compelled one of the bishops, by menaces, to ordain his brother, Constantine by name, to the ecclesiastic orders, and on the following Sunday in like manner obtained his consecration to the episcopate. The people however refused to acknowledge Constantine's authority, and a conspiracy was soon formed which compelled him to retire.

(98.) STEPHEN IV., 768-772. The following day the clergy and the army elected a Sicilian who had been held in high esteem by Paul I. The soldiers attacked and put out his eyes, leaving him lying in the street. He was afterwards brought before a Council of Bishops, who condemned him to be degraded from the ecclesiastical rank. They then decreed that in future no layman should be present at the election of a Pope; but that before ordination the person elected should be approved by the people, the citizens, and the army.

(To be continued.)

CORRESPONDENCE.

THE ESPOUSAL OF LOUIS NAPOLEON.

LONDON, August 16.

SIR,—The prevailing policy of Europe, which has for its object the but-tressing of dynasties and the curtailment of popular liberties, has, if rumour may be depended upon, culminated in a matrimonial engagement between the son of the late Emperor of the French and Princess Thyra of Denmark. The *Constitutionnel* of August 8th announced, and has repeated to day, that a marriage has been arranged between Prince Louis Napoleon and the Princess Thyra. The King of Denmark has given his consent, but the date of the marriage is not yet fixed.

This is a masterstroke on the part of the Bonapartists, which puts Lord Beaconsfield's surprises completely in the shade, and one which will do more to vivify the accursed Bonapartist legend than did the bringing of the first Napoleon's bones from St. Helena, which Lamartine so bitterly opposed, for the reason that it revived the miserable fatalism which attaches to the name of the Corsican.

This proposed marriage is on a piece with the general European conspiracy for the subversion of freedom and independence among the masses. London, Vienna, Berlin, St. Petersburg and the Vatican seem to have entered into a league for the one purpose of fostering royal prerogative and checking the natural development of the democratic instincts of humanity. Unfortunately we are only too familiar with this retrogressive snobbish policy in our only metropolis, which erstwhile, ere Jingoism undeceived us, we fondly imagined to be the headcentre of popular freedom and the capital of that which in all but name was as much a republic, as you have in Canada. We have certainly been startled by the absurd pretensions of plush and the influence of gewgaws and tinsel—an influence which detracts from our intelligence as a people—but withal we have no doubt that the manhood of Englishmen will again assert itself over the effeminate of the Music Halls and over the ignorance and illiteracy of city magnates, but in continental countries the aggressiveness of dynasties is a real danger, and one which is likely to retard the progress of civilization for many generations. The strength of the policy consists in the alliance of the three Emperors, and it is easy to understand that their wishes and interests alike point in the direction of the maintenance and increment of royal privilege. Francis Joseph, a Hapsburg, the scholar and the elect of the Jesuits, is naturally one with the Vatican. What does he care for Magyar, Slav, or any other of the striving and struggling nationalities of his Empire? His first consideration must be the consolidation of his accursed House, and that can be done, even temporarily (for all rottenness must collapse ultimately) only with the assistance of the Holy Father at Rome. Perhaps already the Hungarians realize this,