

ECCLESIASTICAL INTELLIGENCE.

BRITISH AND FOREIGN.

ENGLAND.—The Archbishop of York, England, is very zealous in the effort now being made to form a Diocesan Temperance Society in connection with the Church of England Diocesan Society. His Grace, commencing on the evils of intemperance, said that the importance of temperance or organization did not have to be stated; and that while the whole of the national expenditure of this country is seventy millions, the expenditure in liquors is one hundred and thirteen millions. "Drunkness was the very scourge of the whole of the crime of this country," the indulgence of that one vice of drink was the very curse of the nation. Drink seemed to enter into every institution, it met us at the cradle; met us as we came to the altar of marriage; and it was even used to celebrate the ceremony of the grave. "Man seeks consolation from it in his adversity, mingles it with his prosperity, and affords a domestic event to pass without its introduction."

LONDON MISSION AT GREENWICH.—The Rural Dean of Greenwich, Canon Miller, having been requested to give the clergy of the chapels an opportunity for conference in reference to the late Mission work, the Holy Communion was celebrated in the parish church, and a meeting subsequently held. The clergy spoke with great satisfaction as to the success of the Mission, and expressed their hope that it might not be the last. But the all but unanimous opinion was, that it was not desirable it should be held every year. Among the encouragements mentioned were the great readiness with which their people had received addresses and visits, the willingness of masters and mistresses to allow the attendance of their servants, the general and hearty zeal of the lay workers, the increased attendance at public worship, the deepening of the spiritual life of their people, and cases of individuals who have been powerfully impressed and assured. The Rural Dean was requested to communicate the views of the clergy to the Bishop of Rochester.

CONVOCATION OF YORK.—This body met on Friday, the 6th of March, attended Divine Service in York Minster, and, after the Queen's writ had been read, adjourned until Tuesday, the 10th of March, then to meet for the transaction of business.

At St. John's, Paddington, London, the Rev. Mr. Marston preached a sermon on the recent Mission, before a congregation of 2,500 persons. At the conclusion of the sermon, he requested those who were conscious of having received benefit from the Mission to remain after the service, and unite in thanking to God for it. About six hundred remained.

CHURCH DEFENCE.—The annual meeting of Central Council of the Church Defence Institution was held at King's College, London, on Wednesday, February 26th, under the presidency of Mr. Cecil Rakes, M.P. The report read by the Rev. Dr. A. T. Leo stated that the income of the society had been £2,701 during the past year. While congratulating the friends of the society on the signal discomfiture of the supporters of Mr. Mill's policy, it points out that the Diocesan mission policy has only received a check. The need for Churchmen to be energetic and watchful was therefore as great as ever. Time now is given them to perfect their organization for Church defence and to leave all classes with sound information respecting the Church's position. What she needs is an increase of the Episcopate, a reform of Convocation, and other measures which would enable her to better to fulfil her great mission.

EVANGELICAL SUGGESTIONS.—Canon Rylo suggests that in the present Parliament, which seems "to be more friendly to the Church of England than any House which has been elected since the Reform Bill," Churchmen should endeavor to obtain Church reforms—e.g., "The reorganization of Convocation, the reconstruction on new principles of our ecclesiastical courts, the sub-division of our overgrown dioceses, the alteration of the *conge d'elire*, the amendment of the present system of patronage, the better employment of our Cathedral bodies, the simplification of our liturgical services." Canon Rylo advises that a beginning should be made with Convocation. He would like, he says, "to see a Royal Commission appointed to examine and report upon the existing constitution of Convocation without delay. In no case do I want to see the slightest legislative power given to Convocation. But a well-composed clerical and lay assembly, convened annually, for the purpose of conferring, consulting, and reporting to Parliament upon ecclesiastical subjects, might, I believe, prove a great blessing to the Church of England."

INCREASE OF THE HOME EPISCOPATE.—In the course of his address of thanks, delivered upon being re-elected Prolocutor, Archbishop Bickersteth stated his belief that a permissive bill had already been prepared and was ready to be laid on the table of the House of Lords, enabling Her Majesty by an Order in Council, whenever the opportunity shall arise, to effect at once a subdivision of some of the large Dioceses. Under moderate extension of the Episcopate—now a tumultuous and excessive multiplication of Bishops—he believed that some of the anomalies of the present system of the representation of the Clergy in Convocation would be swept away. The Archdeacon named by way of illustration the creation of a Bishopric of St. Albans in the Diocese of Rochester, and the subdivision of the Diocese of Litchfield into three Bishoprics according to its three counties.

WORCESTER CATHEDRAL.—The solemn reopening of Worcester Cathedral, on the 8th of April, is becoming a general topic of interest. It is stated that Lord Dudley will give a banquet on the occasion to seventy choir. The following description is from the *Midland Counties Herald*: "The restoration of Worcester Cathedral is now all but completed, and the Dean and Chapter have announced their intention of opening the whole of the edifice on Wednesday, the 8th of April. Those who remember what Worcester Cathedral was some few years ago, when its walls and pillars were covered with whitewash, will appreciate the changes that have been effected under the general direction of Sir Gilbert Scott and the late Mr.

Perkins, architect to the Cathedral. The Lady Chapel has been beautifully decorated, and the roof covered with figures painted in medallions, a handsome reredos, the gift of the Dean, and a new organ by Hill, with a richly-carved oak case, have been erected. The stone pulpit in the choir has been restored, a metal cross, elaborately enamelled, and about three feet high, a shield of Coventry, will be placed over the light and graceful choir screen; and the floor of the nave is laid with black and white marble, which, together with other additions and improvements, combine to give the Cathedral a grand appearance. The reopening will be celebrated by special services and sermons by distinguished prelates.

THE CONFESSIONAL. LORD HARROWBY SPEAKS.

The *Church Association Intelligence* publishes a speech of the Earl of Harrowby at Bournemouth, in which that noble Lord says that some years ago it was his lot to preside over the inquiry which was instituted by Royal Commission into the teaching of Maynooth; and having been thus led to look into their books on confession, he was enabled to confirm the statement, that between their teaching on this subject and that indicated by English ritualists there was the smallest possible difference.

I further learned that the Church of Rome itself, in spite of the precautions with which it was obliged to fence round the practice, so fully admitted its danger, that one of its most esteemed Fathers had said that he hardly knew "whether it saved more souls than it damned." . . . Yet this is to be the system to which our people, our very children, are to be trained. I have a little volume for the use of children, in which they are exhorted, "If they are in the habit of giving way to any fault, to speak to some priest about it. It is never too early to begin the habit." In another, the child is told that it is to the priest, and to the priest only, that a child must acknowledge his sins, if he desires that God should forgive him. Confession is in many cases, I am told, now insisted on as a preliminary to instruction for Confirmation, a rite which our Church generally requires as a preliminary to admission to the Holy table. Thus actually the priest refuses admission to the Holy table itself without confession, absolution, and penance. Does our Church permit such a condition to be imposed as a prelude either to confirmation or communion? The whole system is estranged from that of our Church. This is indeed virtually acknowledged by the application of the memorialists themselves, for if the sacramental confession had been a part of our Church's system, she surely would long ago have made that provision for the education, selection, and licensing of duly qualified confessors, which they ask her now for the first time.

LORD SALISBURY ON CONFESSIONALS.

Lord Salisbury, whilst denouncing these practices in the strongest terms, would not treat them with contempt, as the crutches of an enthusiastic and misled mob, but deprecated ill-considered attempts to put them down by legislation:—I admit the difficulty of dealing with them by the law, but this I know, they cannot safely be treated with contempt. The numbers engaged in these practices are too great and well organized, and the practices themselves are so much in harmony with the weakness of our nature, that they can hardly be trusted to die out of themselves. If law, however, cannot reach them, we must look at least to the force of opinion, and to demonstrations of their inconsistency with the teaching of the Scriptures, and of our Church, and of their dangerous tendency as regards society. It is not for us to dictate the remedy, but to throw the weight of individual influence, as well as that of such meetings as the present, into the scale of sound reason, and true religion, and to trust to God for the result.

A CLERICAL UNION SYMPATHIZER REWARDED.—At a meeting of the Executive Agricultural Labourers' Union, on Monday, it was stated that the Rev. Mr. Roberts, who was dismissed from his curacy for countenancing the Union, was presented by the Lord Chancellor of Mr. Gladstone's Cabinet, to the living of Brinsford, Nottinghamshire. That Chancellor was Roundell Palmer, compiler of "Hymns Ancient and Modern."

PROTESTING LITELLS.—At Marylebone Police-court, a respectable-looking man, who gave the name of Ebenezer Smithers, aged sixty, was charged before Mr. D'Eyncourt with disorderly conduct, and causing a crowd to assemble in the Hampstead-road. A police-constable said that on Saturday evening the prisoner was carrying two boards, one in front and one behind him. The boards had pasted on them bills about 2ft. by 1ft. 6in. On one of them were drawings of whips, balls, cat-o'-nine-tails, thumb-screws, &c., and on the top, in large letters was written—"These instruments of torture now in use in the English convents. A plea for the inspection of convents." The other placard had on it the report of a case in the same police-court in 1869. Two or three gentlemen spoke to the prisoner, and between 200 and 300 people gathered round. Prisoner was told to go away as he was causing an obstruction, but he refused, stating that he had a right to sell his books in the street, as he had obtained a licence from the Chief Commissioner of Police to act as a hawk. As he refused to go away he was taken into custody. Mr. Robert Steele, secretary of the Protestant Evangelical Union, having been called, said that the prisoner was employed by the Union to sell books and to exhibit the placards. Mr. D'Eyncourt (the magistrate), after looking at the placards, said he found that in one of them a case was quoted from that court, there was a gross misrepresentation of the facts, and also a gross libel on the two Roman Catholics who were charged. The placard inferred most atrocious and abominable offences, and could be read in the public streets by women and children, which was disgraceful. It was perfectly abominable that the Union should allow the prisoner to go about with such a placard. The Union might be prosecuted, and very properly so, by the two Roman Catholics on a charge of libel. The Secretary said he did not know that it was a libel, for it had been copied verbatim from two of the daily papers. Mr. D'Eyncourt said there was nothing at all suggested in the evidence to warrant such charges as those in the placard, and it was perfectly monstrous. The prisoner would have to find two sureties in the

sum of £1. each to keep the peace for the next three months.—*London Guardian*.

THE PRIME MINISTER AND THE CHURCH.—In his reply to Mr. Gladstone, delivered at Newport Pagnell, on the 4th of February, Mr. Disraeli embodied an important reference to the Church of England in his peroration, as follows:—"Gentlemen, a very great battle is now fighting in the United Kingdom of Great Britain and Ireland. I am prepared always for either fortune, perfectly satisfied with what may happen to me, if I have the consciousness that I am doing my duty. But from all I hear, there is every prospect that the cause of good government in England will triumph. They say we have no policy; but I think we have something to fight for. We have national institutions, the value of which we never more appreciated than at a moment when we find the whole of civilized Europe generally in confusion and in peril. The Monarchy of England has been assailed, even in our own time, and recently; but never have the advantages of the Monarchical Government been vindicated with more effect than in our own time. The impotency of a National Senate, formed of those who have the greatest stake at interest in the country, is, I believe, deeply valued by all Englishmen. The Church of England never had a greater opportunity of asserting its influence, if its councils were regulated with discretion, than at this time. I believe it is the best—I believe it is the only security for religious liberty. I trust that the Anglican Church will be maintained by adherence to those principles of the Reformation upon which it was founded. Gentlemen, it appears to me that when we are assailed by a mingled party, some who question the expediency of a crown, some who deride the Senate that has so often stood up for the good government of England, and the rights of the people, some who are perpetually proposing to alter that very House of Commons of which they are proud to be members, some who tell you, following the fatal example of the present Ministry, that the time has arrived when the Church of England should be disestablished and despoiled, when an interference with the individual liberty of Englishmen has been attempted by too practical legislation, I think we have a stake at issue. I think we have a cause to uphold, I think we have a policy to maintain, of which I believe no country can be ashamed, and which I am sure electors of Buckinghamshire will never desert."

AUTHOR AND PUBLISHER.—IMPORTANT CASE.—The Lords Justices of Appeal in Chancery have been dealing with the case of Gatty v. Pawson, in which the question at issue was the amount of commission and remuneration which the defendants, Messrs. Pawson and Brailsford, booksellers at Sheffield, were entitled to receive in respect of the second edition of *Hunter's Italianshire*, prepared by the Rev. Dr. Gatty, the plaintiff, and published by subscription. Almost the whole of the edition was taken up by subscribers, and a claim having been made by Messrs. Pawson and Brailsford (whose name was put on the title page) for a commission of 30 per cent. upon all copies disposed of by them, both to subscribers at £3. 3s. and to non-subscribers at £4. 4s. which Dr. Gatty held to be unwarranted, the present suit was instituted before the Master of the Rolls. The Chief Clerk in the Rolls Court had given his opinion that the account must be taken on the footing of 10 per cent. on all copies sold by subscription by or through the agency of the defendants, and the usual trade allowance on all copies sold to non-subscribers—i.e., 33 1/3 per cent. and twenty-five copies for twenty-four. The publisher would also be allowed the usual expenses. The Master of the Rolls having adopted the finding of the Chief Clerk, the defendants appealed to the Lords Justices, who have rejected the appeal. Their lordships said they should have thought that 10 per cent. was a great deal to allow the defendants, and in the view taken by the Chief Clerk and adopted by the Master of the Rolls they most entirely concurred. The costs of the suit must be paid by the defendants, as it was entirely due to their most unjustifiable claim and to their most improper interference with the destination of the moneys received from the subscribers.

RITUALISM, in its essence, is a sacrificing priesthood involving confession, priestly absolution, penance and other Romish doctrines; the substitution of the visible for the invisible; of the mechanical for the spiritual, and ceremony and show for the now life in Christ.—Standard of the Cross.

Most people drift. To do this is easy. It costs neither thought nor effort. On the other hand, to resist the tide, one must have principle and resolution. He must watch and pray, and struggle continually. And yet no thoughtful person who cares for his own soul will dare to drift.—*Ibid.*

GERMANY.—CIRCULAR OF THE ROMISH BISHOPS.—The (semi-official) *Correspondence Provinciale* of Berlin, speaking of the clerical circular signed by ten Romish Bishops, mentioned in a late number of the *Church Herald* says:—"The Bishops avoid direct reference to a point well known and clearly enough implied in their circular, but concerning which they do not dare to speak more openly. The pride and ambition, not of a single Bishop, but of the Roman Curia, and the infallible orders which Rome imposes on all her Bishops, are the true cause of the ecclesiastical crisis between the Church and the State." It then goes on to remind its readers that the German Bishops foresaw those approaching dangers at the time of the Vatican Council, and remarks that, "by the testimony of the Bishops, when they were yet free in their Catholic convictions, we are plainly warranted in saying that the actual dangers of the Church, and the difficulties that it meets with in many places, proceed solely from the See of Rome, and from the absolute want of independence in their consciences under its domination."

EMPEROR'S LETTER.—The New York *Times* denounces the late letter of the Emperor of Germany to Lord Russell, thanking the meeting over which he presided for its sympathy with his Government, as a pure forgery. As it gives no reason at all for its statement, except its dislike of the sentiments of the letter, and as all other Roman Catholic journals accept it as authentic, we may still believe that it is a genuine Imperial document.—*Churchman*.

NEW CHURCH LAWS.—The Chancellor

has submitted to the Federal Council, in the name of the Prussian Government, a "Draft of a law dealing with Church ministers, who have been removed from their office, or have been punished for unauthorized performance of official acts." This draft consists only of three paragraphs, which are to the following effect:—1. Church ministers, who, by judicial sentence, have been removed from their office, may be declared, by decree of the central authorities, to have forfeited their right of citizenship, and in any case to their place of residence shall be determined by the police authorities. 2. These regulations shall also apply to ministers who have been convicted of unlawfully performing ecclesiastical acts. If a process has begun against any minister, the police are authorized to order his residence within a given district or at a given spot until the close of the trial. 3. Church ministers, who are declared to have forfeited their civil rights, cannot be admitted to nationality in any of the German States without the consent of the Federal Council. Similarly, any minister, banished from his own State, may not reside in any other State without the consent of the council.

RUSSIA.—The attendance of so many Protestants in St. Petersburg on the occasion of the royal wedding has drawn a large share of attention to Russian habits and customs, and the following facts are gleaned from the letter of a newspaper correspondent.

The Greek Church is the established religion of the Russian empire. Sunday is generally observed by the closing of the shops in the main thoroughfares, and by public worship, but the services in the churches consist entirely of ceremony and ritual. The churches are built in the form of a Greek cross, the altar being situated at the short end, and almost hidden from view, at least in the large churches, by gilt trellis-worked gates. The walls of the churches are mostly adorned with paintings of the holy family. Scattered in different parts of the building are stalls at which wax tapers are sold. These tapers are used as offerings—any shrines the worshippers may select. Before each of the shrines or pictures hangs a kind of chandelier fitted with upright spikes on which you may affix your taper.

The service throughout is chanted in a droning tone by the priests in the Russian language, the people meanwhile paying no attention to it, but chaffering away with the keepers of the stalls bargaining for tapers, for bread blessed by the patriarch, and all sorts of sacred badges. There is also a constant coming and going throughout the services. The incense vessels are swung to and fro by the priests, the heavy fragrance of the spice fills the air and passes away, and still the droning voices of the priests chant on without ceasing, the tones now swelling into a burst of sound and dying away till they become almost inaudible. The congregation is a very mixed one, from ladies and nobles of high degree to little beggar children; and everybody stands, there are no pews or seats for any. Bowings and crossings and kneelings are innumerable, seemingly at the caprice of each individual worshipper. Ever and anon the persons around you drop one by one upon their knees. Some simply kneel, others throw themselves prostrate upon the pavement and kiss the stones; others, again, bend themselves almost double, till their foreheads touch the ground near their feet. But the obeisance, however low it may be, lasts only for a few seconds, and, soon from a little distance, the crowd looks like a field of heavy corn under a strong wind, in which, though every stalk is bowed from time to time beneath the breeze, the mass of stalks still stand upright. Contrary to what is generally seen in Western churches, the men are always largely in the majority.

Some of the expressions of the liturgy may be translated as follows:

To thee, O Christ, our Lord, we offer up incense as a spiritual savor:

Raise it to thy altar in thy heaven, and send down upon us the grace of thy Holy Spirit:

Glorify be to God now and forever, from everlasting to everlasting:

Purify us, O Lord, from our sins; forgive us, Lord, our transgressions; seek out our shortcomings, Holy God, and heal them, and for thy mercy's sake, Lord have mercy.

O thou, the Mother of God, only to be addressed with awe and with guileless approach, do not despise our prayer.

CANADA.

TORONTO.

OPENING OF THE NEW CHURCH AT COPETOWN.—The opening services of "St. Paul's" Church, Copetown, have been attended with extraordinary success. After much difficulty and delay, the church was ready for opening on Sunday, March 16th, on which day two services were held. In the morning the prayers were read by the Rev. P. L. Spencer, of Ancaster, and the sermon was preached by the Venerable Archdeacon Fuller. It was an able and eloquent discourse in illustration of the harmony between the Liturgy of the Church and the teaching of Holy Scripture. In the afternoon the sermon was preached by the Rev. T. S. Cartwright, and the prayers and lessons were read by the Venerable Archdeacon Fuller and the Rev. Mr. Spencer. The sermon was a development of the law of progress, especially as unfolded in the Christian life, and in the history of the Christian Church. At each service the church was crowded with an attentive and devout audience. The choir of St. John's Church, Ancaster, rendered most efficient aid in singing the hymns and chants. The utmost interest was manifested by all present, and very handsome and large collections were made. On Tuesday evening, March 24th, a public soiree was held to celebrate the opening of the church. At the back of the church a large shed had been erected to accommodate the people for refreshments; and after tea a public meeting was held in the church. There was an immense gathering; both the shed and church were crowded; and one of the first meetings ever held in the neighbourhood took place. The refreshments had been supplied gratuitously by the friends of the Church, assisted by members of other denominations, and a more abundant and sumptuous repast we never saw. The meeting after tea was presided over by the Rev. T.

S. Cartwright, and interesting addresses were delivered by the chairman, the Rev. P. L. Spencer, the Rev. G. H. Hooper, C. E. Whitcombe, Esq., F. Snider, Esq., W. Tomplar, Esq., P. Wood, Esq., E. D. Farmer, Esq., and J. Barrington, Esq. During the evening appropriate hymns and anthems were sung very effectively by the choir of St. John's Church, Ancaster, which added much to the interest of the meeting. Votes of thanks were passed to those who had made such ample provision, and rendered such valuable service, and altogether the meeting was one of the most successful we ever attended. By the services on Sunday, and meeting on Tuesday, more than two hundred dollars (\$200) were realized.—Something wonderful for so small a place under all the circumstances. On the Wednesday evening another meeting was held, principally for the children, of whom a large number were present, and who with their parents very much enjoyed themselves. The opening of this Church, marks a new epoch in the history of the Church of Copetown. It is four years since the building was begun; but unexpected difficulties arose to prevent its completion, and so discouraging was the aspect of the whole thing that the service was suspended. A few months ago the Rev. T. S. Cartwright resolved to revive service, and secure an adjustment of the difficulties which had prevailed. With a large amount of labour and perseverance he has succeeded, and the opening services we have described form a fitting climax to his exertions. The church is built of stone, is cruciform in shape, is situated in most commanding position, and will afford accommodation for about 300 people. All the seats are free; and when the church is properly furnished, and all the surroundings are made to harmonize with the character of the building, it will prove one of the most desirable country churches we have in the Diocese. The church at Copetown must eventually be made the head of a separate mission; but the time has not arrived for that; and for the present it will form a part of the parish of Ancaster, in charge of the Rev. T. S. Cartwright. On the Sunday and at the meeting, the Rev. Gentlemen announced that divine service will be held regularly on a Sunday afternoon, and occasionally during the week; that a Sunday-school would be commenced forthwith, and that the Vestry of St. John's Church, Ancaster, with the sanction of the Lord Bishop of the Diocese, would henceforward recognize "St. Paul's" Church, Copetown, as forming an essential part of the Parish. We all thank God, and take courage.

CORNWALL.

The Reverend James A. Preston, Rector of Cornwall, was, on Easter Even, presented with a surplice and a sum of money, as an Easter offering, by the Ladies Sewing Society of Trinity Church, Cornwall.

HURON.

PALMERSTON.

Ere the first April number of the *Church Herald* be issued, the foundation of a church will have been laid in this place by the Right Rev. the Bishop of Huron. Palmerston is one of the those new towns that mark the progress of the Dominion, springing up almost in a day, in a clearing wherever the survey lays the bed for rails in the opened forest. This new place gives promise of being at no distant day a rival to the town of Lestowick, from which it is but five miles distant. It is at the junction of the G. W. and T. and N. Railways, and in a neighbourhood well suited for the farmers. Here too the evils of schism are manifest. In this little place, having as yet a population of 800 people, there will it is said be four places of worship this ensuing summer. On to-morrow (Sunday) the foundation of the church is to be laid. It is in the parish of Latowick, of which Rev. T. W. Magahy has been some time Incumbent. We congratulate him on this fruit of his labours.

CLINTON.

We learn that the congregation of St. Paul's, Clinton are not yet without hope that the Rev. S. B. Kollogz, Incumbent of that parish, will decline leaving for St. Thomas's to which he has been appointed Rector, by the Bishop. A deputation from St. Thomas have been urging his acceptance of St. Thomas, but it is not known yet with what success. From the esteem in which he was held when assistant minister of our St. Paul's, we can well understand that "his congregation, as well as the villagers generally, will regret very deeply his departure from amongst them to accede to the request of the congregation of St. Thomas' Church."

ADDRESS AND PRESENTATION TO REV. EVANS DAVIS.

In Trinity Church, Bayfield, a member of the congregation and others, met the Rev. E. Davis on Monday the 23rd March, to present him with an address and purse on his leaving the parish of St. James', Westminster. The presentation was no matter of regret on the eve of parting from him "whose efforts to promote their spiritual welfare have been unremitting" during the years of his ministry in that extensive and important mission. Mr. Morrison was appointed chairman of the meeting; and after a few remarks by Mr. W. W. Connor, churchwarden, Mr. Plunkett read the address which was signed on behalf of the congregation by Messrs. J. Keys and A. Maachi, and a full purse presented. Mr. Davis in his reply said that feeling that his strength was not equal to the work of the mission, he was directed to another field of gospel toil, and thus the relationship of pastor and flock is broken. Looking back "in the time of his ministry in Bayfield, he shall think of it as one of the sunniest and brightest periods of his life."

ERRATUM.

In the item from Huron, Saint Paul's Sunday-school there is an error and not a slight one. The school provides for one of the young people in the Canadian Institute. It may be I, myself, have made the mistake, as I sometimes do from my fingers being unable to move with my mind pari passu.

A CHURCH NEWSPAPER.

The history of the Church, her conflicts, her triumphs in the days of old, intensify the feelings of filial love that glow in the hearts of her faithful children, but there is a history—that yet to be written, that must be to all of the very highest interest. It is this intelligence of the present conflicts