

CONSIDERATIONS ON CATHOLICISM BY A PROTESTANT THEOLOGIAN.

CCXXXII.

Sacred Heart Review.

After having, as we have seen, on page 116, ascribed to the Pope two titles which the Roman Church abhors and rejects; three others which she does not abhor but does not use; and three others which she does use, but which, like the former three, are not blasphemous, Lansing goes on as follows, speaking of the relations of Pius IX. to Victor Emmanuel II.: "Without prejudice, make up your minds what spirit dwells in a man, or a church, that can employ the following course."

Thereupon he reels off the familiar string of vulgar imprecations, with which all are acquainted who read "Tristram Shandy."

As this vituperative formula is wholly unknown to the use of the Roman Church, is not found in the Roman Pontifical, or in any other office-book now in use, most Catholic clergymen, even scholars, imagine that it was invented outright by Lawrence Sterne. I have repeatedly seen it so declared by cultivated Catholic writers.

However, this appears to be a mistake. The form seems to have really had an ecclesiastical origin (so also a Brighton professor assures me). It is ascribed, and probably with justice, to Ernulfus, Bishop of Rochester, living about 1120, a barbarous man in a barbarous time. They say that the original manuscript is still preserved in the archives of Rochester cathedral.

This document fell under the eye of Lawrence Sterne, of course in its original briefer and less unseemly, though sufficiently unseemly form. The author of "Tristram Shandy," with his congenial love of baseness and filth, has slightly enlarged it by certain humorous but inexpressible indecencies. Thus prepared for Protestant acceptance, it was unsuspectingly swallowed down by the credulous and orthodox readers of the novel, and still stands in the Anglo-Saxon Protestant world, among people of Lansing's level, as the authentic form of a Roman excommunication.

Its currency in this country has been advanced by the fact that some sixty years ago or more a priest named Hogan was excommunicated by the Bishop of Philadelphia. As the solemn form of the Greater Excommunication is very seldom used, so rarely that its application to Dr. Dollinger called out general consternation, the Bishop, no doubt, simply declared Hogan divested of his priestly faculties and debarred access to the sacraments until he should repent. In other words, as I understand, the offending clergyman was placed under the minor excommunication. We must remember that even in the sixteenth century many priests, and even a considerable number of bishops, appear to have drifted away from the Church, against whom no form of excommunication whatever was employed. Their defection being notorious, they were regarded as excommunicate "ipso facto." Of course we must remember that no ecclesiastical denunciation is needed to separate a man from the Church, if he rejects, wittingly, a single one of her doctrines, or if he permanently contemns her authority. A simple neglect of her authority, however prolonged, I do not understand to have the same effect.

Thus we see that the probable sentence against Hogan was what we, in the Protestant churches, call a simple "suspension." However, the word "excommunication" caught the ear of a religious blackguard of that time, whose book I read in my boyhood with the unhesitating faith of a bigoted young fool, anxious to atone for all manner of good offices, spiritual and temporal, received from Catholics, by showing that he was now as good a hater of "the scarlet woman" as the best. I retain the general tenor of the book, but have forgotten the writer's name.

This man, hearing that Hogan was excommunicated, and wishing to instruct his readers what a Catholic excommunication was, and having evidently no acquaint-

ance with the Roman Pontifical, thought himself of his "Tristram Shandy," and reproduces, probably with undoubting belief, the rude imprecations of Ernulfus, augmented by Sterne's obscenities.

I may remark that in the Middle Ages there were one or two forms a good deal like this of Ernulfus, in use in the Low Countries. Probably, being neighbors, they had a common stock. For some two hundred and fifty years, however, the Roman Pontifical, having been made generally obligatory, has extinguished these local aberrations. Yet there is no reason to suppose that the religious blackguard of whom I speak had any other source for his imaginary form than "Tristram Shandy," as he does not vary at all from this.

This writer, as I recollect, was a few steps above Lansing in intellect, and a few steps below him in vulgar ribaldry. However, from of old there has been an unflinching succession of ignorant and evil-minded slanderers. This reviler and falsifier of two generations back is the authentic predecessor of the Lansings and Christians of to-day.

Since 1570 there have been, as I remember (not counting in the insignificant Duke of Parma), only two European monarchs excommunicated by the Pope, Elizabeth and Napoleon the First, the former by name, the latter, as I understand, only by unmistakable description. Elizabeth, as we know, was also declared deposed, a clause, however, to which the English Catholics paid little attention, and which, by papal consent, soon fell into neglect. The Spaniards themselves would not act on this part of the bull.

Setting aside the question of deposition, which, as the papal legate in France declared, was "problematical," the language of Pius V. concerning Elizabeth, though austere, is grave and dignified, and assuming his right to excommunicate the Queen, is altogether worthy of a Christian man.

I have never seen the bull of the seventh Pius against Napoleon, but as his excommunication is indirect: as manners had gone on softening; as official language had become more and more fixed in the grave mould of the Pontifical; as Pius VII. was of a very benignant character, and moreover unshakably attached to Napoleon, notwithstanding his breach with him; and as the Emperor's complaint was not the style of the excommunication, but the fact of it, we may be sure that its language, while decisive, was mild and restrained.

Since then no monarch has been excommunicated. When Victor Emmanuel, between 1866 and 1870, began to occupy the States of the Church, Pius IX. issued an edict, which was published in full in the newspapers of the time, and which I read at length. It struck me as a little querulous in tone, but it was exceedingly restrained in language. It did not name the King, nor even describe him. It simply described a certain category of despoilers of the Church, among whom, naturally, the King was understood to be. Even against these the Pope promulgated no penalties. He simply declared that by the force of the canons already subsisting, and to which he adds no personal enactment of his own, all such offenders incurred "ipso facto" privation of the sacraments while in health. King Victor himself, we know, on his deathbed, duly received absolution and the Communion, and the Pope's blessing, and was buried with ecclesiastical honors.

Humbert, having no time for the last sacraments, nevertheless was buried with all the offices of the Church. Why was this, since he had not, like his father, been absolved? The answer given by the Roman divines, as we are told, was that the Church does not willingly withhold her final honors from a monarch of a dynasty which is not heretical, nor, in the spiritual sphere, schismatical, whose sovereigns have never been placed under the Greater Excommunication, nor even, individually, only inferentially, under the lesser. We remember with what displeasure Victor Emmanuel, at Edinburgh, rebuked the Presbyterian Provost and Council for language disparaging the Pope's spiritual sovereignty.

As some Catholic journal remarks, the House of Savoy is at variance with the Holy See on a matter of ecclesiastical policy, but is perfectly Catholic in faith.

Lansing, I believe, is too young for personal memory of the Pope's reserved and carefully guarded decree. However, being perfectly unintelligent, both by natural shallowness and religious animosity, being almost incapable of personal research, always acting on the simple principle that whatever impels people to hate the Papists is sufficiently attested by that fact, and having vaguely heard that the Pope had "excommunicated" the King, and having probably never looked into the Roman Pontifical, or been able to read it if he had, not even being able to put together two words of excessively vulgar Latin without twisting one of them out of all recognizable shape, he has had no resource but to fall back on "Tristram Shandy" concerning a King, who, strictly speaking, can hardly be said to have been excommunicated at all, and who died under the papal benediction.

CHAS. C. STARBUCK.

Andover, Mass.

CARDINAL MANNING'S FOUNDATION.

Cardinal Vaughan's recent appeal to his flock for further assistance towards the maintenance and extension of the Reformatory, Industrial, and Certified Poor Law Schools of the Archdiocese draws attention to one of the most successful efforts of his eminent predecessor, Cardinal Manning. It was in 1865 that the latter first directed his attention to obtaining the transfer of Roman Catholic children inmates of workhouse and workhouse schools to Roman Catholic Certified Poor Law Schools. In 1867 he had erected and equipped one Reformatory, two Industrial, and two Certified Poor Law Schools, with a total number of children of 48, of whom but 70 were sent by and chargeable to 11 unions and parishes. To-day there are in the Archdiocese one Reformatory, four Industrial, and twelve Certified Poor Law Schools, and the total number of inmates is 2,644, of whom 1,810 are children sent by and chargeable to 58 unions and parishes. Before his death Cardinal Manning was in the position to state that there was not one orphan or deserted Roman Catholic child of his Archdiocese being educated in workhouse schools. His example was followed by other Bishops of his Church, and with the results that to-day there are 14 Roman Catholic Certified Poor Law Schools for boys, with accommodation for 2,655 inmates; 25 for girls, with accommodation for 3,027 inmates; and 11 mixed schools, with accommodation for 1,158—a total of 50 Certified Poor Law Schools with accommodation for 6,840 children.—London Daily News, of March 2nd.

IRELAND'S EXPECTATION.

All Ireland, it may be said, is on the tip-toe of expectation at the present moment as to the course the Government is likely to pursue with regard to the settlement of the Land Question.

Day after day it is becoming more evident that the country at large has ratified the recommendations of the recent Land Conference. The names of the representatives of the rival interests at that important gathering promise well to be writ large in the future records of Ireland.

It is stated on what appears to be good authority that as soon as the recommendations of the conference had been signed by the various members Mr. William O'Brien exclaimed most impressively "God save the King!" adding words to the effect that this was the first occasion in his life on which he had given utterance to such a sentiment. On hearing this, one of the advocates of the landlords' interests is said to have reciprocated Mr. O'Brien's compliment by crying out, "God save Ireland!" The occasion of the signing of such a document was, of course, unique, so we must not be surprised if, laboring under the emotion of the moment, some of the members

gave emphatic utterance to their feelings. By the bye, we feel assured all Irishmen will have reason to sing out right heartily, God save the King! and no Orangeman, be he landlord or artisan, but will a few years hence be prepared to join in the chorus of "God save Ireland." Time brings many changes and we feel confident that the work of time will be altogether on the side of Ireland and the future of her people.

The question which is being discussed most widely in Ireland as we write these lines is what will be the amount of the bonus the Treasury will have to advance to the Irish landlords? It is the generally received opinion that the sum of £20,000,000 will be needed for this purpose. Many writers here in England express themselves alarmed at the mere mention of such a sum. They cry out that the country cannot afford it. Such people, however, know next to nothing of the tremendous issues at stake in Ireland, and find it convenient to ignore the vast sum of money which England owes to Ireland as a matter of simple restitution for the most flagrant over-taxation during the last century. The exact amount of this sum, which runs to hundreds of millions, was fixed a few years since by the members of the Royal Commission, including some of the leading English financiers, appointed by Parliament to enquire into the financial relations between England and Ireland.

When we call to mind the hundreds of millions England has had to pay for the privilege of muddling through her unfortunate campaign in South Africa, and the millions she is spending to-day on the work of repatriation of the Boers, who are certainly none too grateful for the efforts made on their behalf, we can scarcely find patience to deal with the men who raise their hands in horror at the bare mention of giving a few millions of the national wealth for the settlement of a problem of vital concern to a country which, as a nation, we have robbed unblushingly since the passing of the Act of Union, not to mention the centuries of oppression and spoliation on the part of England towards Ireland for long generations previous to the passing of that ill-starred Act in 1800.

Few Englishmen to-day know, or care to know, anything of the past dealings of their country with Ireland, and it is just as well that certain facts should be brought under their notice for their guidance and information when they set themselves to deal with present Irish problems.

We wish that the letters recently published by His Grace the Archbishop of Dublin, in the Nationalist papers, by way of criticism on the recommendations of the Land Conference could be studied as they deserve to be here in England. Dr. Walsh candidly admits that Ireland as a whole has ratified the report of the conference. Yet he cannot blind himself to the fact that from the tenants' point of view the report is not devoid of weakness and blemish.

First of all, His Grace points out that the conference defined to a penny what the landlords are to get for their property, to wit, 27½ years' purchase, at second term valuation. But he thinks that the conference did not define with equal clearness what the tenants will have to pay.

There are three ways in which the 27½ years' purchase to be paid to the landlords may be obtained for them: (1) The tenants might be called upon to pay the amount in full without any aid from the State. This, of course, would mean a considerable extension of the term of annual payments. (2) The amount could be obtained with the help of a State grant of eight or nine years' purchase of the land, which would fill up the difference between the 18½ years' purchase, which is said to be a fair valuation and the 27½ years' purchase, which the landlords are to define exactly what amount of grant would be required from the State in the opinion of the members to bridge over the difference between the tenants and the landlords.

As matters stand at present, the Government may elect to give a bonus equivalent only to four or



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five years' purchase money. But it is earnestly to be hoped that the Ministry will see its way to deal in a large and generous spirit with this tremendously important question. It would be a thousand pities if the tenants' term of waiting and paying was prolonged unduly. Meanwhile, as we have said, Ireland is all expectation. If only England shows a generous spirit now, the two countries cannot fail to be brought close together in the bonds of lasting affection.—The (London) Universe.

Wagsby—Old Publicity is, beyond a doubt, the most eccentric man I ever saw.

Wagsby—How so?
 Wagsby—Not fewer than half a dozen papers have printed portraits of him, and the contrary creature actually looks like every one of the pictures.—Baltimore American.

First Newsboy—See dat guy wid de big whiskers? Dat's Bod Fitzsimmons' doctor.

Second Newsboy—How'd you know he is?

First Newsboy—Cause he's got a sign in his office window what reads, "I cure Fits."—Kansas City Journal.

Biggs—It is all off between Harry and Nellie. She has told him she will be a sister to him.

Griggs—Sho! Does she hate him as bad as that?—Boston Evening Transcript.