side of the Lines are not all of the re-assuring

character of the Centennial Exhibition. If the

great father of American Independence be looking

The True Witness

CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY FRIDAY BY THE PROPRIETOR,

JOHN GILLIES,

AT NO. 195 FORTIFICATION LANE.

TERMS YEARLY IN ADVANCE: To all country Subscribers, Two Dollars.

To all City Subscribers whose papers are delivered by carriers, Two Dollars and a half.

MONTREAL, FRIDAY, Dec. 29, 1876.

ECCLESIASTICAL CALENDAR.

DECEMBER, 1876.

Friday, 29-St Thomas of Canterbury, Bishop and Martyr.

Saturday, 30-Of the Octave. Sunday, 31-SUNDAY WITHIN THE OCTAVE OF CHRIST-MAS. St. Sylvester, Pope and Confessor.

JANUARY, 1877.

Monday, 1-Circuncision of Our Lord. Holyday of Obligation.

Tuesday, 2-Octave of St. Stephen. Wednesday, 3-Octave of St. John. Thursday, 4-Octave of the Holy Innocents.

NEWS OF THE WEEK.

The Italian Government is stated to be about to prescute the Koelnische Zeitung, at Berlin, for publishing a document, alleged to be a forgery, purporting to be programme of the measures to be taken by that Government on the demise of the Sovereign

The Cologne Gazette reports a saying of "the greatest military authority in Germany" on the prospect of an Eastern war. The "authority" has given it as his opinion that "Russia is engaging in a verv difficult task, and is likely to lose many a tooth in

A telegram from Pesth states that the anti-Russian crusade is being carried on in Poland and Hungary by Turks, while Mahomedans are preaching war against Russia throughout Asia. A telegram from Odessa states that the place is swarming with Turkish spies.

It is understood that the King of Bavaria has acquiesced in the "resignations" of the two clergymen whom he had named for the vacant bishoprics of Speir and Wurtzburg. It is to be hoped that when the new nominations are being made the prethe Holy See before the names are made public.

The parochial clergy of the great diocese of Breslau, Germany, have addressed to the Minister of Education and Ecclesiastical Affairs a remonstrance similar to that already presented by the clergy of the dioceses of Munster and Paderborn, on permitting religious instruction to be given in the National schools by teachers who have not previously obtained the authorization of the ecclesiastical author-

The number of students who have been entered on the rolls of the Strasburg University for the winter session is 704. Of these 504 are Germans while other European countries send 119. Only 95 come from Alsace-Lorraine; of them Lower Alsace tends 75, UpperAlsace 15, while only 5 come from Lorraine. It is plain that the Alsace-Lorrainers are not the chief persons who benefit by the costly institution which has been established in their midst, The explanation of the fact that so few have come from Upper Alsace is that the population is very Catholic, and not likely to avail themselves of a University the organisation of which is almost exclusively Protestant.

A St. Petersburg corrrespondent of the Eastern Budget says that General Tchernayeff has now fallen into complete disgrace both with the Russian public and the Government. It is alleged that he kept a correspondence office at Deligrad, which regularly transmitted false reports to Russia, with the object Turkey, and that he suppressed all letters from his camp which told unpleasant truths about his doings and those of his army.

The first act of the Italian Parliament has been to distribute a project of law, presented before the last session, having for its object the repressions of the pretended abuses of the clergy. By this law, any priest who in any way censures or insults any law or royal decree or act of public authority, will be amenable to fines and terms of imprisonment, varying from 500 to 3,000 francs, and 4 months to 2 years respectively. The Perseveranza, of Milan analysing the Royal Speech at the opening of the Parliament, assures its readers that it is the intention of the Government to explain only those who form part and parcel of the great many obscure points in the guarantee laws, Republic that adjoins us, but those outside as well, to better define the relation between Church and State, and to institute a Supreme Tribunal to decide upon all the questions that may arise from the application of these guarantee laws.

The crisis in Denmark, superinduced by the action of the Select Committee on the Finance Bill in striking out and reducing the items of expenditure demanded by the Government, has taken an Ministry has been defeated by close on a twothirds majority in the Lower House, and the Con- Exhibition brought together from all corners of servatives are now urging them to close the the world competitions in a noble rivalry of peacesession and resort to the extraordinary means of a ful industry, and on the ground where a hundred Royal Ordinance to provide for the expenses of | years ago a new-born nation was awaiting the rethe Government. By so doing the Cabinet would sult of a gigantic struggle for liberty, that same lay itself open to an indictment before the Supreme dilemma.

The insult offered to the Austrian flag by the memories of the strife that had secured its accom-people, 1877 is likely to prove a truly happy year to garrison of Belgrade by firing upon the monitor plishment. Unfortunately, the events on the other the New Dominion.

Maros has been made the subject of an enquiry in the Hungarian Parliament and of a universal demand upon the Government to exert its influence to obtain substantial satisfaction. The suggestion is made at Vienna that the Servians may have planned the outrage with the intention of provoking an Austrian occupation, and thus escaping from Russian dictature. The resignation of the Servian Ministers in consequence of the difficulties engendered by the affair has been accepted, but they will remain in office until their successors are appointed. Their resignation, however, does not appear to satisfy the Hungarians, who not only demand the occupation of Belgrade, but are urging the Austro-Hungarian Government to interfere in

Eastern matters in favour of Turkey. The new Turkish constitution was solemnly proclaimed on Saturday. It consists, in substance, of the following provisions: the Empire is indivisible; the Sultan is Caliph of the Mussulmans and sovereign of all the Ottamans. His prerogratives are those of the constitutional sovereigns of the West; subjects of the Empire are called Ottomans; their liberty is inviolable; Islamism is the religion of the State, but it shall not have any other distinction or theocratic character. Religious privileges of the communities and free exercise of public worship by all guaranteed. Liberty of the press and freedom of education are granted-primary education is compulsory; right of association and right of petition to the Chambers are accorded; all individuals are equal in the eyes of the law; all are eligible to public offices, irrespective of religion ; taxes are to be equally distributed : special laws are indispensable to authorize their collection ; rights of property are guaranteed ; the domicile is inviolable; functions of tribunals are defined: no one may be deprived of his natural judges. Legal proceedings are to be public. Right8 of defence are recognized. All judgments are to be published; the ministry has no right to interfere in judicial matters. Confiscation, statute labor, torture, or inquisition are prohibited. Ministerial responsibility is established; ministers impeached by Chamber will be judged by a high Court consisting of chief judicial and administrative functionaries; no public official can be dismissed without legitimate grounds. Their responsibility is maintained and they cannot be released from it by fact of having received orders from a superior if those orders are contrary to law. Two Chambers will be instituteda Chamber of Deputies and a Senate. They will receive messages from the Sultan, and have freedom of voting and expressing opinions. The system of imperative mandate is prohibited. The initiative of framing laws belongs to ministers and Chamber of Deputies. Laws submitted by Chamber of Deputies and revised by the Senate require Imperial sanction. The Senate cannot reject laws contrary to the constituion. Judges and functionaries are irremovable. A circuit of accounts, which is irremovable except by vote of the Chamber of Deputies, will annually present to the Chamber a complete financial account. The provincial administration will be on the broadest decentralization caution will be taken of ascertaining the views of general and municipal councils are to be formed by election; finally, the constitution is only to be modified by the votes of both Chambers and the sanction of the Sultan. The first sitting of the Plenary Conference was held on Saturday. Sayfet Pasha bresided, and in his address opening the Conference he referred to the liberal views of the Porte. He said the Porte was ready to grant to its subjects all priviledges which were not contrary and prosperous. If diplomacy has been so far to the dignity and integrity of the Empire. The sitting began at noon and closed at 2 p.m. The thanks are due to the exchieftan of the Liberal obedient to the Holy Father. This premised, we first business was the formal verification of credentials of plenipotentiaries. During the sitting | The madness which seemed to seize Mr. Gladstone salutes of artillery were heard. Savfet Pasha explained that these salutes were fired to announce promulgation of the constitution which would effect a complete change in the Government of Turkey. After close of the sitting, ministers were presented to Sayfet Pasha. Conference will probably meet again on Thursday, when the question of prolonging the armistice will be discussed, as it is thought probable that a prolongation of 15 days will be proposed, and the Conference will then adjourn until Saturday on account of Mahommedan festivals.

A HAPPY NEW YEAR.

A Happy New Year and Many Returns of the Season is the greeting that friend will extend to friend in a few days. It seems but as yesterday since the year 1876 was ushered into existence, and of exciting the Russian people to a war against yet the merciless progress of time brings us once more to the fading shadows of the departing yearwhen all ought to be joy and gladness-when, by common consent, all gloomy forebodings are poshed aside, and people give themselves up to the contemplation of happiness for themselves and their fellow-men in the approaching year, on which the curtain is about to rise, it would be out of season not to join in the spirit of the time; but, in doing so, perhaps it may not be out of place to cast a parting glance on the fleeting events of the past twelve months. When we take a brief retrospect of that period what a tumultuous scene presents itself to our view. We remember how, at this date twelve months ago, the people of America, not were on the tip-toe of expectation for the celebration of the first centennial of the national existence of a people whose independence Washington and his patriotic followers had secured after a glorious struggle. That event was celebrated in a manner worthy of the occasion. Philadelphia, the cradle of the Republic in 1776, was this year the scene of the happy and generous intercourse of the unfavourable turn. After a three days debate the descendants of those who had formerly met as fees on the field of battle. The great International lay itself open to an indictment before the Supreme people extended the hand of friendship to their Gladstone in our midst have, we hope, given utter-Court for high treason in violating the Constitution, former enemies, greeting them as kinsmen, and ance to their last war cry against Catholicity, and and it thus finds itself on the horns of a very pretty glorying in the fact that in securing their inde- with wise legislation to protect our material interests pendence they had succeeded in effacing the

down at passing events, what must not be his anguish at the trampling under foot of his glorious traditions that have been taking place in the choice of a successor to the post he once filled as the first citizen of the Republic. When the voice of the people ought to be heard, and the will of the majority rule, we have seen the bayonets of Federal troops brought into requisition, and when actual violence and intimidation of the grossest kind has not been resorted to, returning boards have abused their oath-bound privilege to stifle the expression of the peoples' will, and seek to perpetuate a state of things which have brought the blush of shame to the cheek of every honest American citizen. Let us hope that this nefarious attempt may prove abortive, and that in the inauguration of the next President in the person of Mr. Tilden, whose career heretofore has given promise of substantial reform, the dire calamity that threatens the very existence of the neighboring Republic may be averted. This year has also witnessed the further development of republican institutions in poor old France, the scene of so many bloody revolutions, where so many crowns once proud and mighty, have rolled in the dust, and where the peaceful citizen, loving his country, and trusting in Providence for her future glory and greatness, trembles lest the madness that more than once has seized those who now appear to be in the ascendant, should once more plunge his unhappy country into the flames of discord and desolation, crisis after crisis has taken place in the Government of the Republic, the wisdom, firmness and patriotism of MacMahon has more than once saved the country from the jaws of revolution but the threatening language of Gambetta and his followers gives but little assurance that the present state of things are established on a firm and lasting basis. On the other hand, the Eastern question has been absorbing all attention, both in the old world and in the new, the revolt that broke out in the Turkish Provinces our readers have had occasion to follow in its progress. How often have not men gone to bed at night, expecting the next morning so awake to the painful realization of the din and clamor, the carnage and all the horrors of a General European War. On one side we saw the "sick man," whose presence on the soil was merely powers, showing withal signs of vitality. Details of horrors in Bulgaria and other places have reach- amongst the ablest men of his native land. ed the civilized world, and their sickening atrocity reveals a picture of man's inhumanity too painful to contemplate. The people of this Dominion have watched with the greatest anxiety the course pursued by the mother country in the tortuous course of events. At more than one time, within the past few months, it seemed almost impossible, that Great Britain could avoid being drawn into open hostilities for the protection of her Eastern possessions. But fortunately, for so far, the efforts of diplomacy have averted that great catastrophe. which must in any case, no matter what military glory and renown might be achieved, costs thousands of lives and millions of treasure, and bring desolation and sorrow to many a home now happy successful in averting a general war but little party in Great Britain and his immediate followers. when he published his famous anti-Vatican essays. lately broke out in a new place, and in the whole annals of British Statesmanship no parrallel can be found for his line of conduct in weakening the hands of the Government, and giving to the enemy the spectacle of a divided nation, at this above all other times of crisis when mere desire for party aggrandizement ought to be buried in the lowest depths, and naught but a spirit of patriotism manifested, that would make those who desire to encroach on the greatness of the empire feel that they will have to face a united people determined to maintain their country's supremacy. Latest advices tend to create the feeling that peace may be permanently established the finances of Russia are far from being in a flourishing condition. A truce now exists and the men who hold in their hands the destinies of nations are in council assembled over the momentous question of the hour. God grant that a peaceful solution may be arrived at, and the horrible calamities of war averted. In Ireland the agitation for popular rights still goes on. The Home Rule party have been gaining strength during the past year despite the unpatriotic and suicidal policy of socalled patriots who seek to be little their efforts for the constitutional regeneration of their country. Mr. Butt is still the idol of the Irish people, and despite the wretched policy of the advanced nationalists who are virtually playing into the hands of the enemies of their country, the great leader of the Irish Home Rule cause may live to see his fondest hopes realized and the Irish people in the enjoyment of those privileges for which he has been contending with such patriotic zeal and consummate ability. In our own Dominion, this happy land, where as in no other place on the face of the earth true liberty is enjoyed, despite the crisis in commercial affairs, the people have to thank a benign Providence for the plenitude of His mercies during the past year as in many preceding ones, Removed from the scenes of strife that desolate the land in other climes we are here living in peace with one another and with the world at large. True the baneful spirit of fanaticism has occasionally troubled the peaceful flow of the current of our affairs but on the whole we may look forward hopefully to a long era of peace, happiness, and, we trust returning prosperity. The lessons of the past shall not be lost on our rulers. The public men sping and a sound policy on the part of our Central and Local Governments for the benefit of the whole

CAPTAIN KIRWAN.

To the Editor of the Natton.

The Grove, Fallowfield, near Manchester. DEAR SIR-I heard with the greatest regret the announcement of Captain Kirwan's resignation of his position as General Secretary of the Home Rule Confederation. In this feeling of regret Lam sure every member of the Confederation will join. When the fact of his resignation was first made public it was hoped that he might be prevailed upon to reconsider his determination, but it appears that private business of an urgent character compels him to adhere to his intention. He is going to make his home in Canada, and sails for Montreal on December 14th. His loss will be keenly felt by the Home Rule Confederation. Having had the pleasure of working side by side with him for three years. I can bear testimony to his untiring energy, his selfsacrifice, and devotion. Its simply impossible in a short letter to convey any idea of the enormous amount of labor and fatigue he has undergone since he joined the Confederation. It has happened again and again that he has attended and addressed twenty-five meetings at different places within a month, travelling hundreds of miles, often going direct from the train to the place of meeting, and immediately after the meeting off again to some other appointment. And this sort of work not merely for a few days, but for month after month To Captain Kirwan must be given the credit of making the Home Rule Confederation what it is today—a great political power. Few men of any creed accomplished the work he has performed, and his name should ever hole a high place in the esteem and regard of the Irish in Great Britain.

We clip the above extract from a correspondence of Mr. John Barry, a prominent Nationalist, to the Nation, of Dublin. In this instance fortunately Ireland's loss is Canada's gain. Our readers will be pleased to learn that Captain Kirwan is to take charge of the Editorial Department of this journal. Those who have had the advantage of hearing Captain Kirwan in his public lecture in Montreal are able to form an idea of his high literary merit. Under his skilful pen, we trust, the TRUE WITNESS will be able to fulfil the mission of its founder. Free from all partizanship and having in view nothing but the interests of Catholicity, we trust that in the future, as in the past, we may command the confidence of the Catholic people of the Dominion. The Publisher of the TRUE WITNESS is, and has been ever, anxious to secure the most distinguished talent for the Editorial Department of the journal. Captain Kirwan comes to us with a brilliant record. An accomplished scholar, and a gen-Russians greedy for a long coveted territory, on the | tleman of high repute with the best friends of the other the Turkish Government looked upon as the good old cauve, his advent amongst us will be hailed with peculiar satisfaction by our Catholic fellowtolerated, because no agreement as to the disposal of citizens, and we are satisfied that our confreres of his succession could be arrived at by contending of the Press will welcome to their ranks a man who has already won for himself a proud position

THE "SATURDAY REVIEW" ON CATH-OLIC INTOLERANCE.

That all-wise critic, the Saturday Reviewer, furnishes from time to time a contribution to the history and the philosophy of Catholic doctrines. He does not, however, employ the word Catholic where he can help it; for what reason we are unable to discern, unless that his orthodoxy, such as it is, has received a strong infusion of the newest German science which distinguishes very needlessly between Catholic and Ultramontane. It would puzzle a good Catholic, say from Spain or the West of Ireland, to make out clearly who these Ultramontanes are whom the Saturday delights to mock, and worry and, we must add, to occasionally burlesque in its apocryphal history of their sayings and doings. But it is possible, on the whole, to see that an Ultramontane is, in the dialect of the great critic, a loyal Catholic who believes in the Church, and is can understand the title of an article which appearaddressed, we presume, to the reading public, and purposes to give an account of the discussion which is now going on between Dr. Mivart and the Dublin Review in reference to the theory of the rights

of conscience. The article is instructive, though, according to the witticism, "whatever it contains that is new is not true, and what is true is not new," The instruction it gives was not intended, but that cannot detract from its value. Of course we have no pretensions to judge by new lights; our rules of criticism are those which any Catholic might apply to the pages of this "orthodox" journalist. But in following up our natural reflections, we seem to have discovered in him an unusually fine specimen of the heretical way of looking at the world. Were we desired to point out the special notes of a Protestant and heretical disposition or character, the indoles of all heresy, and especialty of present heresy, we should select this article without hesitation, as exhibiting them in the artistic proportion which

the thing. If, then, the Saturday will excuse our mediaval prejudices, we think there is a hopeles antagonism between the philosophical and the Protestan view of things, and likewise between Protestantism and all true religion. And we think this has been admirably, but unconsciously, brought out in the article we are considering. Earlier articles have sometimes gone to an extreme of fanaticism-perhaps we should use a less expressive word, but we cannot find one at the moment—and this has rob-bed them of their effect in some measure; because, as is evident, no one likes to read what may verge on personality or mere hatred, when the Holy Father, the Cardinal Archbishop, the Roman Congregations, and, generally, personages distinguished by their zeal for the Church are in question. But in the present article there is a different tone, and we rejoice at it. Nevertheless, we must be permitted to call the doctrine heretical, as no doubt the Saturday will cheerfully allow it was meant to be, and then our criticism is that the heresy which dictated these sentences cannot be reconciled with philosophy, because it is narrow, partial, and inconsequent, nor with any religion, properly so-called, because it is the heresy of secularism which denies that any world exists beyond that in which we are living, which asserts that to morrow we die. and that there is the end of us. Its want of breadth and of consistency is fatal to its claims on the reason; its want of spirituality is fatal to it altogether for even a heresy ought to have some hold upon the religious soul.

both in principle and practice, and so far as we can gather, under any circumstances; for its own principle of non-persecution is applied " to all states of society of which the world has any experience." It charges the Catholic Church and the Roman See with being committed to "the principle and practice of persecution in its extremest form." And, therefore, it says that the Dublin Review is in the

great persecuting power, and goes so far as to echo some of Mr. Gladstone's utterances on the danger of a future trial of Protestants should Catholics ever get the upper hand in England. Now here we should be inclined to begin our comment. It is narrow-minded and unphilosophic to view

the history of persecution apart from the universal history of the Church. To insist upon the Inquisition, the Massacre of St. Bartholomew, the Marian burnings, and all the other miss-enscene of commonplace Protestants, is to blunder at the outset. An imagination possessed of these dreadful visions, will believe once for all that the Catholic Church is what Macaulay said (in his haste, let us hope), that it was a "superstition exitialis." When a man is accused of having a blood-thirsty disposition, we examine, not one or other isolated act, but his previous conduct, his general bearing, his demeanour at home and abroad. When we bring a like charge against so ancient, venerable, and widespread a community as the Roman Church, so celebrated for its untiring prudence, its calmness, its knowledge of the human heart, its intercourse with States and Government of so many ages and periods, we ought to view things with the eyes of Edmund Burke, and not trust ourselves to the ignorance or the exaggeration of mere fanatics and aartizans. It is time that this spectre was laid, and we wonder at the scientific lights which still suffer it to go abroad. Is the Church eager to persecute, to shed blood, to molest heretics of the sort that now may be seen in Europe? Has it ever taken a delight in the sight of suffering? Has persecution ever seemed to its rulers and its Pontiffs anything but a sad necessity? We know Janus does not care to ask or answer these questions. But they are as pertinent as they are philosophical, and if they were borne in mind we should not need to be constantly clearing up the old misconceptions and meeting the wearisome old slanders. Where is the largeness of all this? A Pantheist would know better what to think of the Church than such mere terrorists. He would, at the very worst, include in his view the Reductions of Paraguay no less than the Inquisition of Spain, the abolition of seridom and slavery no less than the expulsion of the Moriscos, the protection accorded by Rome to the Jews no less than the massacre of St. Bartholomew, the prevention of Socialism and Communism in the thirteenth century no less then the war against the Albigenses, the merciful deeds and maxims of the Fathers and the Saints no less than their zeal against a criminal desertion of the faith, the sincere acquiescence of the Holy See in all measures that were truly necessary for the salvation of the State no less than its remonstrances against laws which basely yielded principles of everlasting right. A thoughtful and unbiassed person would not see his way to condemning ruthlessly the energy of St. Pius V., or the vigilance of Paul IV. He might dissent finally from their policy, but he would allow that the matter would be difficult and

Here again the narrowness of the Saturday is apparent. How is it to the purpose to lay hold of a principle and exaggerate its consequences whilst there are other principles, equally valid and important, which are left out of sight? The question is not, and never was, what are the evils of persecution? It was in the days when the duty of persecution seemed inevitable, another question, and that a comparative one, what are these evils by the side of those which follow upon licence and anarchy? Both alternatives must be weighed ere an answer can be given. Our natural repugnance to shed blood to take an extreme case—is not to hinder the execution of justice, else we had better abolish the pain of death even for murderers. But what we have to do is to select the least disagreeable and the most efficacious course out of all those which present themselves to us. It is the theory of non-persecution which is good for Utopia; the principle of order supposes an intolerance of some evils, however the world may change. A true states man will maintain order with as little suffering and inconvenience to individual members of society as may be : but since he is neither passionate in his actions nor the slave of imagination in his judgments, he will not shrink by reason of the suffering which he is obliged to inflict. If suffering is the worst of evils of course we have no defence left, except perhaps this, that the repression of licence, and therefore, under certain circumstances, of heresy involves the suffering only of a few, whilst the toleration of crimes and ed last week in the columns of the Saturday on "Ul- heresies is sure to bring on the ruin of all, as we see tramontanism and Liberty of Conscience." It is it is threatening to do at this very hour. Once more, nothing can be settled in a matter of alternatives unless both are considered, and it is narrowminded to urge only the difficulties of one of them.

This fault becomes glaring when we reflect that our reviewer calls persecution a "fundamental tenet" of Catholicity. Had he compared the Church and the Churches, as his admired Dr. Dollinger has done, or taken into account the action of civil societies all the world over, he would have known that persecution, practice and principle, has its origin rather in the nature of men and of society than in the peculiar doctrines of the "Roman Curia." What is there exclusively Catholic in that which has been done out of principle by the Lutherans of Germany the Calvinists of Scotland, the Huguenots of France, to say nothing of the persecuting Governments of Holland, England, and modern Prussia? Quotations might be multiplied on all hands, if it were not notorious that every civilised society has, sometime or other, put a pressure on the consciences of its unwilling subjects. Does not this suggest that we exhibiting them in the artistic proportion which mediates between the too much and the too little, are dealing with a graver question than the Saturday has caught sight of? The minority amongst mankind who have believed in absolute liberty of conscience—if we must express ourselves in this loose, inaccurate way-have to join battle with a multitude far greater than those to whom the light of Ravelation has been vouchsafed. If there is odium attaching to persecution, in whatsoever form, the Catholic Church does not enjoy a monopoly of it.

What clinches the matter is that neither the Saturday Review nor any one else of the same opinion has been perfectly consequent or consistent. This should be a proof that the view is held confusedly, and, in fact, is contradictory. It is not a month since the Saturday declared it impossible to tolerate Mormonism. And yet this is a religion believed in by its followers. They attribute a religious significance to their peculiar tenet of polygamy, and if they cannot plead conscience as a bar to the execution of the law upon them, what becomes of the absolute principle? The Saturday may answer that it does not defend the absolute principle. We could not find that out from the present article; but let it pass. We merely ask, What is the other principle which limits this one? Will it not be a princple of repression malgre the plea of conscience? Then how is the Dublin Review in the wrong ? for it said no more than this. It did not, and does not, preach reckless or ceaseless persecution of every false doctrine, as may be seen from its remarks on Dr. Mivart's answer (No. 54, pp. 567-8), where it speaks of "combined aggression" of "vigorous and widely-extended concert" on the part of the atheists This is not inconsistent with the abstract theory of persecution; but, if it were, the Saturday is quite The Saturday professes a horror of persecution as inconsistent with its own theory. Plainly, every path takes us back to the same problem, to the res olim dissociabiles, libertalem, et imperium." ever mistakes, excesses, atrocities, even, have been committed in practice, there seems no way of deny. ing the principle, and therefore preserving consistency. One more skilled in dislectics than the Saturday Reviewer, and, perhaps, more philanthropic the late Stuart Mill, was unable to keep himself out wrong, but argues consistently from the Catholic of the net. He desired the greatest chare possible of tradition, and that Dr. Mivart is in the right, but individual liberty for all, and at the same time his completely at issue with the infallible decrees of Benthamite doctrines would have imposed the his own Church. It looks upon that Church as a tyranny of Auguste Comte upon our shoulders. How