

ECCELESIASTICAL INTELLIGENCE.

FOREIGN

IRELAND.—“Hospital Sunday,” although well established in many of the cities and towns of the Empire, has no place in Dublin, a fact which is mainly owing to the unwillingness on the part of the Roman Catholic dignitaries to participate in the movement. On Friday last another attempt, and probably one destined to succeed, was made by observing a “hospital Sunday” in Dublin. The Earl of Mountrath took the chair at a well-attended meeting in Molesworth Hall, and full explanations were made, with many references by the various speakers to the experience gained elsewhere. A letter was read from Cardinal Cullen declining to join, on the ground that the two hospitals under his control—St. Vincent and Mater Misericordie—were likely to suffer in their finances by a general collection of the kind proposed. None of the Roman Catholic clergy attended, and but two or three laymen of that Church: on the other hand, our Archbishop and many of his clergy were present, also several ministers of the Presbyterian, Wesleyan, and other Nonconformist bodies; while the medical profession was largely represented, and citizens of all ranks and callings gave their support to the project. It was agreed to fix Hospital Sunday in Dublin in the November of each year; and a committee of fifty was appointed to make all needful arrangements for collecting money, and for dividing it amongst the various hospitals. The meeting, at which perfect unanimity prevailed, then separated.

From the Dublin correspondence of the London Guardian 28th ult., we quote as follows:—In the Court of the Queen’s Bench yesterday, counsel for Rev. Mr. O’Keefe, as plaintiff in one of the actions arising out of the Callan Schools, applied for and obtained liberty to reply and demur. The *Keeper* states that the action is one of libel.—The defendant being the Roman Catholic Bishop of Ossory. The first count averred the libel, which was contained in a communication to the Commissioners of National Education, in those words:—“When the Rev. Robert O’Keefe (meaning the plaintiff) was appointed parish priest of Callan, in 1863, a document was forwarded to the Secretary of the Board of National Education, in the name of this committee, and bearing the signatures of its members, nominating the said Rev. R. O’Keefe manager of Callan Schools, we beg to inform you the document is not genuine, the signatures to it are forgeries, meaning thereby that the plaintiff had been guilty of an indelible offence, and had forged the names of certain members of the Callan School Committee to a certain paper writing, for the purpose of procuring the Board of National Education in Ireland to appoint the plaintiff to the office of trustee or manager of the National schools in the parish of Callan, to the plaintiff’s damage of 1,000*l*.” The character of the defence, to which leave was sought to reply and demur, might be illustrated by the following:—“For a further defence the defendant says that at the time of writing and publishing the alleged libel complained of the defendant was a Bishop of the Roman Catholic Church, and was a Bishop of the diocese of Ossory, having ecclesiastical jurisdiction over the clergy of the diocese.”

The Right Rev. Dr. Keane, Roman Catholic Bishop of Cloyne, died last week at the age of sixty-nine; and was buried with great solemnity, and in presence of a vast assemblage, in the chapel of Queenstown, on Wednesday. A violent storm raged during the funeral, and did great injury amongst the shipping at Queenstown.

GERMANY.—The Government has had on the table of the house two bills.—“On the administration of vacant Catholic sees,” and “On the extension of the May law for regulating the training and institution of the clergy.” The former of these is sufficiently important to demand more detailed notice than I can give in the present letter: I will merely say now, that in certain obstinate cases, when either the Chapter or the Pope will not fill up a vacant see with an occupant who will obey the laws, the congregations are to choose their own Bishop. A third bill is to be presented to the Reichstag.—“On the imprisonment or exile of Bishops.”

The Emperor has sent the following letter to Bishop Reinke:—“*Excellence*, Jan. 17, 1874.—Very Reverend Herr Bishop!—I thank you for the hearty congratulations which you offered me at the New Year. May the blessing of God promote that work which you have begun in my name during this year also! May the veneration which has been so rightly incited by you be spread even in wider circles, that respect for the law is reconcilable in my land with the exercise of religion by every one of those communities, which follow no earthly aim, but this only to look after man’s peace with God!”—WILHELM.

The late Papal Bull.—CONTRADICTIONS AS TO ITS ORIGIN.—We take the following from the German correspondence of the London Guardian under date 21st ult.—The Prussian Government has an awkward manner of publishing very compromising documents just before an important election takes place. Thus, immediately before the

election for the Landtag there appeared the famous correspondence between the Pope and Emperor, and now, on the eve of the Reichstag election, there comes this new Constitution respecting the election of a new Pope. As, however, it was published in the *Cologne Gazette* only on the evening of the 9th, the next day being the day of election throughout Germany, it came rather too late to exercise any perceptible influence on the vote. We are now undergoing the infliction of a wordy war respecting the genuineness of the document, a fact which is stoutly denied by the Ultramontane press. It will be in the recollection of some of your readers that in May, 1872, the *Spencer Gazette* published an abstract of a similar document, which was then called the Bull *Presente Cadavere*, but the existence of any such Bull was denied in clerical circles. It is to be noticed that the *Germania*, which now takes the lead in repudiating the authenticity of the newly published Constitution, begins by saying:—“We have long been informed that the Pope had drawn up a Bull respecting the next Papal election, which, however, has been kept perfectly secret.” But as this paper was foremost in denying the Bull *Presente Cadavere*, it may be safely taken for granted that its repudiation of the new Constitution is not worth much. Indeed, it does not deny that the main points of the document are correct; but it publishes a “cock and bull” story of the manner in which it was procured. The story is this:—“The German embassy in Rome, knowing that such a Bull existed, wished to obtain a copy of it, and so employed a ‘hired man of the lowest order’ to secure it, promising to pay him 10,000 francs. This ‘hiring,’ finding the personnel of Mgr. Mercurelli, Secretary of the Archives, quite incorruptible, took into his counsel another ‘hiring,’ a Frenchman, who undertook to manufacture a Bull which should answer all purposes. These two worthies betook themselves to ‘a priest of the worst class,’ but who could write Latin, and who concocted the required document. So far so good, but the Embassy were not satisfied with a mere copy, and desired to see an original in the Secretary’s handwriting. The trio then began again, and managed to forge Mgr. Mercurelli’s writing so successfully that the deception was completed. Such is the *Germania*’s story, and it is such an absurd one that its falsity is too patent. The report of the *Cologne Gazette* and of the Berlin official papers is, that there is every reason to believe the perfect genuineness of the document, but that it must be quite a secret as to the way in which it was obtained.

The question of the Fulda bishopric has progressed one more stage in the legal way. The Chapter sent up five names to the Government as candidates, and the list has been returned with three names erased, as *personas minus grati*. The names struck out are those of—1. Dr. Komp, principal of the seminary, a man openly of Jesuitical tendencies, and the confidential adviser of the late Bishop; 2. Dr. Braun, a young and distinguished priest, but trained in the modern school of Rome; and 3. Canon Huhne, chaplain to a former Bishop of Fulda, and a moderate man. The two names left for choice are supposed to be those of Dr. Labrenz, Dean of the cathedral, and at present administrator of the diocese, and Dr. Kreickler, a rural Dean, who is also of conciliatory ideas. Whichever of these will take the new oath of allegiance will probably be the Bishop-elect, but then comes a more serious question.—“Will the Pope permit the consecration of a Bishop under such conditions?”

The Prussian Episcopate did not omit this year the usual New Year’s congratulations to the King, but their good wishes were all duly tendered on the 1st of January.

FRANCE.—The Paris correspondent of the London Guardian 28th ult., says.—“The Bull *Apostolica sedis munus*, whether it be that of the Pope or only of the *Gazette de Cologne*, does not seem to be regarded as nearly so important, either in Italy or in this country, as has been the case elsewhere. Here we are assured, by ecclesiastical authority, that the Bull, even if authentic, contains nothing extraordinary, and especially nothing in contravention to the customs and precedents of the Apostolic See. In defence of this position, various instances are quoted in which the rules and ceremonies of Papal elections, and the mode and place of meeting of the Conclave, have been changed and regulated differently from former occasions. Changes seem, indeed, to have been constantly introduced somewhat similar to the present; as when Nicholas II., in 1059, decreed that the Cardinals might meet where they liked, and Alexander III. decided that in future two-thirds of the votes should be necessary to make an election valid, or when Gregory XV. seems to have regulated anew the whole of the ceremonial of election, with a view to ‘expedition’ at once, and also to the avoidance of external cabals and intrigues. Whether Pius IX. has gone beyond all former precedents, or not, those only can

decide who are versed in such matters but enough seems to be stated to show that he at least only varies what has been often varied before by his predecessors. And after all, perhaps, the manner in which future Popes are to be elected may prove to be a matter of much less consequence to Christendom than has hitherto been the case.

AUSTRIA.—The Government has introduced in the House of Deputies of Reichsrath the long-expected legal measures intended to settle the external legal relations of the Catholic Church. The bills, four in number, were read for the first time. The first abolishes *in toto* the concordat, which, although notice of its abrogation had been given, remained in force up to this date. According to the *Post* correspondent, the bill next contains provisions for the future legal position of the Catholic Church and its functionaries:—Candidates for clerical offices and benefices must be in full possession of civil rights, prove moral conduct, and be especially qualified, as required by law. In cases of presentation not proceeding from the Emperor or the civil authorities, the Bishop must notify to the latter the name of the candidate for the preferment, and if no objection be raised within thirty days installation may take place. An appeal to the Minister for Ecclesiastical Affairs is allowed against an adverse decision of the civil authorities. Should an ecclesiastical be convicted of crime, the Government can demand his dismissal. Every vacancy of a clerical office must be notified to the civil authorities; and it will be obligatory on the part of the Bishops to communicate, simultaneously with their publication, all decrees, instructions, pastoral letters, &c., to the political authorities. The Government has the right to interdict, from State reasons, any objectionable arrangement, ceremony, &c., concerning public worship. The ecclesiastical authorities will be obliged to inform the political authorities, before carrying them into effect, of all arrangements in ecclesiastical power and spiritual authority for the purpose of preventing people from exercising their political and civil rights, or from obeying the laws of the country, is prohibited. The Government can at any time demand the revision and alteration of the scale of surplice fees, should they not be adapted to local or general circumstances. No religious rite or ceremony will be allowed to be made dependent on the payment of the surplice fees. The Government has the right of control and supervision of the endowments and the Church property, and of all religious establishments.

The second bill applies to the external legal position of monastic orders, congregations, &c., the establishment of which must, in each case, be sanctioned by Government. Provision also is made for the suppression or dissolution of ecclesiastical corporations; for instance, if the members are themselves guilty of actions which endanger public peace, or the peace and security of the family, or if the superiors be proved guilty of criminal action or misdemeanor arising from avarice of gain, or from offences against public morality, &c. Moreover—Members are free to withdraw from a religious corporation at any time by simply making a declaration to that effect before a magistrate. The superiors or the managing board must annually submit to the Government a list of all members, with a statement of the changes and disciplinary punishments which have taken place during the previous twelve months. Endowments, legacies, gifts &c. in favour of religious corporations will be subject to the approval and sanction of the Government, especially when the endowment, legacy, gift, &c., exceeds the sum of 8,000*l*.; the Government has also the right of inspection and visitation. The establishment of foreign religious corporations and the acquisition of property by them are subject to the sanction of the Government.

The third bill regulates the contributions from the property of benefices to the funds required for providing for the wants of Catholic worship. By this provision, when the bill becomes law, the richly endowed sees, chapters, benefices, &c., will have to contribute largely to the amelioration of the position of the poorly paid working clergy and chaplains. The last bill, consisting of seventeen paragraphs, relates to the legal recognition of separate religious bodies, which will be granted if their dogmas, form of worship, and constitution are not opposed to the laws of the country and the principles of morality:—They must bear a name which is not offensive to followers of other creeds. If a community is to be formed by persons who have not hitherto belonged to that religious body, the declaration to join the same must be made before a magistrate, who will give notice of that fact to the superior or priest of the Church or community from which the party separated. Only Austrian subjects will be allowed to be appointed as superiors, priests, or elders of such communities.

TURKEY.—It is announced that “the political questions arising out of the persecution of Christians in Croatia and Bosnia have been finally and satisfactorily settled.” The Porte has

released and granted a free pardon to the Christians from Banjabouka confined at Soragovo, though there is said to have been damaging evidence against them. The Christians from Gradisca who have fled into Austria are amnestied by the same decree.

BELGIUM.—The Chamber of Representatives has been engaged in a rather stormy discussion, lasting over five days, upon the law relating to burial grounds. A decree which has been in force since the beginning of the present century prescribes that all cemeteries shall be under the control of the civil power, and that when any commune contains members of more than one religion each sect shall have a separate space allotted to it. When the Minister of Justice, M. de Lantsheere, declared that he would maintain the separate system so long as he was in office, M. de Rossius brought forward a vote of censure against the Government, which, however, was defeated by a majority of 66 to 39.

PORTUGAL.—On Thursday the King presented the Cardinal’s hat to Mgr. Carlos, the Archbishop of Lisbon, in the Chapel of the Royal Palace. All the members of the Diplomatic Body, and a large number of distinguished personages, were present. The proceedings were carried out with great pomp. After the ceremony, the King gave an audience to the new Cardinal.

ITALY.—A circular is now stated to have been recently issued by this Government, dated before the publication of the Bull *Apostolica sedis munus*, which guarantees before Europe the fullest freedom and security to the future Papal Conclave. The circular points out that the law on the Papal guarantees obliges the Italian Government to protect the freedom of the Conclave in Rome or in any part of Italy.

Cardinal Antonelli was very ill last week with gout in the stomach, and the Pope administered Extreme Unction to him on Wednesday. Subsequently he was reported better.

The Civil Marriage Bill brought in by the Minister of Grace and Justice, Vighiani, and now going through its various stages in the Bureau and the Select Committee of the House of Deputies, meets (according to the *Times* correspondent at Rome) with violent opposition:—“The priests had been so busy, both from the pulpit and at the confessional, not only denouncing civil marriages as ‘concubinage,’ but even stigmatising the mere act of registering a marriage duly celebrated by themselves as a desecration of the Sacrament, they had so assiduously dinned into the people’s ears that the religious marriage was in itself valid, and that it alone was valid, that very large numbers of timorous persons had wilfully omitted the celebration of the civil contract. To these persons leave is now granted to have their marriages registered, and thereby rendered regular and valid. There is nothing very Draconic in the penalties with which the bill threatens to visit transgressors. The priest who celebrates a marriage not previously registered will be liable to a fine, and in cases of a repetition of the offence to a short imprisonment. But the contracting parties are only punishable by a fine of 100*l*. or 4*l*. a small sum a man may have to pay for the privilege of placing himself above the law, loosening the tie to which unites him to his wife, and dooming his children to illegitimacy. It is stated that the number of unregistered marriages since the promulgation of the law now in vigor—that is, within these last seven years—was incredibly large (18,000 in the province of Bologna alone), and that the cases in which the practice was used as a fraud to entrap bigoted women into a union which might afterwards be broken on with perfect impunity by pleading its illegality, were by no means infrequent.

SWITZERLAND.—The population of Borne has ratified the law on Public Worship by 69,208 votes against 16,991.

CANADA.

TORONTO.

The following forms of prayer are those alluded to in the Church Herald of the 5th inst.:

PRAYERS IN BEHALF OF THE LENTEN MISSION OF 1874. APPROVED BY THE BISHOP, FOR PUBLIC OR PRIVATE USE.

I O, Lord Jesus Christ, mercifully hear our prayers for the increase of true religion in this city and especially in this parish. Pardon our past indifference to the spiritual welfare of others, more particularly of those nearest and dearest to us.

Bless the special services in which we fare about to engage. Inspire the hearts and touch the lips of those who [shall] plead in Thy name, and open the ears of those to whom I say speak.

Rouse them out from the wrath to come. Turn them, O Lord, and they shall be turned. Raise them up to, possess of life, and give them grace to endure unto the end.

O Lord, bless Thy people. Strengthen their faith. Quicken their zeal. Make them fruitful in all good works; and cause them to increase in Thy Holy Spirit more and more.

Add unto Thy Church daily, and hasten, we beseech Thee, Thy glorious Kingdom, O Lord Christ, Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

on THE FOLLOWING:

broken, and heal those that are sick; Bless, we beseech Thee, the efforts which Thy servants [are about] to make to convert souls unto Thee. Loosen the tongues of those who [shall] speak in Thy Name. Open the deaf ears of the wanderers that they may hear the words which bring out salvation, and grant that those whom Thou dost raise to newness of life may, through Thy grace, persevere unto the end. O Thy mercy, O our God, Who art blessed, and livest, and reignest for ever and ever. Amen. Our Father, &c.

\* You are ever ready to pray daily for the blessing of God upon the proposed mission.

RECOMMENDATIONS APPROVED BY THE BISHOP.

1. United Prayer by the clergy according to an approved form, on Monday, February 16, previous to the opening of the mission.

2. Meetings for special prayer in the several parishes interested, for a blessing upon the Mission and in particular for increased unity, with a view to the more abundant outpourings of the Holy Ghost. (If held in the church to be according to a form approved by the Bishop.)

3. The use of family and private prayer in behalf of the Mission. (See forms appended.)

4. The earnest prayers and active co-operation of Communicants, Parents, Sunday school Teachers, and all who sincerely desire the glory of Christ in the salvation of souls, and the building up of His Kingdom, are urgently solicited.

“Thou art thy brother’s keeper.” The fixing of times is left wholly to the clergy of the several churches, but for convenience of cooperation the following arrangement is respectfully submitted.

I. From Sunday February 15, to Saturday February 23.—St. James’ Cathedral, St. Stephen’s; Holy Trinity, St. Paul’s;

II. From Sunday March 1, to Saturday March 7.—St. George’s, Christ Church; St. Ann’s, St. Bartholomew’s.

III. From Sunday March 8, to Saturday, March 14. St. John’s, St. Mark’s, All Saints; Trinity East.

IV. March 15, to 21st. St. Luke’s; St. Peter’s; St. Matthew’s.

V. March 22, to March 28. Church of the Redeemer, Seaton Village.

COLLECTORS, BENEFACTORS, AND DONATIONS, RECEIVED FROM 1st NOVEMBER TO 31st DECEMBER, 1873 (CONTINUED), AND FROM 1st TO 31st JANUARY, 1874.

TORONTO.

Toronto: St. James’s, \$26.11, St. George’s, \$43.32, St. Paul’s, \$10. All Saints, \$29. St. Ann’s, \$3.46, Trinity East, \$5.12, St. John’s, \$10.31, St. Peter’s, \$22.10, St. Matthew’s, \$1.53, Trinity College Chapel, \$9.25, St. Stephen’s, \$21.51, St. Luke’s, \$19.30, Holy Trinity, \$9.16, Christ Church, York Tp., \$16.11, Georgina, \$3.25, Newcastle, \$; Newmarket, \$3.10; Thorold, \$10.50; Etobicoke, Christ Church, \$3.03; St. George’s, \$4.20; Saltfleet and Burdock, \$1; Cobourg, \$12.49; North Donou, \$10.08; Waterford, \$2.30; Whitby, \$8; Gravelton, \$5.00; Colborne, \$3.50; Brampton, \$1.53; North Essex, \$2.50; Barton, \$1; Glanville, \$1.21; Barton East, \$2; Collingwood, \$6; Penotangushene, St. James’s, \$3.18; Mary’s Lake, 90c.; Lowville, \$2.34; Orillia, \$11.60; Lloylton, \$5c.; Bolton, \$1.30; Mount Forest, \$1.50; Port Hope, Trinity College School Chapel, \$12.10; Port Colborne, \$4.30; Marshville, \$1.25; Weston, 25c.; “A Friend,” \$2 Hamilton, Christ Church, \$3.66, All Saints, \$2.16, Ascension, \$18.36, St. Peter’s Mission, \$1. Laundry, \$3.75; Dundas, \$6; Norwood, 50c.; Harrison, \$1.39; N. Orillia and Meaford, \$1. Niagara, \$20; Fort Erie, \$5.25; Norval, \$2.17; Barrie, \$27.81; Haliburton, \$1.61; West Dysart, 49c.; Stouffville, \$2.15; Drummondville, \$3; Grimsby, \$10.50; Shanty Bay, \$1; St. James’s, The St. Mark’s, 60c. School House, 40c.; Chippawa, \$10.50; Emily, Omenceo, \$1.05; St. Catharines, Christ Church, \$7.42.

Mary’s Lake Mission. Thanksgiving Offerings from Oakville, for Church Building Fund \$7. Rev. J. J. Curling, Newfoundland, \$19.50.

BOOK AND TRACT FUND. Subscriptions for Sunday School Libraries. Streetsville, \$10. Grantham, \$10. Sandhill, (Service Books) \$5.50.

OFFERTORY IN SILVER REPORT 1873. Rev. Septimus J. Jones’ Donation to Mission Fund (14th April) \$20.

MISSION FUND.

January Collection.

Grimsby, \$8. Newmarket \$9. Otonabee, \$4.70, Carleton, \$1.65, W. A. Abinger, \$3.86, Vaughan, \$1.88, R. H. Cayguy, \$3.80; Dundas, \$1.20, S. Walpole, Nanticoke, \$3.17, Chesapeake, \$1.50, Grimsby, \$26.63, P. S. Finch, \$2. Toronto, St. James’s, \$43, St. Paul’s, \$20.19, St. George’s, \$50, Trinity College Chapel, \$4.25, Christ Church, York Tp., \$4.21, Dumville, \$1.93, Port Maitland, 65c, South Cayuga, \$1.37, Pickering, Dublin’s Creek, \$1; Greenwood, \$1.27, Cayuga, \$11.29, Gora’s Landing, \$1, Thorold, \$21.03, Port Robinson, \$0.10, Oakville, \$5.12, P. S. Finch, \$2.21, Chippawa, \$14.50, Clifton, \$2.50, Queenston, \$7.75, Emily, Omenceo, \$3.50, St. James’s \$1.55, St. John’s, \$1.51, Emsworth, 41c; Hamilton, Ascension, \$16.76, Christ Church, \$15.90, Cookstown, \$2, W. St. Zsa, \$1.40, Whity, All Saints, \$17.31, Do Sunday school, \$1.51, Georgina, St. James’s, \$3.79, St. George’s, \$3.50, Grafton, \$6; Cannington, \$2, Benavert, \$1.60, West Brock, 60c; Penotangushene, St. James’s, \$8.50; North Donou, \$1.75, W. St. Zsa, \$3.16, Lloydton, \$3.24, Bolton, \$1.10, Noholton 91c; Norwood, \$2, Westwood, \$1.19, North Essex, St. George’s, \$2.24, St. Judo’s \$1.21, Christ Church, \$2.76, Shanty Bay, St. Mark’s, \$1.36, St. James’s, \$1, School House, 40c., Hastings, \$1.05, Alwick, \$1.25, Port Hope, Trinity College School Chapel, \$11.78, Mine, Harrison, \$2.82, Chippawa, \$1.42, Brampton, \$1.04, Edmonton, \$5c, Campbell’s Cross, \$3.10, Grant Hill, \$4.76, Virgil, \$2.73, Maryboro’ and Peel, \$3.76.

Parochial Collection.

Otonabee, (add.) \$3.30, Vaughan, (add.) \$4, do Mrs. Jackson’s children, \$1.10, Mount Forest, \$67.07, Norwood, \$10, Westwood, \$17, Allandale, \$4.

Thanksgiving Meetings and Services.

Chester, \$2; Goro’s Landing, \$2.65, Missionary Meetings and Services, Stayner, 90c, Cremona, \$3.35, Baida, \$1.85; Woodbridge, \$10.20; Vaughan, \$7.55; Glen Williams, \$2.66, Christ Church, St. Catharines, \$13.96; Wellington Square, \$3.25, Emily, Omenceo, \$7.66, St. James’s,