IRELAND'S OFFERING TO THE SACRED HEART.

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The following beautiful sermon was preached by the Most Rev. George Conroy, D.D., Lord Bishon of Ardagh and Clenmacnois, at the consecration of the Catholic University of Ireland to the Sacred Heart of Jesus, on Trinity Sunday, 1874.

Stude sapientiae, fili mi, et lactifica cor meum ut possis exprobranti respondere sermonem.

Study wisdom, my son, and make my heart joyful, that thou mayest give an answer to him that reproacheth.-Proveres xxvii. II.

From all eternity the Almighty Father found His ineffable delight in the co-eternal Wisdom, which He possessed in the beginning of His ways of old, before the earth was made. Afterwards, when in the fullness of time, that Wisdom of the Father was seen upon earth, He, in turn, found His delight, and found it in being with the children of men. And as the Father delighted in His Son, because He was the brightness of His glory and the figure of His substance, so the Incarnate Word finds His chief delight on earth in His rational creatures, because they image forth His own distinctive quality of Wisdom. Hence, the Sacred Scriptures declare that "He loveth none but him that dwelleth with Wisdom." And He Himself, speaking through the author of the Proverbs, in the text I have recited, tells us that His love for souls in which wisdom shines is more than lovefor it is love in its most beautiful form-joyous Love-love mingled with delight. N.y, more: He there describes this His joyful love as caused in His breast not merely by the beauty of wisdom in itself, but also by the efforts made by the human soul to attain to the possession of it. And, therefore, as a father might tenderly plead with a child, He pleads with man, that by skilful culture of his faculties, and by earnest striving after wisdom, he would make joyful His heart. And thus, the entire process of man's spiritual and intellectual training in true wisdom is set before us, as an object invested with a solemn and almost awful power over the heart of God. "Study wisdom, my son, and make joyful my heart!"

WHAT WISDOM Is.

Wisdom is described as the knowledge of things human and divine, and of their causes. Now, since, as the Vatican Council teaches, there is a twofold order of knowledge, one being by natural reason, the other, by Divine Faith-one including the things which natural reason can reach, the other. The truths of revelation; a Catholic University, being a place of teaching universal knowledge, is the natural home of both, and is, therefore, in a sense most true, the scat of wisdom. It is the place merein men are taught how best to comply with the divine exhortation of studying wisdom in its widest range; and, therefore, without presumption, we may believe and hope that it is a place precious beyond others in the sight of that God, who alone, as Job tells us, rightly understandeth the way of wisdom and knoweth the place thereof. It is in this faith and in this hope that it behoves us to assist at the ceremony of to-day, by which Catholic Ireland consecrates her University to the Sacred Heart of Jesus Christ.

THE ACT OF A NATION.

Some there are to whom this ceremony is simply void of rational meaning; others, again, will deride it as an extravagance of childish piety, or resent it as an exhibition of unenlightened fanaticism. But, in sober truth, it is an act of surpassing dignity and loftiest significance. For it is the act of a nation; and a nation's act in the cause of truth and justice, ever possesses an indisputable grandeur of its own. And it is a national act of the highest order, for it is a solemn renewal of the profession of Faith by which Ireland long ago dedicated her intellect to Jesus Christ. And she has chosen to give to this act the form of consecration to the Sacred Heart of Jesus, guided lightly by love's delicate instinct to believe that this choice would give to the Heart of Jesus the greatest joy, and to the souls of her children the greatest graces to help them in season of need. Besides, the Sacred Heart enables her, in the words of the text, to give an answer to those who reproach her, for it contains at once the noblest defence of her past struggles, and the sure grounds of her hopes for the future. No element of true grandeur, then, is wanting to this ceremony, which thus unites in closest tie and bear of a believing nation with the mind and heart of the Incarnate Word.

IRELAND'S LOVE FOR RELIGIOUS EDUCATION.

And, in the first place, it is a nation's act-for it is the direct outcome of a principle that has distinctively marked at all periods the genius of the Irish people. The whole history of Ireland moves on two lines representing two of the master passions of our race-the love of religion and the love of learning. But in our history these two lines never run apart; rather, like the mystic lines in the tracery that adorns the Celtic crosses, they are bound to each other at so many points, and by ties so fine and close, that no power can sunder between them .-The Irish have ever loved scholarship, but they would not have it separated from religion. No man can be the child of science—it was said in a Celtic monastery of the sixth century—who does not love truth and justice, and there is no truth and justice without the knowledge of God. And as it was in the sixth century, so has it been ever since, and so it is now in the nineteenth century. And if any were to gainsay it in spite of the express declaration of the Irish people, from the highest to the humblest class-in spite of these countless religious schools throughout the land, crowded with a joyous throng, while the godless institutions are as barren mothers without children—the very walls of this University would cry out against them.

THE CATHOLIC UNIVESITY. No royal munificence has bidden it to rise; no imperial treasury has subsidised it; no wealthy noble, no merchant prince has endowed it. It is the creation of the nation. There is not a stone in it but has a voice and cries out its witness to the faith of the men of the Irish race, who from Ireland, and England, and Scotland-from America, and India, and Africa, and the islands of the sea-have sent their painfully-carned money to build up in this, the heart of their native land, a shrine wherein fullest science and simplest faith may dwell together in amity. And the hands that raised the University, rested not until they had raised likewise this stately church; and high over the altar they enthroned Her who is the Seat of Wisdom, that so the generations of students who were to come hither to seek for science, might ever find the Light of the world. as the Wise Men of the East found Him-resting on the lap of Mary. Now, what is to-day's ceremony— by which Ireland's highest seat of intellectual culture is reverently placed within the very sanctuary of Divine love-but a magnificent outward expression of the principle which has thus ever been the very life of Irish thought—that education and reli-

gion should be inseparable. ITS CONSECRATION TO THE SACRED HEART.

This consecration of the University to the Sacred Heart is, therefore, an act belonging to the whole Irish race. We are not alone here to-day. We are here the representatives of the millions of our nation, now scattered over the earth; and here, too, has come a shining cloud of witnesses, stretching from every period of our past history, to mingle their voices with ours-from the venerable founders of great schools like Armagh and Clonard, to the felon priest who taught grammar in the heart of the morass—bringing with them the

may put His name there forever, and that His eyes Divine Redeemer." The Heart of Jesus, then, is the membered is a law that is dead. And if this be and His heart may be there always. How glor-symbol of His love, and like every other real symbol true of all ages, and of all places, how much more is ious for Ireland, and how impressive this spectacle of millions of minds swayed by a single thought, and of millions of wills knit together in one resolve, not to secure any questionable material or political trtumph, but for an object, the noblest that can stir the pulses of a high-souled nation, the intellectual and moral and religious progress of its sons. No wonder that, like David's, the heart of the Catholic Church in Ireland is filled today with great joy as she beholds her faithful people make these their offerings! No wonder that with him she should cry out—"O Lord God of from our consideration of these three points, there our fathers, keep forever this will of their heart, and let this mind remain always for the worship of Thee."

And next, to-day's ceremony is the noblest of all national acts, for it is a national Act of Faith in Jesus Christ. The habit of faith, St. Thomas tells us, works by a double process. It inclines us to believe what we are bound to believe, and it restrains us from assenting in any way to those things which we ought not to believe. This double fruit of the supernatural habit of faith has been splendidly illustrated in Ireland's action with reference to Education during the last three hundred years. With unerring accuracy of judgment and with invincible vigor of will, she ever turned away from systems and institutions that were hostile to Faith, while she as unvaryingly recognized and cherished those that were favorable to it. And this is especially true of University Educa-

THE FORMER UNIVERSITIES.

An eloquent voice has described in touching language, how across the sanguinary scene of war and turbulence and bloodshed that followed the English occupation of this country, there flitted from time to time the graceful vision of an University, appearing to-day, disappearing to-morrow, reappearing on an after day, but unhappily never able to root itself on a firm foundation in the soil. Alas! this picture is too true, even to-day; but the fault is not Ircland's. It is true that with the failure of University schemes, with reference to which these words were first spoken, Faith had little to do, for as yet the unity of religion was un-broken in the two countries. Nevertheless, there were then at work, other causes of failure besides war and the turbulence of the times, and of these causes due account has not always been taken. No matter how fair the outward seeming of each University that then presented itself, its success was hindered by one serious drawback. The language on its lips was not the language of Ireland—it wore the mein and air of a stranger—it was not warm with Irish blood—it had no kindred with the Celtic millions. And therefore, though Ireland pined with longing for the stores of learnng it had brought, she could not cherish it as her child, and it disappeared. But when the vision that find disappeared—in the Catholic times, reappeared in the reign of Elizabeth, the Faith of Ireland rose indignant against it. For, this time, its ornaments were the plunder of God's altars and the saints—its dowry, the spoils taken from the weak—its doctrines, the condemnation of all that her children reverenced. It was the daughter of the stranger come back again, flaunting in the face of a Catholic nation the strange creed she had learned during her period of absence. What could Ireland do but close heart and cars against her wiles, and pray for patience to endure her pitiless tyranny. Again, however, a change come. The power which created that University has risen up against her, and lo! in its turn the Protestant University has disappeared, and in its stead, a new University, as unblushingly godless as the worst creations of infidelity, is presented for acceptance by Ireland. And if Ireland turned coldly away from the stranger in the Reformation period-if she rejected the Protestant University because it was the foc of the religion she loved-with what scorn does she not look upon the University that has cast off its baptism to secure for itself a few more years of existence?

THE GLORY OF THE CATHOLIC UNIVERSITY.

But at length another fair and graceful vision of an University meets the gaze of Ireland! No flesh of our flesh: no follower of false religions but beautiful with the beauty of the holiness of the Sacraments, keeping, amid the fullest treasures of Science, the true Faith; with the blessing of Peter on her brow, and the sweet name of Mary, slave of infidelity, but with the faith and the love of Jesus Christ glowing in her soul, and boldly proclaiming to the world, that though now-a-days Ohrist is to some a stumbling block, and to others foolishness, to her he is the power of God and the Wisdom of God. Like some royal bride bearing n her bosom the hopes of empires, this Catholic University carries within it the best-I had almost said the only-hopes of Catholic Ireland. It is the visible symbol of principles without which Christian liberty is impossible in this land. It is a protest against the tyranny which would violate the sacred rights of parents to control the education of their children. It is a protest against the tyranny that would refuse to the Church the excreise of her heaven-given prerogative of guarding the Faith of those who call her the mother of their souls. It is a protest against the mutilation of education by banishing from the schools the knowledge of God and of the supernatural order. And it does more then protest against what is wrong and false; it asserts what is right and true. It asserts that Faith and Reason are not necessarily foes, but rather twin lights of various orders to conduct man to the knowledge of truth. It asserts, with the Vatican Council, that the Catholic Church, far from opposing the highest culture in human arts and learning, promotes it and helps it on. It asserts, with the same Council, that the Church does not forbid the sciences to follow, each in its sphere, its own proper principle and its own proper method; that she holds the liberty of so doing to be one of the just liberties of science; but that this liberty must not be abused for the destruction of the Christian faith. It asserts the just claims of the Irish Catholic to all the educational privileges and helps that are given to others. On it depends the future of Ireland, for the education given to this generation of Irishmen will color for centuries the history of our country. Towards this University Ireland's spirit of Faith turns in love; and this is the offspring which on this day she humbly presents to Jesus Christ. Can we conceive of a nobler act of national Faith? The Catholic University is the fruit of Ireland's Faith, gathering up in itself all of good that has been purchased by the sufferings of three hundred years. By solemnly devoting it to-day to the Sacred Heart of Jesus Christ, Ireland declares that the continuity of that profession of Faith shall be unbroken. By it she proclaims that she has given and will preserve her intellect captive to the Incarnate Word and neither death nor life, nor things present, nor things to come, nor might, nor hight, nor depth, nor any other creature, shall be able to separate her from the

love of God, which is in Christ Jesus our Lord, THE SACRED HEART.

Nor has her love been at fault in choosing to address her offering to the Sacred Heart, since no other devotion could be more consoling to Christ, none more fruitful of graces to her children. For what is the object of this devotion to the Sacred Heart of

it invites our consideration to the three distinct elements that go to make up its symbolic character: -firstly, to the sign itself, which is the real Heart of Jesus inseparably united to the person of the Word, and therefore adored by the faithful without separation or abstraction from the Divinity; secondly, to that of which it is the sign, namely, our Divine Redeemer's love; thirdly, to the reason why the Heart of Jesus is the symbol of His love-namely, because of the intimate connexion naturally existing between the human heart and the affections of the soul. Now, springs up in the devout soul a triple act of love, due to the Sacred Heart of Jesus, inseparably united with the Godhead; of grateful love, awakened by our Redeemer's immense love for us, and of penitent love, answering with its poor sympathy the sorrows with which that Sacred Heart was racked for our sins. This triple love is the proper devotion to the Sacred Heart; and happy, thrice happy, those pure souls who taste ofit in its own fullness, and are filled with the blessings of its sweetness! And these three loves answer, each to each, to the three solitary joys which, as the Holy Scriptures tell us, belong to the Heart of Jesus. The first was His joy at the simple faith of His followers, by which they believed in His Father and in His own divine nature. St. Luke (Luke x, 21) tells us how that same hour He rejoiced in the Holy Ghost, and said: "I confess to Thee, O Father, Lord of Heaven, and earth, because Thou hast hidden these things from the wise and prudent, and has revealed them to the little ones. All things are delivered to me by my Father, and no one knoweth who the Son is but the Father, and who the Father is but the Son, and to whom the Son will reveal Him." And may we not hope that the adoring love which springs from the contemplation of the Sacred Heart will renew this joy of our Lord! His second joy was in the consciousness of being beloved by his own: "These things." He told them (John x, 2), "have I spoken to you, that my joy may be in you." And of what else did He, then speak except of that furnace of His love which ever glows in the Sacred Heart? It was just after the institution of the Eucharist and just before the agony in the garden, and yet in the midst of the sorrow of separation from His own, and in the very shadow of death, the Sacred Heart found joy in the thought of the grateful love of His children. And what else is the Sacred Heart ever repeating to us but these same things that Jesus spoke of on that saddest night? And when our hearts are warmed by its silent eloquence, does not our grateful love give fresh joy to our Lord? His third oy was that joy of heart which He felt on the day he was crowned for our sake with the crown of thorns, to which allusion is made in the Canticles, when we are called on "to go forth and see our King with the diadem wherewith His Mother had crowned Him on the day of the joy of His Heart." That crown of thorns He yet wears on His Heart, and the penitent love it must needs excite in our souls will, indeed, bring back to Him the day of His joy. And thus the triple stream of love that flows into our hearts from the Heart of Jesus is allowed to return in waves of gladness to its Divine source. Blessed, then, be that Heart, which teaches to our cold souls so many happy secrets of love! And thrice blessed be it in this time and place, for nowhere are its life-giving graces more needed to day than in the great seats of learning. There, more than elsewhere, men have forgotten how to adore and how to love; the name of Christ has been cast out from academic halls as if it were an unclean thing; and in every avenue to every science the professors of infidelity have laid snares for thoughtless youth, that so they may slay in their unwary souls the Faith of Christ. DANGERS OF THE PRESENT DAY.

Not that in the beginning, at least in our country, these men openly dishonor Christ or his doctrines but, rather, like the destroying angel that smote the first-born in Egypt, they set themselves to their work under cover of darkness—the darkness caused by the systematic exclusion of Christian knowledge. They know well that he who knows not Christwill not adore Him; and therefore do they forbid in the schools the language of Catholic theology, each of an University meets the gaze of Itelahut Rosstranger this one, but the bone of our bone, and term of which, St Gregory of Nyssa tells us, is as a flesh of our flesh, no follower of false religions, perfumed wase breathing the fragrance of God. Now, the Sacred Heart is in itself a compendium of all Christian Doctrine. The unity of God's essence and the distinction of the Divine Persons; the Incarnation of the Son, the Reality of His adorable Humanthe Seat of Wisdom, engraven upon her heart; no ity; the inseparable union of the two natures in one Divine Person, with all the gracious and tender mysteries flowing from these, are to be read therein. Fixing on this Heart the gaze of an enlightened faith, Catholic students will find in it a treasure of religious knowledge. And the adoring love that shall spring from this saving knowledge will be to them, as the angel of the Lord who went down with Azarias and his companions into the furnace, and made the midst of the furnace like the blowing of a wind bringing dew, and the fire will not touch them, nor trouble them, nor do them any

Nor is grateful love less needful. It would seem as if a poisoned breath has passed over modern Science, blasting its high aspirations, and killing its sympathies with whatever is noble and elevated in the destiny of man and of the world. It positively cannot, or will not, see in man anything but the brute animal, owing such better qualities as it has to a process of natural development, without an immortal soul, without free will, without a true moral sense, without the image of God. It cannot, or will not, see even the possibility of a supernatural revelation opening out before man the surpassingly fair vision of a supernatural order, in which his place is little less than that of the angels, so tenderly and so fully is his life encompassed by God's loving care, and so glorious the end towards which his existence is directed. And accordingly, its whole study is to sap the natural truths that are the preamble to Faith, and to subject to a solvent criticism the records of revelation, in order to degrade them to the rank of old world legends. All in vain nature does, and history, and the insatiable cravings of man's soul panting after the living God, plead with this brutalizing science in favor of a recognition of our matchless dignity; no sursum corda can rouse it from the depths of materialism and sensuality in which it buried itself. Alas! in losing its faith in God's love, it has lost the key to the mystories of the universe. But whosoever contemplates that abyss of wisdom and love which is in the Sacred Heart of Jesus, will find all these mysteries made clear in the light of the ineffable love that glows therein. Who shall dare, even in thought, to question the dignity of that creature for whose ele-vation God's love bridged over the space between heaven and earth in the Incarnation-for whom the Eucharist was instituted-for whose dear sake the pains of the Passion was borne! And who will find even the Incarnation, the Sacraments, the Passion, too much for the infinite love of the Heart of Jesus Ah, surely, at the sight of that open wound in the Sacred Heart, the non credam—the I will not believeof unbelieving Science will be changed, as on the lips of Thomas, into the cry of grateful love :- My Lord and God! For who that reflects constantly on the boundless love of which it is the symbol, can marvel at any place of dignity assigned to man by that Divine Goodness which recognizes as man's best claim upon it, man's own littleness and misery

THE NEED OF LOVE.

And then the need of penitent love! The sense

which she prays to-day that God may sanctify this symbolical image of His Heart we should meditate forgotten by minds upon which the law itself has a The Establishment is no longer the Church of Enghouse which she has built for Science, and that He on the boundess charity and outpoured love of our little hold, and the law whose sanction is not reit true in the case of those who, in great centres far from agreeing with the ingenious Church Times of learning, in the flush of youthful passion, set that "our friends need not trouble themselves greatly out to voyage over strange seas of thought alone, about it," "is the supreme director of the Church of or in the current of evil example. But who that habitually looks upon the Sacred Heart of Jesus ever crowned with its crown of sorrow, can forget how tremendous the sanction of that law, whose Author did not spare even His own' Son because He had taken on Himself the iniquities of us all. And as the thought of the enormity of sin grows upon him he will seek in the Sacred Heart itself a means by which he may cleanse his soul from its foul stains. Borrowing of its sorrow for the offences against God, he will humbly confess his guilt in the Sacrament of Penance, and sprinkled with hyssop he shall be cleansed, and washed in have created. Church authority, i.e., the authority the blood of the Lamb, he shall be made whiter of the Church, which is the Catholic Church, is at than snow.

Most fittingly, then, does Ireland to-day consccrate her University to the Sacred Heart of Jesus, commending to the love of the Incarnate Wisdom the cause of religious education in this country. The Sacred Heart is her sufficient answer to those that reproach her. Men marvel at our obstinacy in clinging to the principle that education and religion must not be separated. To shrink from that principle is to renounce our part in the Sacred Heart of Jesus Christ, for now the question has been narrowed to this-education with and for Christ, or -Paganism? Men say that we are unwise advocates, and imperil by our rashness the cause we If so, let us place it in the hands of the best love. of advocates. It is a just cause; and is not the Heart of Jesus the Throne of Eternal Justice!-It is a holy cause; and is not the Sacred Heart the Sanctuary of Holiness! But, just and boly as it is, this cause is, humanly speaking, a weak one, as the cause of justice too often is on earth. It has been tossed to and fro as suited the calculations of politicians; it has had arrayed against it the power of bitter foes, and the treachery of weak or dishonest advocates. But did not Pilate and Herod chaffer in petty political intrigues over His stricken Heart, smarting from the violence of enemies and the shame of betrayal by friends! Let the world say that success is beyond our strength to achieve, at any rate it is not beyond the strength of Almighty God. That strength we here suppliantly implore to-day. "Now, therefore, arise, O Lord God, into Thy resting place, Thou and the ark of Thy strength."-"See what things the enemy hath done in the Sanc-. . They have defiled the dwelling-

place of Thy name on earth. They said in their heart the whole kindred of them together; Let us abolish all the festival days of God from the land. How long, O God, shall the enemy reproach: is the adversary to provoke Thy name for ever? Deliver not up to beasts the souls that con

fess to Thee: and forget not to the end the souls of Thy poor. . . Arise, O God! O God! arise, and judge Thy own cause."

A FORM OF LUNACY. Nobody would think of being angry with a man

deprived of reason. Members of human sects, who have never received the gift of faith, and are cut off from the unity of Christendom, however eminent they may be by natural gifts or acquired knowledge,

are inevitably, as respects questions of the soul, in that sorrowful condition. They do not know it, but that is one of the symptoms of their malady. They can reason correctly, like certain madmen, about many things, and conduct themselves with gravity and decorum; but directly there is a question of religion, and especially of the Church, the mental alienation which at other times is only latent displays itself. They beat the air, talk wildly, and cease to be intelligible. They are no longer able to control themselves. And it is one of the surest signs that the evil mood is upon them that they always break out into imprecations against the Church.-We may somtimes be tempted to resent the violence of their language, but this impatience should be restrained. If we had not been enriched without any

merit of our own, with what Holy Scripture calls the precious gift of faith," by which we see all things clearly, we should ourselves see what they are. They are not in their right mind, and it is not anger, but pity, which they claim from us.

This reflection is suggested by the latest comments of the Anglican journals upon the present | character of the Primitive Church, about which there crisis in the National Church. Before the Public Worship Bill became law, they announced in chorus, with scorn and derision, that a measure so impious, unjust, and subversive, neither could nor should pass, and that it was unnecessary even to contemplate the impossible contingency. It has passed, with such unanimity of purpose, and such concord between the Bishops and the Legislature, as is rarely witnessed; and already they begin to discover, as we never doubted they would, that it is of very little importance, and will, in fact, do more harm to their adversaries than to themselves. "We observe," says the Guardian, with a touch of malice, "that a Ritualist orator is ulready proclaiming it harmless at a meeting, by whom it was so gravely denounced."-Another, Mr. E. Stuart, who is quoted in the John Bull, sees in it, as usual, a "sign of life;" for, as he ingeniously argues, "forty years ago the recent de-bates would have been impossible, and it would have been taken for granted"—the Establishment being then, as Mr. Gladstone said, "the scandal of Christendom"-" that the Church existed for political and pecuniary purposes only;" a fact which affords delightful evidence of progress, though the debates were so animated only because the speakers were resolved to put down, at the instigation of the Bishops, the very opinions which Mr. Stuart approves. A third, Mr. J. M. Rodwell, preaching from the text, "In quietness and in confidence will be your strength," observed: "I will not attempt to suggest what is to be done in this sore trial. But I would have you rest assured that it will all in one way or other be overruled for good, and that, dark as the cloud is, the sun is still behind it, and will break in due time." If the Bishops had made Islamism an open question in the Establishment, not a few Anglican clergymen would preach from the same text, and with the same comment. "As for the Bill itself," says the Church Times with unabated liveliness, "iniquitous as are the intentions of its prime promoters, and disgraceful as have been the tactics by which they have passed it into law, our friends need not trouble themselves greatly about it." Of course not, nor about anything else. They ought rather to clap their hands, for "the Bill will become a double-edged weapon for tormenting the short-sighted Broad and Low bigots who have been clamouring for it." It is, in fact, against them that the artful Bishops and the cunning Parliament really mean, and always did mean, to apply it. That it was intended to "put down Ritualism" was only a capital joke of Mr. Disraeli, as the Church Times now clearly perceives.

It cannot be said, however, that the Anglican ournalists are consistent even in their affected resignation. They may pretend to console them-selves with the approaching sorrows of the "Broad and Low bigots," but it is only a forced merriment. If in one breath they profess to regard the Bill as quite unimportant, not to say advantageous, in the next they describe it as follows: -After observing, with untoward candour, that "the Establishment has generally been understood to be, and in reality was a compromise," so that "all shades and varie-

glorious traditions that are Ireland's conquests | Jesus Christ? Pius VI. tells us that "the substance of Sin seems as if it would die out of the world— of Parliament statute law, and put the finishing favor or open advocacy." Here he exaggerates, for from the ages—to swell Ireland's antiphon, with of this devotion consists herein, that under the How heinous it is to transgress law, must needs be stroke to the most momentous revolution of modern times. the Church Herald called it by its true name. What

land, but a faithless ecclesiastical department. This is its central principle, and friends and foes know it."
"Parliament," exclaims the Church Herald, which is England in doctrine and in discipline." It always was. The poor subterfuge of the Church Review, which affects to distinguish between the Establishment and the Church of England, as if they were two different things, finds no favor with the more conscientious Herald. "Have the English Bishops," continues the latter, "any longer a claim on the spiritual allegiance of the English Churchmen?— For ourselves we answer, unhesitatingly, not a shadow of a claim. And that simply because the claim they had they have thrown away. We merely accept the position which the Bishops an end in the Church of England, its rulers having

substituted for it the authority of the State."

so far there is no visible manifestation of the disorder of the mind under which these poor exiles labor; but when the question arises, "What is to be done?" their access returns, and they no longer speak as rational beings. It becomes evident that a cloud has fallen upon their reason, and they walk as men in the dark. Their journals are filled with suggestions by various agitated correspondents, and here are some of them. A harmless lunatic, who calls himself "Fidei Defensor,"—we have heard of poor people who fancied they were the Archangel Michael or the great Mogul — proposes, in the Church Review, "the setting up of oratories throughout the kingdom," though he confesses that it might "lead to open schism and separation from the Body of Christ, of which he evidently fancies that at present he forms a part, and a very important one; and he suggests further that he and his friends "should always carry a stock of tracts and pamphlets in our pockets," one of which should treat of "the Apostolical Succession," the value of which has been so pleasingly illustrated of late by the Episcopal authors of the Public Worship Bill.

A Ritualistic warrior, or ex-warrior, Captain F. S. Dugmore, whose mental condition seems to suggest lenient measures of repression, breaks out thus, in the Church Times:—"Why not build and endow a magnificent collegiate church (Scottish Episcopal) as near as possible to Balmoral, almost at its very gates? In ritual and music let it be as close a reproduction as possible of All Saint's, Margaret-street." It is to be presumed that this gentleman's military career must have familiarised him with the tactics of Red Indians. We can only hope, for the sake of those who dwell in Balmeral, that no plot of land may be available in the immediate vicinity of the peaceful fortress, against which it is proposed to direct so singular an attack.

Another patient, whose case appears to require mild but firm treatment,—he calls himself, with his eyes fixed on vacancy, "a priest of the Church of God, at present officiating in the Anglican Branch of the Church,"-elaborates a scheme of ecclesiastical strategy adroitly adopted to present circumstances. "Since the Bishops," he says or sings, have abdicated their spiritual functions, is there any reason why the 'Priests of the Church of God.' should not elect new Bishops?" For our part, we should say none whatever. "It might be an irregular proceeeding," he continues, "but not more irre-gular than the previous acts of the English Church." If this highly ingenious plan, by which instead of Bishops ordaining priests the operation is to be reversed,-the result in the Church of England would be harmless-should not be approved, the clergy, he adds, should resign their benefices, because "an unbeneficed priest is like a vicar apostolic, a priest of the Church of God at large, to minister in all parts to the faithful"—a notion of the functions of a Vicar Apostolic which this inspired person will find it necessary to correct if he should ever recover his

A still more delirious orator, though he is probably incapable of doing harm to any but himself, and only requires to be secured in a padded-room, offers another scheme, which his disturbed mind considers "perfectly clear, logical, and tenable." It is simply to send "as many as possible," and espe-"Dr. Pusey and Canon Liddon," to the coming Dollingerist Conference at Bonn, where they are going to determine once for all the true form and have been unfortunately hitherto different of opinions. "We have everything in common," he says,a good many Anglicans say exactly the contrary,—
"with Dr. Dollinger and the Old Catholics;" and when they have settled everything at Bonn, which their remarkable unity of religious opinion will make easy work, the result will be this :- "As we now hold to the Chair of St. Peter"-the poor man is evidently very mad indeed-" except in those things in which Ultramontanism and the Roman Curia render it impossible,"—that is, in everything —"so in like way we should hold to the Chair of Canterbury, save and except where Protestantism blocked the way." It is difficult to feel sanguine of the recovery of this particular patient.

Another whose proximate cure may be expected, if he is only removed from the company of lunatics, and allowed a period of wholesome solitude, discourses in this rational manner. "Truly our National Church does seem a wonderful paradox, a monstrous anomaly, a stupendous self-contradiction.

. . . Surely the religion of the National Church is the most comfortable religion in the world; for in it a man may believe nothing, and do anything, and live as if there were no Church, no Christ, no God; and after such a life be consigned to the grave in a Christian cemetery, with the solemnity of Christian obseques with which saints and confessors are honored." In this there is not a trace of mental alienation, but presently he falls into a mild paroxysm, and exclaims wildly: "the death of the Establishment, which is of human creation, will be the life of the Church, which is of Divine." A man who can believe that there ever was or ever will be anything "Divine" in the Church of England is not yet in a condition to go at large. But we may hope some day to see this amiable invalid "clothed and in his right mind."

There are a good many more patients at present lodged in the asylum of the Church Times and the Church Review, where they cry to one another from morning till night in a melancholy manner, but we have not leisure to hear them all. Before we quit these gloomy abodes, to return to the haunts of rational beings, let us listen to the Editor of the latter, who speaks both in his own name and in that of the interesting sufferers to whom he offers hospitality. People argues, he says, that "Papal Ultramontanism," which is the name he gives to Christianity, about which he knows nothing but a few words and names, is the "legitimate and necescary ultimate development of the sacerdotal Ritualism now spreading in the Church of England." He considers this a mistake, and so do we. "Anglican Ritualism," he truly observes, "has shown as little tendency to Ultramontanism—that is, to the religion, of the Apostles—"as Russian orthodoxy" which has not shown any at all, being only the religion of Peter the Great, who invented the Holy Synod, and the chaste Catherine, who trained it in decility to hersolf. "What line did the Ritualistic party take," he continues, with regard to the late proclamation of Papal Infallibility? They exposed and opposed the dogma, just as the Nestorians opposed another ties of religious opinion from the Ritualist to the Indogra, and with about as much success,—"and dependent have found a refuge within it," the Church everything connected with it, without reserve. How Review says, "the Bill is intended to change all this. have they regarded the Old Catholics, the avowedly . Her Majesty's sign manual has made the Act anti-Ultramontane movement ? With cautious