

The True Witness

AND  
CATHOLIC CHRONICLE,  
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MONTREAL, FRIDAY, March 31, 1876.

ECCLIASTICAL CALENDAR.

MARCH, 1876.  
Friday, 31—Most Precious Blood of our Lord.  
APRIL, 1876.  
Saturday, 1—Of the Feria.  
Sunday, 2—PASSION SUNDAY.  
Monday, 3—St. Francis of Paula, Confessor.  
Tuesday, 4—St. Isidore, Bishop, Confessor and  
Doctor of the Church.  
Wednesday, 5—St. Vincent Ferrer, Confessor.  
Thursday, 6—Of the Feria.

NEWS OF THE WEEK.

A long side of the announcement in some journals that a new Protestant Church has been built in Rome, we ought also to find the statement that one of their churches was actually sold last week by auction. It belonged to the Evangelicals, and was situated near the Central Depot. It was purchased by Pius IX.

It is stated that the Congregation of Bites have reported against the canonization of Joan of Arc. We clip the following items of interest from telegraphic reports:—

A Cathedral is in process of erection at Canton, which is to cost \$3,000,000. It is reported that another quite as magnificent and costly, is to be erected at Pekin, and churches are springing up in nearly every important city in China.

Don Carlos inherited \$8,000,000 recently from his father-in-law, and he is thus enabled to pay the debt of \$1,000,000 which he owes in England. Hence the eagerness of his friends in London to obtain him a free passage to them.

A vote on the liquor question recently obtained by the temperance societies from the large cities of Ireland—namely, Dublin, Belfast, Cork, Waterford, and Limerick—resulted in 62,770 temperance votes out of 78,185; 8,915 being unfavorable to the movement.

A crew from Dublin to the Centennial regatta has already been named, and includes the following gentlemen: Captain, G. H. Pentlam, the Barrington brothers, and Mr. Hickman. The substitutes are Mr. Leath, who is said to be one of the finest amateur oarsmen in Ireland, and Mr. G. H. Pentlam, Jr.

Advices from St. Thomas to the 17th inst., state that the revolution in Hayti broke out at Jacmel on the 7th of March. As soon as the news reached St. Thomas, Hayti, Generals Borard, Canal, and others, chartered the Danish steamer "Thyria," Jacmel. President Dominque has declared the port of Jacmel closed, proclaimed a state of siege in Eastern and Southern Hayti, called out the national guards, and at last accounts was marching on Jacmel at the head of his army. The insurgents in Jacmel are led by General Tacius.

The *Centrale* of Berne informs us that "In the Commune of Noirmont, in Switzerland, there has not been a priest seen for over a year. On Christmas day an old priest came there to say Mass, at the request of the numerous Catholics who had been deprived of the right of hearing Mass. The good clergyman was the vicar of Chaux de Fonds, a neighboring village. Mass was said in a stable because the church is confiscated. In the midst of Divine service a man acting by order of the syndic of Berne, entered the stable, and penetrated within the altar railings, where he was heard to cry out: "It is the duty of any priest before saying Mass in this canton to obtain permission from the government to do so. As the vicar of Chaux-de-Fonds has not done so, he must immediately cease his prayers and follow me." Mass had to be stopped, and the priest was led off to the syndic's palace, where he remained all day and night. The next day the syndic saw him and told him to return to his village and never show his face in Noirmont again. So much for religious liberty in Switzerland in the year of grace 1875."

London, March 21.—The *Pall Mall Gazette's* Berlin special has the following details in the matter of the Bishop of Paderborn:—The Bishop's unexpected departure from Holland was occasioned by a demand from the Prussian Government to the Dutch Government for either his extradition or expulsion. The demand was promptly acted upon, the Dutch Minister of Justice giving the necessary orders at once to the State Prosecutor, who called upon the Bishop, without stating any reason, to quit the kingdom within a fortnight, and threatening extradition if he failed to comply. The Bishop left on Saturday, and proceeded to England, whence he has already formally declared that he intends continuing to conduct the administration of his diocese.

FAITH AND INQUIRY.

We are constantly informed by those who have no faith, that the Catholic Church prohibits inquiry; that a blind submission must be given without waiting to sift the reasons for accepting any dogma, or declaration of the Holy See. What more common in the pulpit and press than to hear invectives against the mental slavery of Catholicism. In many cases these stereotyped utterances arise from misunderstanding. Few really know what that faith is which is pleasing to God. The majority of our separated brethren hold faith to be convictions which arise either from prejudice or erroneous reasoning. These convictions change as more light or study dispel previous impressions. Deeper inquiry causes greater difficulty, and the man who depends on reason alone, either in ignorance or erudition, has no certainty for his faith. But the Catholic faith has all the consolations of certainty, and all the privileges of inquiry.

Faith is a gift—it comes from God—it relies on His word and is unchangeable; but the motives for faith are within the sphere of human reason.—It is false to say we oblige the unbeliever to give blind obedience to the teachings of the Church.—We tell the troubled soul to invoke, by earnest prayer, the grace of God, but, at the same time, to weigh and examine the evidences of revealed religion. When once the light of faith beams on the soul, the door is for ever closed against doubt, but not against inquiry. The convert must ever "be ready to answer for the faith that is in him;" he must, according to his ability or his profession, in trench that faith with the outworks of human

science. Hence he will not grope in the dark; around his faith will shine a light that will guide him through every difficulty, and solve the intricacies of his journey through the ever increasing developments of science. Theology comes more or less in contact with every science, and so far from cramping the human mind, calls forth its every faculty, and gives to each a wondrous energy.

Facts are against the assertion that we Catholics are forbidden to inquire. Were they forbidden to inquire, those giant minds of the early Church—those mighty speculators, as well as practical teachers, from Clemens Alexandrinus and his disciple Origen, down to St. Augustine, who closes the illustrious line of the ancient Fathers. Had they no bold investigation, those subtle dialecticians and deep thinkers—a St. Anselm, a St. Thomas, a St. Bonaventure, an Alexander Hales, and other great doctors of the medieval times? And since the revival of letters, what a wondrous combination of learning, eloquence, acuteness, and depth of thought in a Suarez, a Pascal, a Bossuet, a Fenelon, a Malebranche; and in our own age, what great thinkers and writers have adorned the Church in France and in Germany, willed Italy and Spain have furnished a most remarkable contingent.—The catalogue of illustrious divines and philosophers fostered by the spirit of inquiry would fill a volume. It is contrary to our innate love of knowledge to be trammelled with an obligation of ignorance. Faith is, therefore, the guardian and guide of inquiry; it alone can lead the mind to truth and certainty.

THE MINTYRE CASE.

The report of the Governors of the Hospital in the case of McIntyre, has been published in pamphlet form and is not as satisfactory as might be expected. The management of the Hospital has been sustained in all points, and to our reading the statements and affidavits of the committee of St. Patrick's congregation have been practically ignored.

The matter was reduced to three questions which runs thus:

1st. Was the Committee of Management justified in passing the resolutions on the 10th Jan., by the evidence which at that time was in existence with regard to the McIntyre case and which was then laid before the Committee?

2nd. Is there anything in the evidence subsequently procured and laid before the Governors which would render necessary any reconsideration of the resolutions of the 10th of January?

3rd. Will the Committee consider the question of recommending the Board of Governors to adopt under the authority which they possess, regulations to govern in future the admission of visitors into the hospital and the rules which are to govern them whilst in the hospital?

The first of these questions was carried in the affirmative. It must be remembered "the resolutions of the 10th January," contained unwarranted strictures on the clergymen of St. Patrick's, and the Committee that thus decided their own case, exceeded their powers by forming new regulations not found in the bye-laws. These points were brought forward by Messrs. Murphy and Mullins; nevertheless the whole insult and the whole action of the administration which displayed a marked prejudice and sectarian feeling in its resolutions, were endorsed by this Committee of inquiry.

Then comes the second question, equally carried in the affirmative. The strong statement of St. Patrick's committee, the affidavits of witnesses, and the unequivocal statements of Fathers Leclair and Singer, are thrown aside under a resolution "that in reference to the second question the Committee consider it would answer no purpose to enter further into a discussion upon the merits of a case now passed out of their control." We don't understand this mode of settling a dispute where the principles of fair play have been violated.

The report further says:—It is perfectly clear because of Father Dowd's letter and Father Leclair's affidavit that McIntyre was a Protestant, etc.

"From these facts it must be beyond dispute that the charge made against the officers of the Hospital of an attempt to proselytise in behalf of Protestantism is utterly groundless."

The fact of McIntyre being a Protestant was never denied—but as a Protestant he sent for the priest and the priest was refused to see him. The Doctor took his religion, his conscience and his salvation into his hands for twenty-four hours when death ended his trouble in this world. If any change had been made in the young man's conscience—the priest was entitled to hear it from his own lips.

Finally there has been a bye law passed by this Committee which places the power of repetition of this unprincipled action, in the hands of the medical superintendent. Read the following.

2nd. That every patient admitted shall be requested to state his or her name, sex, age, religion, birthplace, residence and disease.

3rd. It shall be the duty of the House Surgeon to obtain these particulars, and to have them properly entered upon the usual card and have it affixed to the head of the bed in which the patient is placed.

This record to be treated as conclusive unless and until the patient voluntarily requests the House Surgeon to make any changes in the card, such request to be made in the presence of at least one other resident official of the Hospital, as a witness thereto.

The medical superintendent can receive the desires of the patient, but what is to force him to act immediately on that expressed wish. The surgeon may be a bigot, he may be an enthusiast in his own belief and if his zeal would induce him to delay the execution of the desired change, there is nothing to prevent him from tampering with the wishes and the conscience of the dying patient.

In our next issue we will give in full the statements of the St. Patrick's Committee.

NEW AGENTS.

Mr. John Brennan, of Perth and Mr. S. Kelly, of Almonte, have kindly consented to act as agents for the True Witness in their respective localities.

William Henry Twohey, professor, formerly of Tingwick, has been appointed Principal of the College of St. Michel of Bellechasse.

Mr. Richard Devlin has kindly consented to act as Agent for the True Witness in the City of Ottawa.

WHAT WE HAVE TO BEAR.

A life of Lord Palmerston has been published in London, by the Hon. Evelyn Ashley, M.P., and in it is produced a letter from the defunct bigoted premier to Minto, the British agent at that time in Rome, requesting him to represent to the papal authorities, that during the thrilling scenes of the famine in Ireland, the priests were instigating the people to all kinds of disorders and bloodshed. We will quote a few extracts from this lying infamous letter, that impartial readers may judge for themselves the depth of bigotry when speaking of Ireland, he says:—

"You may confidently assure the Papal authorities that at present in Ireland misconduct is the rule, and good conduct the exception, in the Catholic priests."

Again he writes:—"The (the priests) in a multitude of cases, are the open fearless, and shameless instigators to disorder, to violence, and murder, and that every day and every week the better conducted, who are by constitution of human nature the most quiet and timid, are being scared by their fellow-priests, as well as by their flocks, from a perseverance in any efforts to give good counsel and to restrain violence and crime."

"I really believe there never has been in modern times, in any country professing to be civilised and Christian, nor anywhere out of the central regions of Africa, such a state of crime as now exists in Ireland."

"There is evidently a deliberate and extensive conspiracy among the priests and the peasantry to kill off or drive away all the proprietors of land, to prevent and deter any of their agents from collecting rents, and thus practically to transfer the land of the country from the land owner to the tenant. I trust, however, that some of these murderers will be taken; some, indeed, have already been apprehended, and, if evidence can be got against them, the hanging of a dozen of these miscreants all in a row may have some effect in deterring others from following their example; and if we could but get a priest in the lot, it would be like a partridge in a bag of grouse or a pied or ring-necked pheasant in a battue."

The blood runs cold to read those lying statements from the chief of the British Government. We dare not comment on them for our indignation would outstrip our prudence. When we remember the priests were the power that in the dictates of prudence and the love of peace saved England time after time from civil war, when we see them nevertheless thus maligning, can one wonder that all the retribution depicted in prophetic perorations should one day fall to the lot of our maligners.

It may be said the lying innuendoes of Palmerston were the sentiments of a fanatical individual; we would it were so; but we shall be really surprised to find his statements are not endorsed and paraded in the columns of a false and bigoted press of Montreal.

A GOOD WORK.

There have recently arrived in this city, two Franciscan Nuns from Minnesota. The object of their journey is to collect some alms for the establishment of a house of their order in that distant mission. As the poor people in the district which they wish to serve, are principally Canadian and Irish, His Lordship the Bishop has given them permission to collect in this Diocese, and the following approbation has been read in the Cathedral Church:—

"The collection which will be made in this church (the Cathedral) will be to aid some nuns to build a Convent at Minnesota, a distant and very poor mission. This collection shall be made by one of the Sisters, who has been sent by her superiors with good recommendations, to appeal to the charity of the good Catholics of this country. "Seeing this humble servant of God, you will extend to her a helping hand, considering that she is consecrated to God, in a religious order founded by St. Francis of Assisium, and St. Clare, who are so celebrated in the entire church for their heroic actions and especially in their love of penance and humility."

"We invite you to give to this collection what you are able to aid a very poor community, also with the intention of asking God in his divine providence, to put an end to the evils that now so lamentably afflict our city and country, for it is well known the surest means of obtaining mercy is to be merciful."

"St. Francis of Assisium, founder of various orders of Franciscans, having once in his youth refused a poor man a charity, was so stricken with grief that he promised God to assist in the future any that would seek relief from him. It was this charity, afterwards, practised so heroically, that brought him the privilege of establishing the order which has given so many saints to the church and of which two of the humble religious have come amongst us to seek assistance."

"There is another motive that will induce you to assist cheerfully; it is the consideration of the sacrifices that these good sisters have made in coming so far to implore our aid and in going from church to church, from house to house; a work very disagreeable to one of a sex naturally timid and especially a religious."

"Finally, remember your alms, be they ever so small, will procure for you a share in the prayers and good works of these holy nuns."

Subscriptions addressed to The Franciscan Sisters, Care of the Revd. Mother St. Victor, Congregation of Notre Dame, St. Jean Baptiste Street.

HISTORICAL DRAMAS.

A sacred Drama entitled the *Double Triumph* was produced during last week, at the Catholic Commercial Academy. The music, dresses and scenery were specially prepared for this piece, and the acting of the students was very creditable. The entertainment got up in honor of St. Patrick's feast, was a great success and reflected great praise on the institution.

As the piece represented a scene of reality from ancient history, it has attracted a great deal of attention, and in its warm reception by our contemporary press, we love to fancy it would not be impossible even in this sensual age of ours, to revive the moral and religious dramas of the middle ages. The dramas at best a fiction; a happy combination of possible contingencies; although truth and historical accuracy were adhered to in the scenic representations of the past, now history is distorted to serve the ends of party feeling and immoral tendencies.

The love of the theatre seems innate in man and no matter how eloquently or forcibly we preach against the modern theatre, it will still have the attractions that fill them nightly with eager spectators and seekers of sensation. It was the same in the days of Greece and Rome, modified to meet the progress of science and art and surrounded to-day, as then, with all the allurements that experience has proved so powerful in stirring the human passions.

The stage therefore like the press has a power of its own which may be wielded for virtue or vice. In the middle ages the stage was the pulpit of thrilling sermons, but since the Reformation cast its blighting influence on the morality of Europe, it was purchased by the spirits of immorality and and it is now the strongest citadel of that power which the Manicheans believed divine. Instead of the passion plays, represented amidst the tears of a devout people; instead of the heroic acts of some martyr or patron saint, which charmed with the sublimity of virtue, our stage is now-a-days contaminated with the obscenities of the Divorce Court, and the shameless intrigues of unhallowed love. There is not a modern Drama of note, that does not make vice the pivot on which its machinery must move. Illicit love, with its ramifications of murder, jealousy, and intrigue, form the basis in nine cases out of ten of modern tragedies. When crime and immorality are decked out in the gold and gas light of scenic appliances, when all the attractions of luxury are paraded in the shameless costumes of a degraded sex, what wonder that society deplores the ruin of her youth and the open prostitution that hovers around every large theatre, where wealth panders to a demoralized public.

Gerald Griffin, an Irish poet and novelist gave his heart and his talent, to a noble effort to regenerate the Drama of London and was near starving in the attempt. Similar efforts were made by great men in France and Germany, but they might as well try to stem the returning tide with broken reeds.

Considering the luxurious tendencies of the modern stage and the danger to the fervid fancy of youth, the masters and directors of the inner life forbid the people to attend the theatres. Yet this measure is rigid; rigid to the heart that loves the golden web that entangles it, rigid because of the sacrifice an innate love for the drama involves.

Amidst the corruption of the secular stage, and the low standard of its morality, it is consoling to witness any efforts to show us what the stage was intended for in the encouragement given by the church to the religious drama. It is however to be regretted that the religious dramas in the English language, are strangely few and with some exceptions, painfully weak in scenic and dramatic power. We have only half a dozen passable English religious dramas. Surely the talent is not wanting. Amongst the millions of educated and enlightened good people, in the colleges, in the villages, in the cities of the Catholic world, there are Miltons and Shakespeares like diamonds in alluvial soil. Can profane literature claim that she alone has the talent and genius of the human race? Is it not remarkably true that the Lords of science and literature, are belonging to the church which our enemies suppose to be adverse to education and scientific inquiry. How comes it then the Religious Drama is neglected? Either the stage should be annihilated or we should supply the dramatic longing with moral food. The former is impossible and the latter practicable. We believe therefore Catholics should patronise and encourage the legitimate amusement of a religious and moral stage. Let the virtuous and learned, bring all the withering power of eloquence and oratory to decry vice, and let the muse of the drama be the fairy queen of virtue, and let its effects on youth and society, be the moving of the passions which are the noblest in the soul. We therefore call for more religious dramas and for more encouragement to those who lend time and talent to their production.

REVIEWS.

DANIEL DERONDA.—The second number of this story is now published. The hero is introduced into view; a fair picture and wrapped with deep interest. There are some passages in this number of the story well worthy of the early fame of the author. The recounter on the Thames is dramatic and written with much descriptive power. Nevertheless, the book teems with immoral innuendoes—the whole plot seems to be founded on the supposition of vice. In a few instances we noticed the feelings of the writer warped with the low prejudices of Protestant bigotry. We find passages characteristic of immoral tendency and anti-Catholic feeling. If such writers as the authoress of *Derronda* cannot refrain from pandering to low popular prejudices, if they fancy slurs and calumnies indiscriminately flung at the celibacy and other Catholic practices, the most seasoning spice for their concoctions, they cannot expect Catholics will encourage the sale of their works. Feeling the anti-Catholic spirit and immoral insinuation creeping up at times in this work, we don't recommend it as a good work for our young people.

GENTILEM.—RELIGION PREVIOUS TO CHRISTIANITY—By Rev. Aug. J. Thebaud, S.J. D. & J. Sadlier & Co., New York and Montreal.

The pen that gave us the erudite work on the "Irish Race" has now issued a deep and philosophical work on the human race in general. The author goes back to the first links of the chain of humanity, and compares them with those he holds, as it were, in his hands to-day. He proposes to study primeval history in the light of modern research. Never was such a work more needed.—Philosophers, philologists, and scientists, who have nothing but reason to guide them, have fallen, of late, into some most absurd theories; and it is consoling to find amongst thousands of volumes of down-right nonsense, even one intrepid student of ancient literature, who fearlessly and ably sustains the theories most approved of by impartial research. Like a giant amongst pigmies, Thebaud slays the absurd philosophers of the Darwinian and Spencerian schools; we recommend those of literary pursuits who have been inoculated with the humiliating virus of Darwinianism, to read this treatise from a Christian philosopher. The information contained in this work shows a long and steady search through works of foreign literature now out of print, the teachings and theories of the powerful minds of the middle ages, reproduced in Thebaud's logical and lucid manner, add no inconsiderable weight to portions of the work.

It would not be easy to give a succinct analysis of the entire work, but we would only ask the student of ancient history to cast his eye over the elaborate index, to see the interesting matters treated. The descriptions and peculiar surroundings of ancient idols, the developments of mythology, the influence of the poets on ancient religion and the sublime contrasts of Christianity with the dark systems of primeval worship, all rush on the mind with historical accuracy on perusal of Gentilem. This is undoubtedly one of the most learned additions that we have got from the time of Schlegel, to the philosophy of history.

Messrs. Sadlier send this large and beautiful volume free by mail on receipt of price—\$3.00.

LES CHANSONNIER DES ÉCOLES. Authorized by the Commissioners of the Catholic Schools for the use of the schools under their charge. A. Boucher, Music Store, 252 Notre Dame St. Montreal. This charming little collection of airs, adapted for the use of schools supplies a great want. There are similar works published but they are generally either too heavy or too difficult for the class they are intended to serve. This little work, however, from the distinguished professor of music at the Commercial Academy preserves the golden mean. Some of the pieces are charming selections, easy and sweet, and not yet known in our English schools; The music is taken with great judgment from some of the most eminent composers. The little work is got out in the neatest style. We hope the Editor will get sufficient encouragement to warrant him to continue the series as he promises in his preface. There are over 23 pieces in each number and sold at the very reasonable price of 25c. The piano accompaniment can also be had at the above named music store.

THE COMEDY OF TRADE; OR, EVERY MAN FOR HIMSELF, as recently performed at Ottawa, by a Spiritual Medium, Dawson Bros. Montreal. Those who find interest in the recent debate on the tariff question, will find in this brochure some salient remarks. We may be mistaken but the impression made on our minds from a hurried glance over its pages, was that the Comedy of Trade is simply the sarcastic outpourings of some baffled politician. It is one-sided and fails to turn the opposite party into ridicule. Nevertheless there are some fine passages in this pamphlet.

THE PRESBYTERIANS AND THE JESUITS.

For the True Witness. Some weeks ago the Rev. S. M. Grant opened a series of lectures before the Y. M. C. A. His review of some "Questions of the Day" was exceedingly considered. The Rev. George is the great *Brain* of the Presbyterian Body of Nova Scotia. Industry, ambition, and fair ability have brought him to the front. An energetic and perspicacious style of speaking and writing makes him pass in the opinion of many for a profound philosopher and learned theologian. Doubtless he is a great man in his own judgment, the very *flor et decus* of society. The attribution of bigotry he would resent as an insult to his intellect and manhood. The eternal smile which plays upon his countenance supports his open profession of frankness and liberality. Every jerk of his upper man is a protest against bigotry and tyranny. And yet in his late lecture he became the vehement apologist of tyranny and persecution. Strange as the psychological phenomenon is, it seems that the rust of bigotry has eaten deeply into the good man's soul. He occasionally goes down to the country to preach and lecture. "The fame of his excellences as a man and as an orator precedes him. The good Presbyterian peasantry look up to the great oracle with a sort of hyperdulia awe and reverence. 'Tis easy to see that George assumes before such an audience certain magisterial airs which a fine sense of humor restrains in the Metropolitan pulpit. He lays down the law with dogmatic precision. He prescribes his duties to the Lord with a kind of reluctant severity. He pitches into pope and popery with a sort of lofty condescension. As he becomes inflamed with rhetorical ostentation, he actually foams at the mouth at the repulsive spectacle which his lively fancy conjures up. In his late lecture the cloven foot of bigotry peers through his professions of liberality. I refer to his remarks about the suppression of the Society of Jesus in Germany. He indeed assures us that the Jesuits are admirable missionaries and teachers: but he challenges their admirers to explain how it is that their own people in every country have to turn against them at last. The conundrum would indeed be insoluble were its *suppositum* true. But it is not. It is not their own that turn against them; it is their enemies. When and where have their own people turned against them? Not certainly in Germany where the voice of their countrymen and of the Catholic World spoke out for them. A few infidel and immoral professors turned against them. Jews, infidels and the progressionists plotted against them at the time that the Emperor was decorating some of them with the iron cross—the proudest title in his gift—for their services in the war. They were condemned without trial. No crime was proven against them. The vague charge of hostility to the new Empire excited Bismarck's rage. He secured the passage of the decree of their banishment. They left their parishes and establishments amid the tears and lamentations of their flocks. Who turned against them? We all know how a strong Government can influence the public voice and manipulate votes. Bismarck set his agents to work. Petitions rolled in for the suppression of the Jesuits, but still a vast number came to retain them. Thus the feeling of their countrymen proclaimed itself on their side.

But what is the use to argue in their defence, when a Pope actually found it necessary to suppress the society? Yes, Pope Clement did actually issue a brief of suppression, not of destruction, as their enemies wished. Forced by a Bourbon faction the aged Pontiff did sign the brief with the same reluctance that George IV. signed the act of Catholic Emancipation. No body in the Church demanded or supported the suppression of the Society, it was a faction—a political faction represented by the ambassadors of France, Spain, and Naples that forced the Pope to sign the brief—an act which he deplored all his life after.

The difficulty is then quite easy of solution. The Rev. Mr. Grant, might as well have asked why the Jews turned against Christ. The causes which operated in the one case operate in the other. Truth excites hatred and opposition. The Jesuits bear the name of their Master, and they are the inheritors of his reproach. "If they have hated me, they will also hate you." In the words of the Apostle, they can well say: "We suffer tribulation, but are not distressed; we are straitened, but not destitute; we are cast down, but we perish not." All that is base in this world—the impious, the impure, the seditious, the false brethren and the worldly wise—suspect or hate them. It is impossible to misinterpret this agreement of the agents of the evil one: He does not waste his forces. Satan may sometimes make mistakes, but not of this kind. He knows his friends and his enemies, and does not confound them together. If he incessantly stimulates heretics, infidels, and all who follow his banner, to rage against the society of Jesus, it is probably because he recognizes in it an adversary. There is no such alliance of our modern Herods and Pilates against any human sect, or confederation against the Church and the Jesuits. The instinct of such men does not deceive them. Your rationalists scientists and revolutionists oppose not Protestantism, they care not even to express contempt for it; they pass it by as if it had no existence; they have nothing to fear from it and need not take it into account. But they cease not to concentrate all their efforts against the Church and the Jesuits, because in them they detect a living and indomitable enemy which can neither be cajoled nor terrified. Your Bishops and your Grants never excite the hostility of the world. They love to "have their cradles going," an original weakness with the Reformers. They jump astride every popular movement; and never care to oppose the current of popular opinion. They are of the world and the world heareth its own. They know too well how to swing into line with its ways, its thoughts and its spirit.—G.M.E. Halifax, N.S.