

Grace's track, as these sleuth hounds are, in every corner, on the instant. D. Lynch was trying to persuade Ontario politicians that the Catholic Liberal indicated in the Syllabus was not the French Canadian Liberal of Quebec; he met a rebuff at once from headquarters, and has held his peace on the subject from that day to this. On the other hand the *Courrier du Canada*, by advocating the most outrageous doctrines of the School—intolerance, priestly immunity, the subordination of the State to the Church, and the responsibility of Executive, Legislative, Judiciary to the latter, has been enabled to announce that, "Our Father the Pope has accorded to us in our quality of Catholic journalist, the apostolic benediction for us and our family to the third generation, with permission to read the books in the *Index* without exception" (p. 183). We suppose they can construe gifts of the sort, whence the benediction primarily comes; on earth people would in all probability have no little trouble in deciding how many people will have the right to read Darwin's *Descent of Man* in the year 1978.

A most singular feature in the tactics of the New School would at first sight appear to be the tenacity with which it clings to the dogma, so to call it, of intolerance. The Abbé Paquet, however, and his friends see deeper into the future than most of us. He is instructor of the ingenuous youth who receive their training at Laval University. A complete account of his views on liberty of conscience will be found in Mr. Lindsey's startling Chapter X., entitled, "The Apotheosis of Intolerance." Religious toleration is "a gross error, an insult to reason, a blasphemy, and an impiety." "Every where and at all times, the principle of religious or dogmatic intolerance will remain master of the position," because it is truth, and truth is indestructible and eternal—a style of syllogism it may be hoped the *élèves* of Laval are not taught to regard as valid. Then follow the sentences which give a clue to the zeal for intolerance. — "Those who reproach the Church with being intolerant of toleration, reproach her with nothing less than her right of existence." "As the Church cannot renounce her mission without renouncing her existence, she ought always to anathematize this teaching" of toleration (p. 212 *et seq.*). Father Braun, a German Jesuit, the *protégé* of the Bishop of Montreal, with the expressed approbation of three other bishops, ventured to say:—"It is customary to regard Protestantism as a religion which has rights. This is an error. Protestantism is not a religion. Protestantism has not a single right. It possesses the force of seduction. It is a rebellion in triumph, it is an error which flatters human nature. Error can have no rights; rebellion can have no rights," &c. (p. 216). Could Philip II. or Alva, his lieutenant, desire more?

Bishop Pinsonneault's denunciation of Liberalism is noteworthy, as it defines the intangible

thing beyond possibility of mistake (pp. 197—9); but M. O'Donnell, in a sermon in presence of a Bishop, gives us some idea of what will become of all the liberties in Quebec if these gentlemen have their way: "Anarchy, intellectual, moral, and religious, seems to you the fitting complement of these diabolical doctrines. Your liberty of the press is the oppression of the mind and the heart, its weapons lies and immorality; liberty of conscience is equal liberty for truth and error; liberty of speech is anarchy, license, the right of rebellion; and your *political liberalism* (mark it well!) is the liberal theory of the relation which Church and State should bear to one another." When we recollect what the Ultramontane theory of that relation is, have we not a right to arouse the people of the Dominion to the breakers ahead?

We have given but a very inadequate review of Mr. Lindsey's book, certainly; yet should we succeed in attracting the attention of our readers to it, this notice will have served its purpose. Want of space has prevented any reference to the valuable historical chapters on Gallicanism and the attitude of the Church on marriage, education, and other matters fully treated. Mr. Lindsey's work is the only complete, comprehensive, and trustworthy treatise on the subject, and should be widely circulated.

META HOLDENIS. By Victor Cherbuliez. Collection of Foreign Authors. New York: D. Appleton & Co.

M. Cherbuliez in this capital little story indulges in a *revanche* on German manners, which very probably goes far to console him for German victories. The sarcasm is as delicate as it is pointed. Benedict Holdenis, the father of the fair Meta, is a corpulent, middle-aged German merchant of Geneva, who cultivates all the virtues both theoretically and practically among his seven children. The hero of the tale, Tony Flamerin, visits him, and the infants are at once trotted out, and placed "like organ-pipes in a row, according to age and size," while their precocious exploits are recounted. At dinner, the house-father displays an admirable appetite, so much so indeed that Tony fears that he would hurt himself, but excess of feeding does not stifle German sentiment, and "what matters it whether one lives in a palace or a hut," cried M. Holdenis, "provided one keeps a window open to a bit of blue sky?" Tony is charmed with this simplicity of living, and with the games and psalm-singing that follow, for is he not perilously in love with Meta and her two dangerously deep turquoise eyes? The family service that ends the evening is well hit off. "He opened an enormous folio Bible, and bending his patriarchal head, began to improvise a homily upon the text, 'These are the two