

Toronto, then called the town of York. An acre of land in the corner of George and Duke streets, had been granted to the Honourable James Baby, the Reverend Alexander McDonell, and John Small, Esquire, "in trust for the use and accommodation of a Roman Catholic Congregation;" and it being discovered that it was insufficient and inconvenient for the purposes intended, the trustees were empowered and authorized to sell the same and purchase other property. This land was patented to the trustees on the 25th of March, 1806. At that time Father McDonell—afterwards Bishop McDonell—with one other priest did missionary duty from Glengarry to Sandwich.

The next paper will conclude the notes of legislation affecting the churches.

D. A. O'SULLIVAN.

BISHOP VAUGHAN ON LEO XIII AND THE CIVIL POWER.

The interests of Christendom and of modern civilization, no less than of the Catholic Church, seem to demand that the position of Leo the Thirteenth should be made really independent and free from the control of any particular State or civil power. These are days in which we can allow of no deliberate weakening of the great traditional influences which hold together the structure of the Christian order of the world. Rather is it a time when all Christians should combine to strengthen the hold of Christianity upon modern civilization, and frankly accept for this purpose the proffered co-operation of Leo the Thirteenth. An appeal lies to Christian common sense.

When Napoleon had incorporated Rome with his Empire, and had locked up Pius the Seventh within the walls of Savona, he declared, in a memorable conversation with Prince Metternich, that it was his intention to establish the Pontiff in an exalted position of independence and dignity. He then unfolded his plan. He would bring the Pope to Paris; he would give him a palace in the neighbourhood of the capital with a zone of neutral territory; he would transfer from Rome, as in fact he did, the archives of the Holy Office and of Propaganda; he would surround the Pope with the Sacred College of Cardinals, would allow him to send forth and to receive envoys and ambassadors, and would guarantee to him a civil list of six millions of francs. He would treat him with sovereign honours. 'Placed near Paris,' he continued, 'the Pope will find himself more in the centre of the Catholic world—nearer to Vienna, Lisbon, and Madrid—than when he resided in Rome.'

'Think you,' added Napoleon, 'that Pius the Seventh will decline this proposal?' "I believe he will," replied the Prince, "and that all Europe will applaud him. The Pope will declare that in this new position he will be as much the prisoner of your majesty as he now is within the walls of Savona." After a heated discussion, Metternich reduced the proposal to its true meaning in the following words: "My master, the Emperor of Austria," he said, "seeing that your Majesty is unwilling to restore Rome to the Pope, has determined to offer him the palace of Schonbrunn, enclosed within a neutral territory of ten or fifteen leagues circumference, with a revenue of twelve millions a year. If the Pope is willing to accept this offer will your Majesty signify your consent?" The Emperor had understood the diplomatist, and abruptly closed the interview.

Napoleon recognized the weight and reach of the Pope's authority throughout Europe. He was accustomed to say that he treated the authority of the Pontiff with the respect due to an army of 100,000 men. He did not desire to destroy it, so much as to subject it to his own ambitious ends. He therefore determined to invest the Pope with the name and insignia of sovereignty, while retaining within his own grasp effective power over the Pontiff's real freedom and independence.

The proposal which Napoleon failed to carry out has been accomplished under a King of Italy. The law of guarantees of 1871 has thrown into legal form the plan sketched out in 1810. Every effort has been made to persuade Christendom that the Pope is sovereign, free and independent, while his position has in reality been reduced to one of absolute subjection to the Italian Government. This condition of things has been brought about by two classes of men, by those who are

bent on the destruction of the Papacy and of Christianity itself, and by those who would retain the Papacy, provided it be subject to the Italian State.

One thing, and one thing alone, has hitherto saved the dignity and freedom of the Pontiff, viz.: his absolute rejection of the law of guarantees, his refusal to treat with the Government, and to be reconciled with it, until his rightful sovereignty and independence have been restored. Had the Pope complied with the proposals of the Italian Government, accepted the law of guarantees, waived his claim to a civil principedom, the Christian world would have declared that in a moment of weakness he had yielded to the Italian revolution, and had become a salaried official of the Italian Government. The consequence would have been that the freedom of his pontifical acts and decisions would have become liable at any time to be called in question. Leo the Thirteenth is, by temperament and antecedents, peaceful and conciliatory. His whole soul abhors the state of contention which circumstances have forced upon him. He knows that an attitude of opposition and of continual protest alone secures to him even the semblance of freedom and independence. He knows that the character and inflexibility of the Pontiff is the one barrier standing between the revolution and the liberty of the church. He is forced therefore to silence the yearnings of his nature, and to declare that there can be no truce, no conciliation so long as the head of Christendom is stripped of the only solid guarantee of his independence.

It is strange that men can be found having a sense of self-respect, or of ambition for their own good name, who should counsel the Pope to reconcile himself to the spoliation of his see, and to descend to a state of dependence. It were to invite him to write his name on a lower level than that of any of his predecessors, to hand his name down to posterity as having failed in a great trust, as the first in a long line of Popes since the time of Constantine who had signed away the only acknowledged and repeatedly declared guarantee for the spiritual liberty of his sacred office.—*Nineteenth Century*.

READINGS FROM REMEMBERED BOOKS.

THE LOGIC OF THE ANGLICANS.

As I made progress in my studies the teaching of St. Peter, and the language of Holy Scripture about him, impressed me even more, if possible, than the equally unexpected sentiments of St. Paul. Besides his vehement language about "self-willed teachers," and "sects of perdition," there is much both in his words and in his acts to deprive him of the confidence and sympathy of Protestants. They object, for example, to his being called "a rock," which seems to them a forced and fanciful title, and they object still more to the disagreeable announcement that "upon *this rock* the church shall be built, which they consider injurious to churches having a less solid foundation. They look, too, with legitimate suspicion, upon a man whose very "shadow" could heal the sick,* which is too like the sentimental legends of Catholic saints, and too unlike what the shadow of their own preachers ever did, or is likely to do, not to awaken their mistrust. They shrink, moreover, from one to whom it was darkly and mysteriously said, "To THEE do I give the keys of the kingdom of heaven," as if God and St. Peter had a joint sovereignty in the Church, which is plainly inadmissible; and to whom it was further declared, "Whatsoever Thou shalt bind on earth, shall be bound in heaven;" which is just what the haughty and ambitious Pope claims to do, and is, perhaps, the most violent and unprotestant idea in the New Testament. These peculiarities, of which there are so many in his history, take him out of their sphere and cast a grave suspicion upon the soundness of his theological views. It is difficult to resist the impression that he would have called the Church of Barlow, if he had ever seen anything like it, a "sect of perdition."

The true position of St. Peter in the Christian polity and the exact nature of the mysterious functions committed to him, appeared to me quite as worthy of religious investigation as any other portion of the divine scheme. To affect indifference to the counsel of God in such a matter would, I perceived, be criminal levity. To misapprehend it might be irreparable disaster. I often discussed the question

*NOTE.—Acts 5: 15.