

Church which has given that noble heritage to our people is the Church which has the prime, indefeasible right to be the teacher of the whole nation and the empire at large." In conclusion, he added: "Let me say how deeply and earnestly I wish the prosperity of this noble institution; and though my lot has been cast in a city many miles away, yet I will say that neither distance, nor any other consideration will kill the love or in any way enervate the power that will be given to my first love."

These words of Dean Baldwin will find a hearty response in many a breast. He but expressed the feelings of the graduates at large. We hope that soon these feelings of attachment to the late Provost and to the University which he loved so well, will find expression in more than words. The Rev. Mr. Starr will be glad to receive contributions to the Whitaker Memorial, and invites correspondence as to the propriety and feasibility of embodying it in the form of a professorship or fellowships in connection with the University.

THE SITUATION IN FRANCE.

THE situation in France is decidedly reactionary; but the reaction is certainly against the Republic and towards good. We unhesitatingly avow something more than a preference for a form of government which does not ignore religion. This may be the case under the new regime. The French Republic under M. Grevy, however, has proved itself the enemy not merely of the Roman Church but of any and every Church. The policy of M. Paul Bert has been to supplant not only Ultramontanism and Clericalism, but also every phase of religious thought. All that petty annoyances could effect, all that open insults to the faith professed by the majority of the French people could bring about, has been essayed to the disgust and indignation of the better part of the nation. Not content with the first step taken by the statesmen most affected by M. Gambetta—the *coryphaeus* of infidel rule in France—the expulsion of nearly all the religious teachers from the schools, on the plea that they were rendering disloyal to their country and their rulers the rising generation. With the mantle of his predecessors has fallen on his shoulders a double portion of their godless spirit. This has moved him to tear down from the walls of the government schools and *lycees* every religious emblem, every holy picture, even every pious text or motto, and to render even more utterly godless than in Canada and the United States the training which the government styles the education of the youth of the nation.

One of his most recent proposals is the creation of fourteen Metropolitan Ecclesiastical Seminaries at various centres throughout the country, whose course of studies shall be prescribed by the State, whose methods shall be under State control, whose disciplinary and doctrinal arrangements and instructions only shall come under the jurisdiction of the Bishops—and there virtually only to a certain extent. The object is normally to prevent the future ecclesiastical teachers of the nation from receiving that thorough course of Roman or rather Tridentine training, which has hitherto been the rule; in reality to subject them to a process of teaching and the influence of professors, whose sole end and aim will be to train them up in the school of free thought, and thus prepare them greedily to engorge, without restraint, their license and unbelief, with all their accompanying and disastrous evils, which have ever formed the distinctive brand of French infidelity. This is hardly the consummation that even the most ultra-Protestant could desire. M. Hyacinthe Loyson (Pere Hyacinthe) even offends M. Bert, ostensibly in the interests of the old religion and Catholicism as opposed to those of Ultramontanism and the modern accretions of Rome. In a recent eulogy on Gambetta he said that the ex-dictator

Found himself face to face with the spirit of reaction, and one of the forms of the reaction was clericalism. *Le clericalisme, c'est l'ennemi*, as he said. Gentlemen, on my soul and conscience I cannot reproach him for that word. Clericalism is the enemy, and an enemy all the more dangerous from the fact that religion constitutes the great want of France. France has need of religion and morals. You cannot separate them without falling into fanaticism. It is a pity, however, that Gambetta did not distinguish between clericalism and religion: there are so many evangelical and patriotic clergy among the priesthood of France. But clericalism is the great obstacle to religion because it seeks to carry the dogma of infallible authority, not only in the ecclesiastical moral of prayer and sacrifice, but into those of the family and the State, and into the very researches of science. There will be no stable progress nor virile education until clericalism is vanquished."

Unfortunately with Frenchmen, as at present constituted, progress means license, and the vanquishing of clericalism the banishment of even the outward semblance of that religion, which M. Loyson confesses "constitutes the great want of France." For him, therefore, to uphold the godless system of M. Paul Bert is to play with edged tools. In the general upheaval of the foundation of society, which would inevitably accompany another Voltairean regime. M. Loyson would find as little respect paid to his as yet crude and immature ranting of a Church, as to those of the Roman Communion. The exact result of the present reaction against the Republic it is impossible to foresee. The Army is not altogether with M. Grevy and his following. Should it throw in its lot with the Bishops and Clergy, the combined forces would make but very short work of the Gambettists and others who are now doing their best to heathenize France. And then —

IRELAND.

STEP by step the state of Ireland is being revealed, making that common knowledge which was hidden, but understood by those familiar with the country. A clue has been found to a discovery of the inner circle of Fenianism, in the persons of those who under its direction were engaged in the murder division of the Fenian organisation. The story of Robert Farrell, as narrated in the Dublin Police-court, on the 20th ult. as to the part assigned to him in attempts at assassination, bears on its face truthfulness. This kind of testimony requires corroboration which may be found, as has been the case with that of Robt Farrell. Evidence has been presented which throws a terrible light on the murder of Lord Frederick Cavendish and Mr. Burke in the Phoenix Park, Dublin. Once the spells of secrecy and fear are broken, such evidence is usually abundant. It is the necessity of organisations for murder that the hand that strikes should not know who directs the blow. This kind of secrecy is requisite for success. The trial and conviction of some conspirators and assassins will not break up the organisation, but it may check it in action by showing that its agents can sometimes be discovered and punished. Secret societies and murder are of old standing in Ireland, and after the Church had been disestablished and an altered system of tenure introduced, they do not seem to have abated. Each change has been heralded by magnificent promises, and followed by failure. The one rule of the authority of law, which the statesmen of England endeavoured to establish, and their degenerate revilers fear to practise, has been abandoned, and, as a consequence, there is social disorganisation and murder.

His Holiness the Pope has issued a letter on the state of Ireland, addressed to Cardinal McCabe, and bearing specially on criminal societies. These Leo XIII. unreservedly condemns, and asks that the Cardinal and the Roman Catholic Hierarchy of Ireland will continue to keep the Roman Catholic

population separated from such organisations. Example is more powerful than precept, and while Archbishop Croke and some others continue to patronise and encourage the Irish Nationalists, and among these Mr. Davitt, the assailant of private property in land, it will be difficult to persuade the ignorant Irish peasantry, told that by force they are deprived of their rights, that to assassinate Irish State officials and landlords is a serious crime. Irishmen must be taken as they are, and not by any ideal standard. Leo XIII. refers specially to the Roman Catholic clergy and their influence, and writes: "For the proper exercise of this salutary influence of the sacred ministry—especially when there is a question of popular meetings, in which public affairs are very warmly discussed, and dissensions arise—we deem it a wise plan if, adhering to the decrees you have made regarding the junior clergy, you would give leave to attend such meetings only to those ecclesiastics in whose wisdom you have special confidence, whose mature age and experience have rendered them conspicuous for prudence, wisdom, and weight," &c. This is as relates to public meetings. Those who know Ireland are aware that in the cabins on the hill-sides and the remote valleys seditious newspapers are read, the peasants going miles across the country for the purpose. Even in districts where only Irish is spoken sedition is propagated through the Press. It is among the Irish population, thus situated, that secret societies recruit their numbers, and a war against landlords and the Government is maintained. The Roman Catholic priest is often only the son of a small farmer or peasant who has become a priest, and who is therefore often indisposed to repress the aspirations and desires of a strongly political peasantry with whom he is closely allied. The Maynooth priests are not remarkable for dignity of character or for obedience to their Bishops, adversely to the political convictions of their flocks. The Pope's letter, however well intended, is not likely to produce much effect, one way or other, in Ireland. The Roman Catholic Hierarchy are compromised by the conduct of some of their members as agitators, and the patrons of agitation. If they have the power to put down what the Pope calls "evil societies" in Ireland, then these societies exist, at least tacitly, by their consent. If they have the will to put down these societies, then they exist in defiance of hierarchical authority. Altogether, it will be found safer to trust to law and the exercise of civil authority than to the influence of the Roman Catholic priesthood for the establishment of order in Ireland.—*Church Times*.

LENTEN THOUGHTS.

QUALITIES OF TRUE DEVOTION TO GOD. THE SPIRIT OF PRAYER.

WE now come to the detail of those qualities which characterize devotion to God. Nobody is ignorant that devotion is supernatural: under which aspect let us regard it; supernatural in its motives, in its means, in its end; supernatural in that it is impossible for man to conceive the idea of it by his own intelligence, to embrace it by his own will, or to put it in practice by his own strength; supernatural in that it favors nothing in our corrupt nature, but combats it, and proposes to reform it. We can only be drawn to devotion by the influence of grace, which enlightens the mind, solicits the will, and fortifies the spirit; and we can only be sustained to make progress therein, and attain to perfection, by the help of grace. As, with