

cheered at the Republican convention. Who can blame the proud and haughty Don for being angry? The Italians are still mourning their dead killed in a senseless crusade in African deserts. They are hesitating only at the choice of some victim to sacrifice. France is chafing the bit. She sees her position as the leader of Europe vanished. She sees her most cherished traditions violated. Her hated rivals, the English and the Germans, are progressing, increasing in population and wealth, while she is at a standstill—the tool of Russia. Germany is developing her resources, minding her own business, increasing her army, creating a navy, and in every way fitting herself to be what she ought to be—the dominating power on the Continent. Austria-Hungary will hold together a short time longer—not long. Then, when in the fulness of time, all these conflicting materials shall burst into the combustion of war, what will the end be?

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Semper Eadem.

LATE events in Canada have given the people of the Dominion a vivid interest in the claims of the Roman Catholic Church. The *mandement* issued to the French Canadians by the Archbishops and Bishops of that Church signally failed in its object. Had it been successful its very success would have been worse in the end for the Romish Church than its failure. So much antagonism would have been aroused among all others than the very faithful that a permanent spirit of hostility would have been revived in as full force as two centuries ago. The failure of the flocks to respond to the call of their shepherds and their determination to go their own way have been taken as an evidence that the laity will no longer be driven by their clergy. They may be led but not coerced. The clergy, however, have made it plain that their claims are not less than they were, if their power to enforce them has diminished. Another evidence of the position of the Romish Church in this regard has just been furnished to the world by the Pope. For some years certain laymen and clergymen in the Church of England have been coquetting with Rome. They were animated by the desire to see the visible church of Christ on earth united, and they commenced by negotiations with one or more of the Romish cardinals with the object of ascertaining how far Rome would yield for the purpose of recovering her wandering sheep. For some time high expectations were formed as to the result of these negotiations. The clergy especially were sanguine that the validity of their orders would be recognized by the Pope. Many laymen would have welcomed some policy of compromise which would have repaired the rents in the disrupted edifice of the earthly church. Now comes the *non possumus* of the Pope. Leo XIII. makes it as plain as noonday that the only terms on which the Church of Christ on earth can be united are those of submission to the rule of Rome and absorption into the Romish Church. The Encyclical in which this decree is promulgated is addressed to the Romish Bishops, but Cardinal Vaughan publishes it for the edification of all mankind. As the Cardinal says, it will, no doubt, dispel vague and hazy theories which are rich only in delusive hopes. The world now knows finally, conclusively and authoritatively that the claim of the Romish Church to be the one church of Christ is unchanged. Outside of that Church no one can be said to be truly a follower of Christ. Hereafter, no man can possibly cheat himself by thinking that if he is an Anglican he is also a Romanist. He must choose and if he is not satisfied with his position as a clergyman of the Church of England and thinks that his

own soul can be saved or that he can save the souls of others better by orders which he deems more sacred or binding than his own, his duty is clear. He must not remain in a church or society condemned by those whose opinions agree with his own. That the Church of England without these men would be infinitely stronger, infinitely more in harmony with the feelings of the immense majority of Englishmen, there can be no reasonable doubt. If the encyclical causes a secession of men with these opinions the Anglican Church will be stronger and more at harmony within itself. The laity know also what their position is. The Pope is frank and honest about it. His claim is founded on the injunction to Peter: "He alone was designated by Christ as the foundation of His church. To him he gave the power of forgiving and retaining, and to him alone was given authority to feed." Christ, when He "founded His church, wished it to be one. It is necessary that the church should be one in all lands and at all times." Unity of faith was required. "The mere possession of the Scriptures is not sufficient to insure unity of belief, not merely because of the nature of the doctrine itself, and the mysteries it involves but also because of the divergent tendencies of the human mind and the disturbing element of conflicting passions." Christ endowed His apostles with authority like to His own and their teaching is as authoritative as His. The dispensation of the Divine mysteries—which are the means of obtaining salvation—was not granted by God to all Christians indiscriminately, but to the apostles and their successors. Peter was the chief apostle. The Bishops are the successors of the apostles and must obey the successor of Peter. This is the chain of reasoning by which the Pope arrives at the conclusion that he is entitled as Pope of Rome to supremacy over the minds of men. At the same time he says: "The Church is man's guide to whatever pertains to Heaven. This is the office appointed to it by God—that it may watch over and may order all that concerns religion, and may, without let or hindrance, exercise, according to its judgment its charge over Christianity. Wherefore they who pretend that the Church has any wish to interfere in civil matters or to infringe upon the rights of the State either know it not or wickedly calumniate it."

Once more, then, the world knows what it must expect. The Anglo-Saxon and other Teutonic races have given a plain verdict on these pretensions. That verdict is not likely to be set aside. But such a clear and straightforward claim allows of no misapprehension. "He that is not with me is against me." No Anglican clergyman after this date can have any honest doubt as to where he must throw in his lot. The other Protestant churches are not troubled with the same scruples or hesitation. The average layman regards them scarcely at all. In their position the Encyclical will make no difference but they will regard it as a matter of satisfaction that their spiritual guides have once for all been shewn which road they must choose.

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Massenet has just finished the score of his new opera, "Cendrillon," which Hengel will publish and which will have its *premiere* some time next season. There is a very prevalent opinion among the composer's friends that he will, before long, completely sever his active connection with the conservatoire. In fact it seems quite a wonder that he, who declined the practical sinecure of a directorship on the plea of lack of time, should have been able to attend to the duties of a more laborious, if inferior, post in the same institution.