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The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt. 22: 21.

Vol. I.

Toronto, Saturday, Feb. 4, 1887

No. 51.

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NOTES OF THE WEEK.

The foundation stone of the Irish National Church in Rome, was laid on Wednesday. Archbishop Ryan, of Philadelphia, assisted in the ceremonies and delivered an oration.

It is stated that the Pope's jubilee gifts are valued at £3,500,000. Of course this includes the money presents. One of the most beautiful and costly gifts his Holiness has received is a crozier sent by the Prince of Monaco. It was made in Paris, and is constructed of gold, incrustured from top to bottom with diamonds, rubies, sapphires and emeralds. It is a masterpiece of the jewellers' art.

The Paris correspondent of the *London Chronicle* (usually a most unvarnished journal it must be said), says that Cardinal Gibbons has written another letter urging the Vatican not to condemn Henry George's writing on the ground that George only follows the theories of Spencer and Mill, and it is better to allow false theories to die a natural death than to fan them by giving them artificial importance.

The Lecturership in the new Faculty of Law about to be established at Toronto University will be offered, it is rumoured, and we believe with good reason, to Mr. D. A. O'Sullivan, D.C.L., of this city. The appointment would be regarded as an excellent one. Mr. O'Sullivan's writings on common and constitutional law give him special pre-eminence; added to which he has laboured for many years on the Senate of the University, and is thoroughly identified with University life and work.

On Monday the Pope received three hundred American pilgrims, among whom were the Archbishop of Philadelphia, the Bishop of Buffalo, the Vicar-General of Charleston and the Rector of the American College at Rome. His Holiness delivered no address, but received the pilgrims privately and gave his blessing, and addressed a few words to them. On Wednesday the Pope received the Irish pilgrims and clergy, who presented him with addresses expressing devotion. They also brought a number of gifts for the Pope. After these had been presented, his Holiness descended from the throne and walked down the ranks formed by the visitors, giving each his benediction and adding a few kindly words. To the leaders he expressed his desire for a peaceful settlement of the Irish question.

The Gladstonians are getting ready to pour in a raking fire upon the Ministry upon the assembling of Parliament which takes place on the 9th. By an old custom both Houses of Parliament present an address to the Queen in response to her speech. An hour or two suffices for this formality. In the House of Lords a short night's debate used to satisfy. In the House of Commons last session over three weeks were consumed. The Opposition propose to keep the debate going quite as long this year. The imprisonment of Irish members, the interference of meetings in Trafalgar square, and the mismanagement of the navy will all be brought forward in time. Ireland alone is expected to swallow up three weeks before any real business is even approached. Such it is said, is the Opposition programme. To stifle debate, however, the Ministers, it is understood, propose making some sweeping alterations in the present procedure rules, reducing the numbers necessary to enforce the closure, which doubtless will be particularly convenient by way of recourse this session.

A New York paper announces that the prosecution is in prospect of the "Rev." Justin D. Fulton, the man who is going to exterminate, root and branch, the Catholic Church on this continent. A police inspector and detective attended one of his meetings in Brooklyn a few nights ago, to purchase one of his books and to secure evidence that would warrant his arrest. The legal advice taken on the subject was to the effect, it is stated, that Fulton's book is obscene, scurrilous, and taken altogether, a dirty collection of antiquated falsehoods. The statutes declare that any person selling, loaning or distributing obscene matter, is guilty of a misdemeanour, and is liable to a fine of not less than \$50, nor more than \$1,000, or to serve a term of imprisonment not less than ten days nor exceeding one year, or both. The statement of the publishers, it is contended, proves the book to be an immoral publication, while the system adopted for the distribution shows that the author is cognizant of his liability, but imagines he is evading the provisions of the law. The District Attorney, it is announced, takes the same view of the matter.

The Church in Canada.

Under this heading will be collected and preserved all obtainable data bearing upon the history and growth of the Church in Canada. Contributions are invited from those having in their possession any material that might properly come for publication in this department.

EARLY LEGISLATION AFFECTING THE CHURCH IN UPPER CANADA.

(From notes on a forthcoming History of the Law and Constitution of Canada.)

The province of Upper Canada, being part of the old province of Quebec until 1791, was subject to the laws and ordinances of that province. The great majority of the population of Quebec were Roman Catholics, the majority of those in Upper Canada, when the division was made, were Protestants, belonging to the Church of England. The Quebec Act of 1774 was not repealed by the Act making the division (the Constitutional Act of 1791), nor was it repealed by any provincial act of the legislature of Upper or Lower Canada. The Quebec Act made provision for the Church of Rome, and the Constitutional Act made provision for the Church of England. It was not until many years afterwards that any other religious denomination was recognized.

The Quebec Act in its fourth section repealed every ordinance made by the Governor of Quebec after the cession, and in the fifth section, "for the more perfect security and ease of the minds of the inhabitants of the said province," declared that "His Majesty's subjects, professing of the religion of the Church of Rome of and in the said Province of Quebec, may have, hold and enjoy the free exercise of the religion of the Church of Rome subject to the King's supremacy, declared and established by an act made in the first year of the reign of Queen Elizabeth over all the dominions and countries which then did or thereafter should belong to the imperial crown of this realm; and that the clergy of the said church may hold, receive, and enjoy their accustomed dues and rights with respect to such persons only as shall profess the said religion."

The next section went on to legalize "the rest of said accustomed dues and rights for the encouragement of the Protestant religion and for the maintenance and support of a Protestant clergy." Section seven relieves all Roman Catholics from taking the oath of Elizabeth, and substitutes one, substantially the present oath of allegiance. In the event of any one refusing to take this oath, he incurred the same penalties as attached to the oath in Elizabeth. These were loss of benefice, etc.

The statute law stood in this way until 1791, the Governor and Council of Quebec having no power to make an ordinance touching religion unless such ordinance had received the King's approbation. As a matter of fact, no ordinance was passed during these 16 years touching religion, unless we except that of the year 1791.

On the 30th of April, 1791, an ordinance, one of the last, was passed in Quebec concerning the construction and repair of churches, presbyteries, and cemeteries. It was ordained by this that whenever it was necessary to form parishes, or to construct or repair churches, presbyteries, or cemeteries, the practice of the old French Canadian law was to be followed. The Bishop could exercise the ancient rights of bishops under the French *regime*—the governor those of the Intendant. Protestants were exempt from contributing to the support of the Catholic Church, though this was always the law since 1774, that the accustomed dues and rights of the Roman Catholic clergy were to be paid only by Roman Catholics. The residue of these dues was, by the Quebec Act of that year, appointed for the support of the Protestant clergy, as has already been pointed out.

The Constitutional Act, 1791, section 31, continued all laws in force as they then existed, until repealed or varied under its authority. By the 35th section the provisions respecting Roman Catholic clergy were combined in each of the two provinces of Upper and Lower Canada, subject to be varied or repealed in an Act approved of by the Parliament of Great Britain. The next seven sections are taken up with the reservation for the support and maintenance of a Protestant clergy. This reservation, known as the "Clergy Reserves," was one-seventh part of the lands granted by the Crown. This grant

was to be applied solely for the purpose mentioned, and for no other; provision was made for the erection and endowment of parsonages, and the presentation of incumbents as in England under the jurisdiction of the Bishop of Nova Scotia.

The Act of 1791 left the Church of England with this provision for its support, and left the Church of Rome to continue in both provinces under the existing law, as set out in the Act of 1774.

There is not much legislation in the early part of the century affecting churches or the clergy. In the Militia Act of 1808 the clergy were exempt from service in the militia, though they might have held commissions as officers therein; and in the same Act Quakers, Menonists and Tunkers were not compelled to serve. These persons were obliged to produce a certificate proving that they belonged to one of these bodies, and in times of peace they were obliged to pay twenty shillings and in times of actual invasion or insurrection the sum of five pounds per annum. In case of non-payment after distress they might be imprisoned, but not longer than one month. Persons over fifty were exempt altogether in times of peace, but in times of war or other contingency they were not exempt until after sixty. In 1810 the certificate of the sons of Menonists and Junkers had to set out that the father was of their persuasion and that they were brought up in this way, and in the following year some elaborate provisions were made in the case of Tunkers, whose goods may have been distrained under regulation referred to.

The Marriage Act of 1793 has certain references in it which come under this head. It recites "that many marriages had been contracted in this province at a time when it was impossible to observe the forms prescribed by law for the solemnization thereof, by reason that there was no Protestant parson or minister, duly ordained, residing in any part of the said Province, nor any consecrated Protestant church or chapel within the same," and the Act goes on to validate marriages publicly contracted before any magistrate or commanding officer of a post, or adjutant or surgeon of a regiment acting as chaplain, or any other person in any public office or employment. Provision was made to preserve the testimony of these marriages and for the future until there should be "five parsons or ministers of the Church of England." A Justice of the Peace within his district could marry persons if neither of the parties were living within 18 miles of any such parson or minister and were otherwise enabled and desirous of being married. A public notice was given of these circumstances and after three Sundays, if no valid objection was made, the magistrate could legally proceed to solemnize the marriage according to the form prescribed by the Church of England. He then issued a certificate of the marriage, and he was entitled to one shilling for the notices and one shilling for the certificate and no more. This certificate could be registered with the clerk of the Peace whose fee equalled all the magistrate was entitled to collect. Whenever there would be five ministers or parsons of the Church of England within any district the power of the justices ceased and any pretended marriage was null and void to all intents and purposes whatever. It was no objection to such a marriage or to any marriage that it was not solemnized in any church or chapel duly consecrated. In 1798 an Act was passed by which the "minister or clergyman of any congregation or religious community of persons, professing to be members of the church of Scotland, or Lutherans, or Calvinists," was authorized to "celebrate the ceremony of matrimony, according to the rights of such church or religious community." The minister or clergyman must have been rightly ordained according to the rules and forms of his own church and must appear before at least six justices at the Quarter Sessions and take the oath of allegiance.

Upon this the clerk of the peace issued a certificate that the minister was the "settled minister or clergyman of such congregation or religious community," and thereupon he might undertake the celebration of the ceremony of matrimony. It was further necessary for him to announce this for three several Sundays beforehand, "openly and with a loud voice," and declare his intention to do so, or else procure a license from the governor. This disagreeable act was reserved for the signification of the King's pleasure, but His Majesty assented to it.

The first piece of legislation by the old Parliament of Upper Canada, affecting or indeed referring to Roman Catholics was an act passed in 1821 in respect of a piece of land in the city of

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.

with my learned father, who seemed to think it of trifling import, and sought to discourage an inquiry from which he evidently anticipated no good result. He requested me, however, to read Barrow on the Supremacy; and as my disposition always led me to examine both sides of a question, I willingly accepted his advice. The tone of Barrow seemed to me to resemble that of a lawyer who had grave doubts about the merits of his case. St. Peter had manifestly *some pre-eminence*, he thought, in the apostolic college, but it was only that of "a ringleader in a dance." Considering that his pre-eminence, whatever it was, must have emanated from God's appointment, the comparison did not seem to me felicitous. If the Apostles had been dancing dervishes it would have been unexceptionable. On the whole, the book produced upon me an impression extremely unfavourable, not to the Supremacy, but to Dr. Barrow.

I conversed on the same subject with many of my clerical friends. Their views, which in this case were identical, may, perhaps, be succinctly represented in the following series of propositions:

1. If Simon received, like Abraham, a mysterious call, it was full of significance, they thought, in the case of the Patriarch, but wholly without meaning in that of the Apostle.

2. If the Most High, who probably acts with design, gave to each of them a *new name*, in the one it signified the introduction of a new dispensation, but in the other, nothing at all.

3. If Abraham was called "father of the faithful," it was because he was really destined to be so; if Simon was called "the rock," he might as well have been called anything else.

4. If his Master added "Upon *this* rock I will build my Church," there was no allusion to the singular name which He had just given him, but only to his profession of faith; so that every believer is just as much a rock as he was, without the perfectly needless process of changing his name.

5. If a whole series of magnificent prerogatives were conferred upon him as soon as his Creator had named him "the rock," an eternal supremacy against "which the gates of hell shall not prevail," a benediction which the Seraphim might envy; the power to open and shut heaven; a power almost without limit, like to the power of God;—all this was only a cumbersome way of saying that his faith was much to be commended.

6. If he was always named *before* the other apostles, "the first, Simon, who is called Peter"—in a book which purports to be inspired, this is only the result of an accident.

7. If to him alone it was said, "To *THEE* I will give the keys of the kingdom of heaven," it probably means something, but not what all Christians supposed it to mean for more than a thousand years.

8. If he was told to work a miracle, in order to satisfy the demand of a tax-gatherer, and when he had obtained money by such unusual means, to "give it for *Me and thee*," no peculiar connection with his Master, much less any supremacy in the Church, can be reasonably inferred from so slight an incident.

9. If St. Paul is careful to record that he "went up to Jerusalem to see Peter," while he adds, "other of the apostles saw I none," it is idle to suppose that he had any special motive in doing so, or that Peter had any special claim to be visited.

10. If the same apostle relates of the risen Saviour, that "He was seen by *Cephas*," and after that by the eleven, perhaps this was because Peter chanced to be in the neighbourhood, or it may be only another of the innumerable passages of Holy Scripture which mean nothing in particular.

11. If even the angel contributing to the general delusion said to those who found him sitting in the sepulchre, "Go tell His disciples *and Peter*;" this also was no recognition of his personal dignity, but, like all the corresponding texts, a purely accidental form of words.

12. If St. John relates that although he "outran Peter and came first to the sepulchre, yet he went not in," in spite of his ardent love, but waited till Peter had preceded him, this was not out of respect for Peter's office, nor was there any more significance in the act itself than in his care to record it in the Gospel.

13. If to Peter alone was committed by the Master, now triumphant over death and the grave, the superhuman task "feed my sheep, feed my lambs;" this again does not distinguish him in any way from the other apostles, to whom nothing of the kind was ever said, nor from the rest of man-

kind, who are perfectly competent to feed themselves, without any assistance from Peter.

14. If he was the sole child of Adam to whom the Holy One ever addressed the amazing assurance "I have prayed for *THEE* that *THY* faith fail not," and this because it would be henceforth his incommunicable function to confirm his brethren, this does not imply that the solidity of his faith was in any way connected with the majesty of his office, or needful to the integrity of Christian doctrine; and though human lips would not have uttered such words without at least a grave purpose, divine lips could employ them without any purpose whatever.

15. If, when Peter was imprisoned by Herod, "prayer was made without ceasing by the church unto God for him," though no such universal supplication was offered for any other apostle, not even for St. Paul in all his bonds and scourgings, it does not follow that the liberty of her chief was necessary to the infant church, nor that "the Lord sent His angel" to release him from prison for that reason.

16. Lastly, if two hundred and fifty Roman Pontiffs, surviving, by a perpetual miracle, all human dynasties, and every vicissitude to which human affairs are inevitably subject, baffling all the assaults of men and "the gates of hell," have claimed during nineteen centuries to succeed him in office, and Christians have always believed that they did so by most evident warrant of Holy Writ, this only proves, on the one hand, that the long line of Pontiffs, for the most part men of singular virtue, profanely usurped an authority which God never intended to confer upon them; and on the other, that all the friends of God—saints, doctors, prelates, martyrs, virgins and confessors—basely connived, without any imaginable motive, at the audacious usurpation, misconceived every luminous text of Scripture on which it was confidently, but ignorantly founded, and meanly bowed down before a self-elected ruler, generally a feeble and helpless old man, who had no power whatever to coerce their submission, except what their own free convictions gave him.

Such were the opinions of my clerical friends. If they were true, it seemed to me transparently evident that Christianity was false. If they were true, the New Testament requires to be written again, with omissions and expurgations adapting it to Anglican views. The history of the Christian Church on the same supposition is only a tissue of fables and crimes, and the annals of all Christian prelates and people a record of impudent usurpations on the one side, and still more shameless betrayals on the other. Such is the inevitable conclusion from the Anglican hypothesis. In order to prove itself a Church, the National Establishment is obliged to prove first that there never was one. Holy Scripture records, with less than its usual mystery, and more than its usual emphasis, the appointment of a *Supreme Ecclesiastical Ruler*—Vicar of God, Immoveable Rock, Pastor of Sheep and Lambs, Joint Governor with Christ, Sole Janitor of Heaven, Confirmer of his Brethren, Infallible Witness of Truth. Ecclesiastical history displays him, from that hour to this, in the tranquil exercise of his office! And now I was asked to believe, by my clerical friends, that the one had no purpose in what it said, the other no authority for what it did. My powers of belief were unequal to this extreme effort. When I considered further, that the new Church, in whose interests a theory so impious and subversive had been gaily invented, is itself a thing of yesterday, begotten in lust, and cradled in sacrilege, shamefully notorious for extreme divergencies of doctrine, and, having no other credentials than it could derive from the obscene Henry and the buffoon Barlow, I was more than ever convinced that St. Peter would have called such a Church "a sect of perdition."—From My Clerical Friends.

CANADIAN CHURCH NEWS.

Archbishop Duhamel, of Ottawa, left for Rigaud, to attend the ordination services at College Bourget on Wednesday, accompanied by Father Champagné, of Gatineau Point.

The authorities of Notre Dame Church, Montreal, announce that Mgr. Gravel left Havre for Canada on Saturday, with Mgr. Soule, of Paris, to preach a series of Lenten sermons in the church of Notre Dame, Mgr. Soule

is [one of the most eloquent preachers of Europe. He was for some years bishop of the Bourbon Islands, but owing to his talents as a sacred speaker he was recalled to France, where he has preached novenas and retreats with marked success. He will preach at the church of Notre Dame once or twice a week, and every evening during the last week of Lent. Large congregations are expected.

It was a strange looking procession, says the *Montreal Star* of last Saturday, which filed into the Gesu last evening; over one hundred and fifty men and some 400 women dressed in long brown-gray cassocks, a white knotted rope for a cincture, and a cowl over the head, the costume of the members of the Third Order of St. Francis. They entered the church chanting the penitential strains of the *miserere*. They then formed into two choirs, and recited the Little Office of the Blessed Virgin. Rev. Father Turgeon, S. J., in addressing the members from the pulpit, stated that the object of their assembling in church was to offer up prayers on the occasion of the golden Jubilee of Pope Leo XIII. The members of the Third Order, he said, had particular reason to remember Pope Leo XIII. in their prayers, for he was not only their father, but also their king, who, though captive at the Vatican, was still a glorious king. It was he that had taken most particular pains to spread the Third Order, which is one of the principal remedies against the evils of our times. What was now wanted was to bring this true humility, true faith and true obedience to the Sovereign Pontiff into the individual family, and this was the main end of the Third Order. He had also showered upon its members indulgencies and privileges, which has induced thousands to join it. When the Third Order was begun here about twenty five years ago, there were only three men who met in the old Recollect chapel, and now it has spread until it reaches into nearly every Catholic family, and binds them together in a union that strengthens and encourages Catholic life throughout the city. The service ended with benediction.

CATHOLIC AND LITERARY NOTES.

The Pope's Jubilee Mass in St. Peter's New Year's Day, was the first Mass celebrated by a Pope in person since the 29th June, 1870.

M. Louis Honore Frechette, the Canadian poet, has recently returned from France to his home at Nicolet, Quebec. While in France he completed and published "La Legende d'un Peuple."

The Rev. F. R. Conder, who has for some time been helping Canon MacColl at St. George's, Botolph Lane, London, has been received into the Church by Father Bernard Vaughan, S. J.

The *Messenger of the Sacred Heart* for February contains, among other things, an illustrated article on "An Alsatian Saint's Mountain." This is the famous Odilienberg, overlooking the Rhineplain, with its memories of a thousand years and more. Of the four full-page engravings, one—"The Convent from the Ravine"—is a reproduction of the landscape painting of Robert Assmus. It has also a fine bird's-eye view of the basilica of Our Lady of Guadalupe in Mexico, with the mountain of the apparitions behind it. But the strong article of the number is undoubtedly "A General of the Sacred Heart." It is accompanied by a magnificent full-length portrait as frontispiece, from a photograph furnished by the family of the late General de Sonis. This distinguished hero of Algiers, of Solferino and the Franco-Prussian war, was also a devout Christian in garrison and camp.

Father Finlay, the author of the papers in the new Irish periodical, *The Lyceum*, on the George theories and their relation to Catholic theology, is Professor of Dogmatic Theology at Woodstock, Md., where his lectures are received with great satisfaction. He came from the Irish province last September, at the special invitation of

Father Fulton, the Provincial of Maryland and New York, to fill one of the chairs of theology at Woodstock. He is quite young for a professor of theology, not more than thirty-seven, of medium height, features fine and regular and clear cut. His two papers are certainly fair, and full expositions of the theologians he have been eminent on the subject. The conclusions of Father Finlay (he has gone about his work in so comprehensive a way, and shows so much moderation and judgment) will be almost decisive of the question to be solved. His papers are too learned for popular reading, containing so many untranslated extracts; but they are the mine from which others will dig the ore and crush it, and get the gold out of it, and mint and mill it into current coin.

DISINTEGRATION OF ANGLICALISM.

THE EFFECT OF "PRIVATE JUDGMENT" AMONG ENGLISH PROTESTANTS.

The strange revolution that is working within the "Protestant Church of these realms;" the adoption of distinctively Catholic and Roman doctrines, practices, ritual and discipline by Anglican clergymen and their congregations; the kicking down stairs of the Thirty-nine Articles and the authority of the Bishops after them; the running over to Bonn to establish a claim to Catholicity by trying to come to terms with the dying *alkatholik* heresy; the aim of Archbishop Senon at a Patriarchal, if not at an Œcumenical, Primacy; the singing a "Te Deum" for the Pope with all but an act of doctrinal submission to his authority in a great Anglican church in London—all this, and much more, is not only curious and interesting as a phase of religious transformation, but is in the highest degree important to all who care for the salvation of souls in England. Of course, the principle underlying all these strange things is the good old Protestant principle of private judgment.

If it were lawful to exercise private judgment on the teaching of the Bible, why not on the teaching of the Fathers? why not on the doctrines and discipline of the Church? But in the present Anglican movement we have much more than an exhibition of private judgment. We have a public confession that the Protestant reformation religion is in a state of active disintegration; that men are casting about for the Ark in which alone is safety from the flood. We see the verification of the prophecy that a time shall come when "false Christs and prophets shall arise," who shall in some respects resemble the Holy One "in so much as to deceive (if possible) even the elect."

In deep sympathy with the honest searchers after truth, and their number is multitude, and in the hope of obtaining prayers and help for them, we have engaged one, whose past life and recent experience peculiarly fit him for the task, to lay, week by week, before our readers (not a few of whom are members of the Church of England), a treatment of the Anglican movement from the Catholic point of view.—*London Tablet*.

Written for THE REVIEW.

A CLOISTERED LIFE.

'Neath sweet fan-tracery in cloisters low
I'd seek to live, and meditate at noon;
Or from a brother monk I'd crave the boon
Of pacing with him where the violets grow,
While each to other would his soul's thought show
Of peace, of love, and perfect charity,
And all that in a man is sympathy,
And all that listens to another's woe.
And in a cave-cell opened to the air
More oft alone I'd find myself with God;
And there devoid of every earthly care
I'd seek the way the holy saints have trod,
Until at length my head had silvery hair,
And then might brothers lay me neath the sod.

H. F. G. M.

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LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 29th Dec., 1886.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, hails with peculiar pleasure the assistance of her lay children in dispelling ignorance and prejudice. They can do this nobly by public journalism, and as the press now appears to be an universal instructor for either evil or good, and since it is frequently used for evil in disseminating false doctrines and attributing them to the Catholic Church your journal will do a very great service to Truth and Religion by its publication. Wishing you all success and many blessings on your enterprise.

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

TORONTO, SATURDAY, FEB. 4, 1888.

The admirable life of Bishop Macdonell, originally written for the CATHOLIC WEEKLY REVIEW, by Mr. W. J. Macdonell, K.H.S., is shortly to be issued in book form. It is, however, to be considerably enlarged and improved by the addition of a number of unpublished letters, etc., and an interesting feature of the volume will be a preface by a well-known Protestant clergyman of this city. It will form a valuable contribution to our slender stock of Ontario Church history.

The interesting series of articles on "The Bench and Bar of Toronto," contributed to the *Magazine of Western History*, by Mr. D. B. Read, Q.C., of this city, are shortly to be published in a substantial volume. This will be welcome news to all interested in the past history of the city and province. The book will contain, among other things, a sketch of Chief Justice Elmesley, and of his son, Captain and Hon. John Elmesley. The latter created a great stir throughout the Province in his day, by renouncing Protestantism and entering the Catholic Church. He became afterwards a great benefactor of the Church, and died a Catholic. The greater portion of this interesting sketch will appear in the course of a week or two.

The *Catholic Review*, of Brooklyn, good-naturedly rebukes the *Sunday Herald*, of Boston, for dropping into the absurd fashion of designating the Catholics of that city as "its Roman fellow-citizens." "This reminds us," says the *Review*, "of the reply of a Catholic gentleman to a lady who was an advanced Ritualist, of the kind who call themselves 'Catholics,' but not 'Roman Catholics.' He was presented to her at a dinner-party, and she promptly asked him if he was not a 'Roman.' No, madam," said he, gravely, "I was born in Ohio."

A prominent English Tory, Mr. Hugh Wallace, has written, as a result of a recent visit to Ireland, a strong

protest in the London *Daily News* against the action of his party in the government of that country. "Never before," he says, "was I ashamed of being an Englishman," and he adds concerning the evictions, the Mitchelstown riot, and Mr. O'Brien's conviction, "I was astounded to read the account as given by Mr. Balfour in the House of Commons." The downright ruffianism, as it has been termed of Mr. Balfour's *regime*, and the intolerable wrongs that are being worked in the name of Government upon the people, may be judged from the following sentences from his letter:

"I have seen children, hardly out of their teens, sent to prison for obstructing the police, which turned out to have been simply hooting; and notwithstanding Mr. Balfour's denial, I saw men arrested and sent to prison for cheering Mr. Gladstone and Home Rule, and in Ennis a man was actually sent to prison for seven days for selling one of the newspapers mostly read by Irishmen. . . . After spending four months in Ireland, I say deliberately there is no crime there, save what the police manufacture, as they did in Limerick—a mark of which I still bear, although I was standing in the coffee room of the hotel."

Mr. Wallace closes his letter with a formal obijuration of Toryism.

The Boston *Pilot* of last week addressed these honest questions to its Protestant friends. They have reference to the edifying features of the anti-Catholic crusade of the now somewhat notorious Fulton, whose latest most valiant exploit has been to attack the motives and works of the Little Sisters of the Poor. We commend the *Pilot's* words to those in our own country who have countenanced similar methods of evangelization in the case of apostate priests and ex-criminals:—

"If a Catholic priest were to go about the country giving lectures against Protestantism, filled with vile slander and viler indecency, how long could he fill halls with Catholic hearers?"

"If he were to write an obscene book for the delectation of filthy minds, what Catholic publishing house would degrade itself by its publication?"

"If he were to make of himself an indecent public nuisance, pandering to the depraved and corrupting the young, how long would the authorities or the people tolerate his disgraceful exhibitions?"

"We are sorry to see that what no Catholic would permit a priest to do, so many Protestants either openly or tacitly encourage when done by a man who would be a disgrace to Protestantism if Protestantism had the grace to be ashamed of such members."

As a specimen of degraded hero-worship we never came upon anything worse than Mr. John Boyle O'Reilly's rhapsody, in the last number of his paper, on the sublimity and moral grandeur of a statue of John L. Sullivan the slugger. The statue of Mr. Sullivan, he informs us, stands "between the wonderful 'Young Sophokles' and 'The Hunting Nymph.' These two are noble sculptures, varied in grace, beauty and eloquent action, but the latest work of the artist is the greatest of the three." This is the figure of Mr. Sullivan which stands in the central arch, "filling the whole hall with its colossal strength, calmness and beauty." "Aye," says Mr. O'Reilly, "beauty higher than that of the 'Nymph,' lovely as it is; more potent than that of the 'Sophokles,' with all its marvellous grace and eloquence. The others are imaginatively great; this is profoundly so." Great, he goes on to say, not merely

because it is an ambitious modernism, "though this is much," but because it is "as all noble art must be, a symbol that is higher than a mere fact or any thousand facts." "It is a hundred Sullivans," he says, "in one." "It is the essential meaning and expression of all such men as Sullivan." "It is a statue which, once seen, can never be forgotten. It is unlike all other statues in the world, as unlike, (and this is very astonishing!) the glorious 'David' of Angelo, as the 'David' is unlike the 'Discobulus' of the Athenian master." "Worthy of ancient Athens, and distinctly and proudly true of modern Boston," the work, he says, should be kept forever in immortal bronze. It does not seem to have occurred to Mr. O'Reilly that if the statue looks anything like Sullivan, the best thing "modern Boston" could do would be to cart it out and bury it.

The January number of the *Nineteenth Century* contains the Bishop of Salford's invaluable article on that most interesting, if indeed it may not be said most engrossing, of modern questions, the position of Leo the Thirteenth and the temporal power. An extract from it is to be found in another column of this number, and further portions will be printed in subsequent numbers. For the present we are unable to more than outline Bishop Vaughan's convincing and scholarly paper.

A very obvious truth forms the base of His Lordship's premises, that it is perceived now, and that it will be perceived far more distinctly when the figure of Pope Leo shall stand on the horizon of history, that in refusing to surrender his sovereign independence to the forces of atheism and revolution, the head and teacher of Christendom contends not only for the principle on which the stability of thrones must rest, but for the Christian order of the world, maintaining in reality the independence and sovereignty of Christianity itself. It is to be remembered that the temporal power, or civil principedom of the Holy See, is demanded by the Catholic Church, not as an object of human pride, nor for purposes of ambition or conquest, but simply as the only guarantee possible in the present state of the world, for the independence of the spiritual head of Christendom. The free exercise of supreme spiritual dominion is not compatible with a condition of civil dependence. "God" said Bossuet, in explanation of the position of the Church, "wished that His church, the common mother of all nations, should not depend in all temporal matters on any one nation, and desired that the Chair, in which all the faithful were to preserve their unity, should be placed above the intrigues which the rivalries and interests of particular States might give rise to." To the words of Bossuet, Bishop Vaughan adds the testimony of politicians, statesmen, and historians. In a famous pamphlet written under the inspiration of the third Napoleon, the question was asked: "Is the temporal power of the Pope necessary to the exercise of his spiritual power?" And it was answered that Catholic doctrines and reasons of policy alike agreed in recognizing it as being so. From the religious point of view it was necessary that the Pope should be a sovereign, and from a political point of view not less necessary that the head of two hundred millions of Catholics be independent, that is, not subject to any power; that if the Pope were not an independent sovereign, he would be French, Austrian, Spanish, or Italian; the attribute of such nationality would deprive his pontificate of its universal character, and the Holy See would be nothing but the prop of a throne, whether at Paris, Vienna, or Madrid. English Protestant statesmen a few years ago

spoke with no less clearness and decision than did Sismondi and Guizot. In a memorable debate on foreign policy, Lord Brougham said: "It will not do to say the Pope is all very well as a spiritual prince, but we ought not to restore his temporal power. That is a shortsighted, and, I think, somewhat superficial view of the case. . . . His temporal force increased his spiritual authority, because it made him more independent. Stripped of that secular dominion he would become the slave of one Power, then of another. His *temporal power is a European question*, not a local or a religious one, and the Pope's authority should be maintained for the sake of the peace and the interests of Europe. We ourselves have 7,000,000 of Roman Catholic subjects, and how is it possible to suppose that, unless the Pope has enough temporal authority to keep him independent of the other European courts, jealousies and intrigues will not arise which must reduce him to a state of dependency, and so enable any one country wielding the enormous influence of his spiritual authority to foster intrigues, factions and rebellion in the dominion of her rivals?"

Lord Lansdowne, following Lord Brougham, agreed in his views, which he assured him were those laid down by Lord Palmerston in his despatch to Lord Normanby.

Men capable of taking large and many-sided views of the political situation in Europe foresee what grave complications might arise out of the subjection of the Papacy to a single Power. "Suppose," Bishop Vaughan says, "the Pope became the willing subject of the King of Italy, and that the Papacy were incorporated in the national government as a regular State department. And, then, suppose that a disagreement and war broke out between Italy and France, between Italy and Austria, or between Russia in alliance with Italy and England. The Italian Government would count upon the full and hearty co-operation of every department of the State. Having incorporated the Papacy into its national system, it would at once attempt to avail itself of all the resources of the Papacy. It would look to the Papacy to stir up a feeling against France in the Mediterranean, in the Levant, and in China. Or, if Italy were making common cause with Russia against England, the Papacy, as a department of the Italian State, exercising powerful religious influences in Constantinople, Egypt, India, and the East generally, would be requested to invite her great army of missionaries to co-operate with the policy pursued by Italy in conjunction with Russia against England. In fact, to subject the Papacy to the kingdom of Italy would be to throw into the hands of Italy a world-wide spiritual power, which might render her influence and strength unique and supreme among the nations of Europe. Italy would thus be made not only a first-class Power, but a Power that had acquired, through means of the Pope, the art of appealing for support to the religious feeling of Christendom. Napoleon foresaw all this, and sagaciously determined that the Papacy should be subject to no temporal power but his own." That is the common sense view of the question. Absolute temporal independence of the Holy See, and the public and political recognition of a Power whose influence is purely moral and spiritual, is demanded on higher and holier motives than are dictated by ambition or statescraft; "the promotion of harmony and co-operation between the civil and spiritual powers, based on the observance of Christian law, and the interests of Christian society." "But whatever counsels," concludes Bishop Vaughan, "may eventu-

eventually prevail. Christian people ought to face the fact that war against the Holy See in Italy is carried on no longer in opposition to one or other political doctrine, but in deep and bitter hatred of the Christian religion. The aim is to overthrow the whole fabric of Christianity, to renew the face of society, and to establish the worship of humanity. To accomplish this policy its leaders have declared that the Papacy must be destroyed as the key-stone of the arch—that if they begin gradually with the temporal independence, it is in order to proceed the more surely to the destruction of the spiritual power of Christianity.”

The proof of this assertion, and a statement of the intolerable condition of the Pontiff, Bishop Vaughan promises to furnish in a second article in the present number.

SUNDAY AND TEMPERANCE.

[From the Pastoral Letter of the Archbishops and Bishops of the United States, assembled in the Third Plenary Council of Baltimore, 1884.]

“There is one way of profaning the Lord's Day which is so prolific of evil results that we consider it our duty to utter against it a special condemnation. This is the practice of selling beer or other liquors on Sunday, or of frequenting places where they are sold. This practice tends more than any other to turn the Day of the Lord into a day of dissipation—to use it as an occasion for breeding intemperance. While we hope that Sunday laws on this point will not be relaxed, but even more rigidly enforced, we implore all Catholics, for the love of God and of country, never to take part in such Sunday traffic, nor to patronize or countenance it. And we not only direct the attention of all pastors to the repression of this abuse, but we also call upon them to induce all of their flocks that may be engaged in the sale of liquors to abandon, as soon as they can, the dangerous traffic, and to embrace a more becoming way of making a living.

“And here it behoves us to remind our workingmen, the bone and sinew of the people, and the especially beloved children of the Church, that if they wish to observe Sunday as they ought, they must keep away from drinking places on Saturday night. Carry your wages home to your families, where they rightfully belong. Turn a deaf ear, therefore, to every temptation, and then Sunday will be a bright day for all the family. How much better this than to make it a day of sin for yourselves, and of gloom and wretchedness for your homes, by a Saturday night's folly and debauch. No wonder that the Prelates of the Second Plenary Council declared that ‘the most shocking scandals which we have to deplore spring from intemperance.’ No wonder that they gave a special approval to the zeal of those who, the better to avoid excess, or in order to give bright example, pledge themselves to total abstinence. Like them, we invoke a blessing on the cause of temperance, and on all who are labouring for its advancement in a true Christian spirit. Let the exertions of our Catholic Temperance Societies meet with the hearty co-operation of pastors and people; and not only will they go far towards strangling the monstrous evil of intemperance, but they will also put a powerful check on the desecration of the Lord's Day, and on the evil influences now striving for its total profanation.

SOMETHING FOR THE CHOIR.

A writer in the *National Gazette* says: Speaking of anthems reminds me of the story of two old British sailors who were talking over their shore experience. One had been to a cathedral and had heard some very fine music, and was descanting particularly upon an anthem which gave him much pleasure. His shipmate listened for a while and then said: “I say, Bill, what's a hanthem?” “What,” replied Bill, “do you mean to say you don't know what a hanthem is?” “Not me.” “Well, then, I'll tell yer. If I was to tell yer, 'Ere Bill, give me that

and spike, that wouldn't be a hanthem, but was I to say, Bill, Bill, Bill, giv, giv, giv, me, give me that, Bill give me, give me that hand, give me that hand, handspike, spike, spike. Bill, giv, giv me that, that, hand, hankspike, hand, handspike, spike, spike, spike, ah-men ah-men. Bill, giv me that handspike, spike, ah-men! Why, Bill, that would be a hanthem.”

Current Catholic Thought.

THEY BEG FOR THE POOR.

Justin D. Fulton, in his “farewell address” in Tremont Temple, Boston, the other day, spoke of the Little Sisters of the Poor as follows:

“I hate to see these creatures in big white bonnets and straight black dresses in our streets. I hate to see 'em with their assumptions of goodness when I know what they are. I hate to see 'em going into rum-shops to get money to prop up Romanism; going into gambling dens to collect tribute from gamblers. If they can't dress like other people, let 'em stay at home; and do you pass a law that'll make 'em dress like other people, or else stay at home.” (Great applause.)

Our readers know that we do not trouble ourselves much about Mr. Fulton. He is a professional anti-Popery agitator, and as such does not care for real argument. But in this vulgar and rancorous attack upon the Little Sisters he is offensive to all decent people, for the “great applause” could not have come from people with any decency or candour. Everybody knows—or may easily learn—all about the Little Sisters of the Poor: who they are and what work they are doing. In begging for their poor old people (not for themselves) they go everywhere, and in the worst parts of the city they are treated with respect and gentleness by the boldest ruffians and the wickedest of both sexes. It remained for a man calling himself a Christian minister to abuse and defame these ladies, and to call for a law to “keep 'em at home.” We have not a word to say to him, but we must express our surprise that there could be found in Boston an audience to applaud such sentiments, and our regret that the Boston press, in reporting the address, did not characterize it as it deserves.—*Brooklyn Cath. Review.*

RELIGION AND THE POOR.

True religion is specially concerned with the poor, the ignorant, and the rude, the oppressed and the despised of this world, for various reasons. Roughly stating a few of these reasons, in the first place, the poor, so far as this world is concerned, especially need the guiding, strengthening, consoling influences of religion. The rich have their reward and their consolations in this world, and are generally satisfied with them. In the second place, they are better disposed, more docile, more humble, more ready to receive and profit by religious instruction, more anxious to obtain its blessings, more willing to accept and fulfill the conditions upon which those blessings may be secured. In the third place the poor, when they receive the blessings which true religion confers, as a rule appreciate them more highly than do the wealthy. They have little or nothing of comfort in possession or in expectancy, except the happiness that flows from a consciousness of communion with God; they look to the future world for freedom from toil, from anxiety and discomfort, and for the possession of real, true enjoyment and happiness. But the rich find comfort and enjoyment in this world. Still other and deeper reasons might be mentioned, founded on eternal justice and wisdom. But those we have already mentioned are sufficient. The incontestable fact remains that religion is,

from its very nature, intended for the many and not for an honoured few, and intended specially for the poor. It is the glory of Christianity, one of the shining evidences of its divine origin, that it preaches its gospel to the poor. And it is the glory of the Catholic Church that she alone, among all the substitutes for the Church, and all the spurious imitations of the Church which sectarians and schismatics have set up in their heretical sects, always faithfully and zealously and devotedly fulfils this divine mission to the poor.—*Philadelphia Standard*.

AT EARNSCLIFFE.

The latest number of the *London World* to hand contains the article on Sir John Macdonald in the *World's* series of "Celebrities at Home." In the article occurs the following bit of gossip:

"If presently we pass into the drawing-room we shall find Lady Macdonald presiding at the tea-table, and surrounded—for all the distance—by Ottawa society at its best. There is, perhaps, the stately Madame Aubry—but, alas! now no more Madame Lemoine, Lady Tilley, who aspires to 'art'; Mr. Perley's charming American wife, who has made such an impression upon the city of her adoption; Judge Lafontaine's beautiful daughters; the Tennysonesque Miss Patrick, and we may even exchange a few words with the still lovely Mrs. Hannington, once the belle of Ottawa. Sir John's partiality for young men, too—another point in which he resembles Lord Beaconsfield—is sure to have drawn one or two to the house to help with the tea and claret cup—Mr. Mackintosh and Mr. Griffin, who enjoy the enviable reputation, the one of saying, and the other of writing, invariably 'the right thing,' with half-a dozen others, proteges of the kindly Premier and the cheerful, blythe and active hostess, who keeps them as busy as she is herself."

A ROYAL PROTEST AGAINST COERCION.

Lieutenant-General Glog writes to us as follows:—Perhaps at the present moment, when the leading daily paper is given over to the effects of Irish distemper, the following extracts from two memorials written by George IV. (when Prince of Wales) to Mr. Pitt, dated respectively 8th February and 29th May, 1797, may prove both instructive and amusing. These memorials are far too long to quote *in extenso*, but they can always be consulted by the curious among the State Papers in the State Paper Office. It is instructive to fancy what might result now if his Royal Highness the Prince of Wales were to address such communications to Lord Salisbury, perhaps the feeblest Prime Minister Great Britain has ever had:

"I trust that the importance of the subject, added to the interest I must naturally feel in the safety and welfare of the State, as well as in whatever affects the honour of his Majesty's crown, and the happiness and prosperity of my father's reign, will apologize for the desire I feel to call the attention of Ministers to the following considerations:—The situation of Ireland at this moment (February 8, 1797), demands their most serious attention, and ought to engage them to leave nothing undone to prevent the calamities that would arise to Great Britain from a civil war. The value and importance of Ireland cannot be adequately estimated or sufficiently prized; and its loss or separation would be the most mortal blow that this kingdom could receive. This is well known to every man who is acquainted with the relative situations of the two kingdoms. . . . I understand that the town of Belfast, though not proclaimed, is in reality the centre of dissatisfaction, and perhaps I might say disaffection, and that the wealthy and independent Presbyterians of the north are at the bottom of all the secret machinations that agitate the kingdom. Whatever the private views of the leaders may be, they have hitherto confined themselves to demand a Parliamentary Reform. In

this they have acted artfully, by comprehending the Roman Catholic claims in their demands, and thus forming two bodies, hitherto opposed, into one, under the title of United Irishmen. . . . I am thoroughly aware of the great responsibility that attaches to Ministers on the score of Ireland. If my opinion be adopted I am willing to share that responsibility with them. I recommend them to grant this boon before it is asked. If it is asked it must be granted; but it will then appear extorted from our fear, and not granted from our affection, and the whole benefit will be lost." . . . May 29, 1797; "I had the mortification to find the measures I recommended (those alluded to above) disapproved of, and that a system of coercion was to be pursued in the government of Ireland. . . . But I have but one decided opinion, that no time should be lost in still trying conciliatory measures to the utmost extent. A strong military force may secure temporary advantages; but no force can long coerce a nation of four millions of people, united in sentiment and interests."

I never was an admirer of any of the George's, but what this George IV., one of the most worthless of them all, says about Ireland, nearly a century ago, is as true now as it was then. Lord Salisbury is, when in office, the weakest man of the Empire, when out of office, he is as bold and reckless as—well, as Lord Randolph Churchill. I venture to think that the evil Lord Salisbury will work now will be felt a century hence, even as we feel now the evil that was done to Ireland centuries ago. If Lord Salisbury and his crew only remain long enough in office, there will not be a frightful Tory left, owing to the dissatisfaction which is fast spreading in our Empire from a variety of causes—the chief being the alliance of John Bright, Lord Hartington, and that once clear-headed Radical Joe Chamberlain with the eminently stupid party. If this immoral and unnatural alliance is continued much longer, the consequences may extend far beyond what human prudence can foresee or calculate.—*Pall Mall Gazette*.

An editor lights somewhere upon a "mare's nest," cooks up a "startling incident, or the terrible tale of the "horrors of Popery," publishes it, and forthwith it is copied by all the editors of the same brotherhood throughout the country, pious deacons have more *rainy* faces than ever; pious old ladies are sure the end of the world is near; the politician screams out "the country is in danger," and the double-distilled hypocrite, with his pockets gorged with the hard earnings wrung from the poor seamstresses, the widow and the orphan—who puts a penny in charity's box and takes a shilling out, clasps his Bible with eyes upturned and a graveyard face, sets up a piteous howl that the Bible is in danger, cries "down with the Pope, the Jesuits, and up with the Bible," and sets the whole community in commotion.—*Brownson's Review*.

The Marquis of Ripon and Mr. John Morley arrived in Dublin on Wednesday, and the following day the freedom of the city was conferred upon them. Ex-Lord Eayor Sullivan, of Eublin, whose term of imprisonment expired on the 31st, occupied the chair, and many members of Parliament, mayors, and members of various city corporations were present. The Marquis of Ripon, in an address thanking the corporation for the honour conferred on him, assured them that the object of the British Liberals was to see that Ireland was accorded at the earliest opportunity a full recognition of its real and legitimate political aspirations. There was a growing conviction among the masses of England in favour of Home Rule for Ireland.

Mr. Morley also expressed his thanks to the corporation and said the freedom of the city was bestowed upon the Marquis of Ripon and himself because they represented a great political cause, and the advancement of a great constitutional reform movement in Ireland. There would be no peace in Ireland until the question was settled, and the sooner it was settled the better.

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And notice is hereby further given that on and after the twenty-eighth day of February, 1888, the executor will proceed to distribute among the persons entitled thereto the assets of the said estate, having regard only to the claims of which he shall then have received notice.

D. A. O'SULLIVAN,
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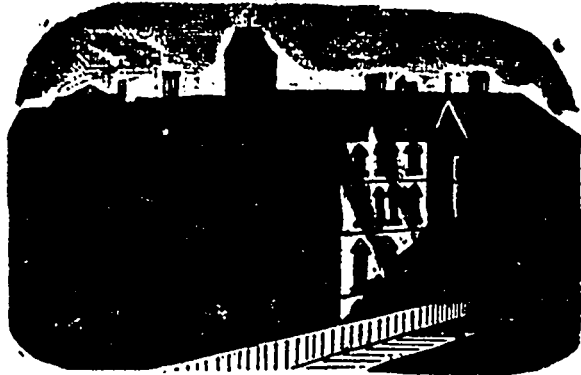
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