

splendours when this enchantment has taken hold of us! But such was Reuan. He has wrapped himself in the cloak of the wizard Prospero, borrowing for the nonce his staff and magic volume, not unsuccessfully. Now, if we should think of Newman as Ariel, a spirit most delicate, detached, and filled with heavenly light the terms of our comparison would not be wanting." Still more important is the contrast between the mental habits of the two men and the fundamental difference between them in this respect furnishes to some extent an explanation of the diametrically opposite conclusions to which their religious speculations led them. "One is intent," writes Dr. Barry, "upon the human element, busy about evidence which would tell in a court of law, lynx-eyed to seize upon discrepancies in detail, minute, punctilious, microscopic; and thus he is sure that the truth may be ascertained or not at all. To Oriental narratives, written with child-like good faith and unsuspecting simplicity, our critic, just because not critic enough to know the deepest principles of his art or science, applies a cast-iron rule which not even Western writers, though literal and exact, have always obeyed. If he takes into account the supernatural, it is only that by means of it he may dash the story in pieces; an inspired volume must be perfect as a dictionary of dates, or a biographical memoir, drawn up with a view to the requirements of Gibbon or Voltaire. The first and last question is not moral, religious, personal; nor has it any concern with conscience, except on the score of veracity. How much more in accordance with the laws of life is Newman's proceeding? He does not look for this perfect and obvious agreement in writers so variously endowed, so little dependent upon one another, whose minds were dazzled with the great illumination, and possessed and overcome by the recent memory, of their unparalleled Master. The tone of prophecy is abrupt; its words are dark sayings; it is a collection of sibylline leaves, not rhetoric unfolding a theme to our leisurely comprehension. And the plainest seeming tale or narrative in the Bible must, from the nature of the case, be prophetic: 'Thoughts beyond their thoughts to those high bands were given.' We are at Nazareth or Jerusalem, not on the Hill of Mars, or walking with Socrates on the road to the Piræus."

A FEW weeks ago a cable in the daily papers announced the excommunication of Senor Navarro-Reverter, the Spanish Minister of Finance, and his officials, by Monsignor Cernera, Bishop of Majorca, but no particulars were given as to the reason for the prelate's action. We learn from Home papers just to hand that the ground for the Bishop's proceeding was the attempt made by the Minister's accredited officials to seize and sell the property belonging to the monastic church and shrine of our Lady of Luch. It appears that the Minister's local delegate very foolishly presented himself at the monastery at the head of a *posse* of gendarmes on the feast day of our Lady of Luch, when several hundreds of people were assembled there. The Bishop denied the right of the Minister to make the seizure and appealed in support of his contention, to the Concordat and the Canon Law. His Lordship, in declaring the excommunication, is stated to have based his action on a passage in the eleventh section of the twentieth chapter of the decrees of the Council of Trent, and on the Bull *Apostolicæ Sedis*. Cardinal Sancha, Monsignor Cernera's metropolitan, with a view to preventing a conflict between the Church and State, wrote to his suffragan to withhold publication of the excommunication, but the letter had by that time been read in all the churches of the Balearic Isles. The effect of the excommunication will be to prevent Senor Navarro-Reverter from taking any part in the deliberations of the Cabinet. Since the publication of the excommunication the Bishop of Majorca has issued a reply to the misstatements that have been made in connection with the matter. He denies that the State is the administrator of the endowments of the Monastic Church and Shrine of our Lady of Luch, and declares that the Ordinance of May, 1855, quoted by the Minister, was superseded by the Concordat of 1859. It was the Minister's attempt, he says, to set aside the latter by a different order that gave rise to his excommunication. The Government admit that their colleague was not altogether free from blame, and as the result of a conference between the Premier, the excommunicated Minister, and the Minister of Justice, the affair has been referred to the Nuncio Apostolic, who will lay all the circumstances before the Pope, whose decision will be accepted by all parties.

ODDS AND ENDS.

THE Catholic paper (says the *Mirror*) does not appeal to Catholics on the same grounds as does the daily paper. The daily paper is a civic and economic necessity, so that the poorest are compelled to take at least one. The Catholic paper is a necessity, but it is a necessity which is not felt so soon or urgently. It appeals for support, not on grounds of profit, politics or curiosity, but on grounds of principle only. It succeeds only when Catholics take an interest in the progress of the Church, and are therefore anxious to know the current history of the Church. It is read where Catholics take an interest in the doctrines of the Church, and are therefore desirous

to see these doctrines explained and defended. Experience shows that for this end a Catholic paper is an absolute necessity, for in the daily papers we will see only travesties of Church history and libels on Church teaching. There is another and a more cogent reason why the need of a Catholic paper should be felt by the Catholic people. Catholics have never tried to remain aloof from the non-Catholics of this country. They have not formed themselves into a people apart. They have striven to identify themselves with the various classes of citizens among whom they live, bearing the common burdens and sharing the common benefits. Yet it is true that the old prejudice against Catholics still exists. In a hundred ways the Catholic is made to feel that where religion is no difference to others his religion is a distinguished characteristic in him. Moreover, charges which would not be imagined concerning other denominations are gravely uttered against the Church. The rights of Catholics are considered the wrongs of non-Catholics, and we are looked upon with wonder if we are not supremely grateful that we are allowed to live. If we insist on our rights we are charged with incivism. The attitude urged upon us is the deferential attitude of the poor relation who has been invited to the great man's table.

We learn, says the Dublin *Freeman*, from a reliable source that in connection with the presentation of the address of the Orange Society to his Royal Highness the Duke of York the other day, a most remarkable incident transpired. The address, as it was originally drafted, contained a declaration that the Society was founded "for the maintenance of civil and religious liberty" in Ireland. It also contained an assertion that the members of the Society were staunch upholders of the Legislative Union between Great Britain and Ireland. All the addresses had to be submitted for approval before presentation, and upon the return of the Orange address it was discovered that the approved draft contained neither the quasi-historical nor the political allusions above described. The address read at the Castle on Friday was merely an expression of welcome and loyalty. Commenting on this, the Tipperary *Nationalist* says:—"The refusal of the Duke of York to receive an address from the Orange Society proclaiming itself the defender of civil and religious liberty in Ireland and protesting its determination to maintain the Legislative Union is a significant new departure on the part of Royalty in connection with Irish politics. It proves that the advisers of the Crown no longer think it expedient to have the Sovereign and her representatives exploited in Ireland as the partisans of Orangism and Unionism, and that the time has gone by when party politics could be preached from the Throne Room in Dublin Castle. The Duke of York has now confirmed by his adoption the admirable precedent set by Lord Crewe, who refused to receive in his capacity as Viceroy addresses which were merely political fulminations directed against the same and statesmanlike policy of conciliation propounded by Mr. Gladstone. Lord Crewe was boycotted by the so-called 'loyalists' for his correct interpretation of the nature of his position. But now Royalty itself confirms Lord Crewe's action. The lesson will not be lost on the faction in Ireland that has persistently degraded the Monarchy by the association of it with the meanest and most indefensible tactics of party warfare."

In an article on the London *Times* signed "Ex-Attache," which appears in the *New York Tribune*, it is stated that the London *Times* is now no more or less than the personal organ of the Rothschilds, who use it to advance their own interests. Jay Gould, it will be remembered, got control of the *New York World* some years ago, and ran it on the same principle that the London *Times* is run at present. When it was known that Gould was the owner of the *New York World* the paper suffered to such an extent that the chief of the Wall street gamblers found it to his advantage to get rid of it as soon as possible. The Rothschilds have not as yet been compelled to imitate the example set them by Jay Gould, but the time will come when they will be glad to unload themselves of the London *Times*. How it came to be known that they were connected with the whilom "Thunderer" is thus told in the *Tribune* article:—"The legal proceedings between the late Mr. Parnell and the *Times* nine years ago laid bare the fact that the Walters, father and son, own but a sixteenth and a half of the stock of the paper. It is asserted, and generally believed in London, that the greater part of the remainder of the shares have passed into the possession of the great banking house of Rothschild. This in itself is calculated to destroy much of the influence of the paper, since, rightly or wrongly, the suspicion must always prevail that the great banking house, in securing control of the stock, naturally counted on being able to command the columns of the paper and to direct its policy."

There seems to be a growing demand (says the *Missionary*) for the catechist, who, whether he be one of the laity or one consecrated in religion, can follow up the work of the missionary and attend to the practical details of instruction. A missionary's choicest work is, by careful exposition and attractive presentation,