

sion marked by them to be genuine. Civilized white ministers, then, find themselves in a position to maintain that it is orthodox and edifying to expect sudden conversion attended by supernatural manifestations, but exclude the voice and light. Negro ministers maintain the same doctrine but accept the whole account, given in Holy Writ, and look for a voice and a light as the right accompaniments of sudden conversion. Yet the white ministers are the "salt of the earth," the genuine shepherds, while the poor black preachers are but "blind leaders of the blind" and the ditch of Acheron assuredly awaits both them and their congregations. This is reasoning quite unworthy of the "Ubiquitous Scotchman."

A FRENCH journalist writes to the London *Times* that Marshal MacMahon has been turned out by M. Dufaure and not by M. Gambetta, or the Republicans. The writer continues to the following effect: The history of this three days' drama is one of the most curious phases of French contemporary history. The attacks upon the Government in the first crisis were rather directed against the Marshal than the Cabinet. The onslaught was premature but that the Presidential power was put in question was acted upon by the Marshal and his friends immediately after the elections of January 5. Secret consultations held at the Elysée were variously reported of, but their secret was well kept. What is certain is that divers influences, connected with the Presidential question were brought energetically to bear on the Marshal. The ministerial crisis was greeted at the Elysée with joy; the Marshal's friends thought a solution favourable to their designs was at hand, and hoped the majority would do away with M. Dufaure. In this case the Marshal would make the most of the complication; in the event of the Republicans mending their error he could retire in company with and under the patronage of M. Dufaure, which must produce a deep impression upon the country. Therefore the Marshal showed no dislike for the Ministerial programme, regarding it as a secondary matter. Proof of this was given by the conflict concerning the military commands. The victory of the Ministry was a great disappointment to the Elysée; but its main preoccupation continued to exist. The Marshal was aware that he was unable to bring about the object desired by him and for which he had been appointed, namely,—a monarchical restoration. His friends judged that by his military *prestige* he could only help to consolidate the Republic, and this they were resolved should not be done. It is a mistake to say the Marshal's resignation was a sudden caprice; it was coolly and designedly planned. The following proves this: General Gresley appeared the chief cause of the resignation, for it was he who mooted the changes so distasteful to MacMahon; yet it was MacMahon who had patronized Gresley, and presented him to the Cabinet as Minister of War. The Marshal had managed, although not strictly in accordance with the Constitution, always to reserve to himself the right to designate the Minister of War and to control his acts. But circumstances had previously occurred to prove to the Marshal the steps Gresley as Minister of War would adopt respecting the chief military commands. Immediately on his appointment General Gresley had an interview with the Marshal and discussed with him the question on which the resignation afterwards took place, but there was no disagreement between them. This happened before the vote of confidence, so that it is obvious there was no concern felt at the Elysée about the details of a future resignation; there they were still counting on M. Dufaure's fall. The course to be adopted by M. Gresley was no secret; the Marshal especially was well aware of it. Gresley especially cannot be suspected of having plotted against him; the only member of the Cabinet with whom the General had any intimacy was M. Léon Say, and to him he communicated his report on the chief military commanders after it had been sent to the Elysée. This was on Saturday night, but it was not until Tuesday morning that the Marshal's resistance was suddenly shown; he, then, having read the decree, threw his pen from him and refused to sign it. All this goes to prove that the resignation had been previously decided on, but its method only now adopted. A certain Deputy expressed this opinion as follows:—"The Marshal does not leave power in order not to sign the military decree; he will not sign the decree in order to leave power." This account hardly represents the Marshal to us in the chivalrous light in which he has been exhibited in this connection. It would enable us to think much more finely of him as laying down his eminence rather than submit to an affront offered to old companions in arms, than we can think of him as resolved on his resignation at any rate, but suddenly seizing as its pretence this military decree only when he found himself driven into a corner by M. Dufaure, and abandoned by the Conservatives. Still we are not, as yet at least, in a position to contradict it.

WE are convinced that there is no part of the world in which the English language is spoken where there may not be found some amongst the Catholic population, be it few or many, who will feel as grateful to the Holy Father, and as much delighted as if some personal honour had been conferred by him on themselves, at learning that His Holiness has in truth offered the dignity of the Cardinalate to Dr. Newman. For certain reasons, because the venerable ora-

torian does not at his advanced age feel himself able to live out of England, as the acceptance of the office would demand, the dignity has been declined; but none the less Rome has conferred honour where honour was due, and many will rejoice and have rejoiced at the gracious action. At a meeting of the "Catholic Union of Great Britain," held in London on February 22nd last, the Duke of Norfolk referred to this. His Grace said that, although it might seem impertinent to interfere after the honour had been declined, since it had been commented on in the public papers, he would venture to move certain resolutions to the effect that the intelligence had been received by the Catholic Union with profound gratification; that the Union desired to lay before the Apostolic throne "an expression of unfeigned gratitude for the honour thus shown to one whose name is especially dear and precious to the Catholics of the British Empire, and also greatly venerated by his countrymen generally for his high moral and intellectual endowments;" and that the Union begged permission also to congratulate the Very Rev. Dr. Newman. The Marquis of Ripon seconded the resolutions and bore a high testimony to Dr. Newman's merits; he said, amongst other things, "It was a subject of delight for him to do honour to the great man, and display the high esteem he had for him. For he felt he was merely paying a debt of gratitude to one whose writings he chiefly was indebted to for the greatest blessing of his life—of being brought into the Catholic Church." There are many who feel with the Duke of Norfolk and the Marquis of Ripon: indeed, we know of no instance in which the promise of Christ that they who forsake all for Him should here receive an hundredfold in return, has been more visibly fulfilled. We know what it was that Dr. Newman gave up, and we know how dear the struggle cost him. Friends and position, beloved pursuits, and the august home whose venerable tone finds no parallel except in his own life; as Mr. Matthew Arnold points out. All were relinquished mercilessly in his own regard, and all else so far as this world's feelings and ambitions are concerned. But he has received even an earthly recompense, unexpected and unlooked for. He is everywhere honoured to-day, and amongst every section of men; even those who are most opposed to the creed of his adoption accord him, personally, their admiration. He lost the venerable shades of Oxford, with all those traditions and associations he was so fitted to delight in, but he gained the great mountain of the Catholic Church, on which once to have stood confers on Oxford its greatest glory, and most reverend memories. He lost friends, but he gained spiritual children, and for the love that might have been borne him within the limits of English learning and refinement, he has gained a deep love amongst all ranks of men and spreading to the utmost limits of the world. We repeat it, wherever the English language is spoken to-day, there are many who rejoice in his honour as at some high favour conferred upon themselves personally.

APOSTOLIC LETTER OF HIS HOLINESS, POPE LEO XIII., ANNOUNCING A UNIVERSAL JUBILEE TO IMPLORE DIVINE ASSISTANCE.

LEO. XIII. POPE.
TO ALL THE FAITHFUL OF CHRIST.

[Translated for the *New York Freeman's Journal*.]

THE Sovereign Pontiffs, Our predecessors, following an old institution of the Roman Church have been accustomed, from the commencement of the Apostolic Burden, with which they were charged, to open to the faithful, with paternal liberality, the treasures of heavenly gifts and to order throughout the Church common prayers, so as to afford the faithful the occasion of a spiritual and salutary advantage, and to excite them to bring upon themselves the aid of the Eternal Pastor by prayer, by pious works, and by the relief of the poor. It was, on the one hand, like an auspicious gift which the Supreme Heads of religion distributed from the outset of their Apostolic ministry to their children in Christ, as a holy token of that charity with which they surrounded the family of Christ; on the other hand it was a solemn duty of Christian piety and virtue, offered to God, by the faithful united, with their pastors, to the visible Head of the Church, to the end that the Father of Mercies might regard favourably, *custodire dignaretur ac pascere*, not only His flock, to use the words of St. Leo, "but also the shepherd and his sheep." (Serm. iii., al. v., on the anniversary of his election.)

Actuated by this design, and, on the approach of the anniversary of Our election, following the example of Our predecessors, We have resolved to proclaim to the whole Catholic world an indulgence in the form of a General Jubilee. We know perfectly well how necessary the fulness of Divine grace is to Our weakness in the difficult ministry intrusted to us; We know by long experience the lamentable condition of the times we have come to, and the great storms by which the Church is assailed in our day; finally the public affairs that are rushing forward to destruction, the fatal designs of impious men, and the threats of Divine wrath, which have already fallen severely upon some, make us fear the coming of evils which are daily growing worse.

But, as the special benefit of a Jubilee tends to the expiation of the stains upon the soul, to the performance of works of penance and charity, to the multiplication of exercises of devotion; as the sacrifices of justice and the prayers offered up by the unanimous zeal of the whole Church, are so fecund and pleasing to God, that they appear to do violence to divine mercy, we must have a firm confidence that our Heavenly Father will regard the humility of His people, and that