

to more concentrated and earnest thought on political and social subjects, and a more thorough sifting of them by public writers.

Taking for granted, however, for the sake of argument, that deadlocks are a great calamity, will the changing the Council from a nominated into an elected body prevent them. This may not only be fairly doubted, but it will not be going beyond the range of probability to say, that the chances of deadlock, will be just as great after the change as before it. Experience, it appears to us, establishes this.

But it strikes us there is a way out of the difficulty, a way, too, recommended by experience: could not both houses vote together as one chamber on certain questions when agreement would be otherwise impossible? The Grand Duchy of Hesse affords a practical illustration of this mode of preventing deadlocks. In this Duchy, there are two legislative chambers, the upper one is composed of the princes of the reigning family, the heads of a number of noble houses, the Roman Catholic Bishop, the chief Protestant Superintendent, the Chancellor of the University of Giessen, and life members nominated by the Grand Duke not exceeding ten in number. These houses, like our own, hold their deliberations apart and pass their measures in their respective chambers; but on certain occasions, as for example, when a proposition of the Government has been accepted by one House and refused by the other and an immediate decision is urgently required, both Houses vote together as one House. Here then is a plan, which would seem a solution of the great difficulty, the apprehension of which causes such great alarm to ardent democrats. It is worth consideration, and we place it before our readers as a suggestion which it would be well to examine and discuss.

#### NEWS FROM EUROPE.

IN Europe society is profoundly moved, and great changes are impending. In Germany the insane persecution of the Church continues, and consequently the very foundations of the new Empire are being undermined. The government there is industriously preparing the instruments of its own destruction. Persecution cannot destroy the Church, but it can weaken the State, and by a just retribution precipitate the ruin of its authors; and this is likely to be the case before long with the German persecutors.

The position of France is critical, and deeply interesting. The long suffering, patience and hopes, of genuine Frenchmen, seem at length on the point of being rewarded. Notwithstanding her many and disastrous revolutions, France is still a great Catholic nation. As a chastisement revolution has been permitted to run riot over her for three quarters of a century; and an audacious and violent minority has been permitted to wield her political power. But the days of trial appear to be hastening to an end, and it is probable that before long a scion of her ancient race of kings will ascend the throne of his ancestors, amidst the congratulations and joy of a loyal and enthusiastic nation. Such an event has been long prayed for and expected; holy persons have prophesied it. The mocking, unfeeling world has of course waxed witty and profane over these prophecies, but the faithful have hopefully looked forward to their realization; it is not unlikely that their complete fulfilment may be seen before very long, in the coronation of Henry V and the restoration of the Patrimony of St. Peter to the Holy Father.

The Italian, or rather the sub-Alpine Government, is evidently very uneasy; and the revolutionary party is now agitating for the neutrality of Italy. They desire an European guarantee that Italy shall be as Switzerland—neutral territory. This betrays their sense of insecurity, and their conviction that the end of the reign of anarchy and spoliation is fast approaching.

Spain is still in the agony of a deadly faction fight, but the party of Don Carlos, which is that of order, legitimacy, and religion, is not only holding its own, but gaining in resources and influence. Here too the revolution has been met and checked. On the whole the prospects of society, and good government in Europe seem to be brightening. The secret societies have been used as instruments to chastise nations for their crimes; but the day of these sectaries seems to be fast approaching its end.

Have we nothing to say about Ireland? Well, not very much just now. The harvest promised to be a plentiful one, and wages of all sorts were good; but the people are still flying from the land in tens of thousands. Those who remain seem, however, to be prospering. Politically there is not much agitation; still nothing is clearer than that the people

are unanimously determined on having Home Rule. In the Province of Ulster several large meetings lately passed resolutions in favor of this measure. At one of these, held in the County Cavan, not less than ten thousand men were assembled. It is pretty certain that at the next general election one hundred out of the one hundred and five members returned to the Imperial Parliament, will be pledged to support a measure of Home Rule for Ireland. Every lover of Ireland and justice will rejoice at all this; the old land can never expect full justice from an Imperial Parliament, nor can her resources ever be developed unless under the fostering care of an Irish Parliament. It seems strange that England, which grants Home Rule to her most insignificant Dependencies, and has forced responsible government on some of them, should persevere in endeavouring to keep her foot upon the neck of Ireland.

#### THE IMPROVEMENT OF MANNERS BY THE ACTION OF THE CHURCH.—Continued.

WE must not, however, imagine that the conduct of the Church, in her mission of improving manners, always brought her into collision with force. We also see her employ indirect means, limit her demands to what she could obtain, and ask for a little in order to obtain as much as possible. In a capitulary of Charlemagne, given at Aix-la-Chapelle in 813, and consisting of 25 articles, which are nothing more than a confirmation and *résumé* of the five councils held a little before in France, we find in an appendix of two articles the method of proceeding judicially against those who, under pretext of the right called *foeda* excite tumults on Sundays, holidays, and also on working days. We have already seen above that they had recourse to the holy relics to give greater authority to the oaths of peace and friendship taken by kings towards each other—an august act, in which heaven was invoked to prevent the effusion of blood and to establish peace on earth. We see in the capitulary which we have just quoted, that the respect for Sundays and holidays was made use of to prepare the abolition of the barbarous custom which authorised the relations of a murdered man to avenge his death in the blood of the murderer. The deplorable state of European society at that time, is vividly painted by the means which the ecclesiastical power was compelled to use, to diminish in some degree the disasters occasioned by the prevailing violence. Not to attack, not to maltreat anyone, not to have recourse to force to obtain reparation, or to gratify a desire of vengeance, appears to us to be so just, so reasonable and natural, that we can hardly imagine any other way of acting. If, now, a law were promulgated, to forbid one to attack his enemy on such and such a day, at such and such an hour, it would appear to us the height of folly and extravagance. But it was not so at that time; such prohibitions were made continually, not in obscure hamlets, but in great towns, in very numerous assemblies, when bishops were present in hundreds, and to which flocked counts, dukes, princes, and kings. This law, by which the authority was glad to make the principles of justice respected, at least on certain days—principally on the feast solemnities—this law, which now would appear to us so strange, was, in a certain way, and for a long period, one of the chief points of public and private law in Europe. It will be understood that I allude to the truce of God, a privilege of peace very necessary at the time, as we see it very often renewed in various countries. Of all that I might say on this point, I shall content myself with selecting a few of the decisions of councils at the time. The Council of Tubusa, in the diocese of Elne, in Roussillon, held by Gislebert, Archbishop of Narbonne, in 1041, established the truce of God from the evening of Friday until Monday morning. No one, during that time, could take anything by force, or revenge any injury, or require any pledge in surety. Those who violated this decree were liable to the same legal composition as if they had merited death; in default of which they were excommunicated and banished from the country.

The practice of the ecclesiastical regulations was considered so advantageous, that many other councils were held in France during the same year on the same subject. Moreover, care was taken to repeat the obligation, as we see by the Council of St. Giles in Languedoc, held in 1012, and by that of Narbonne, held in 1015. In spite of these repeated efforts, they did not obtain all the desired fruit; this is indicated by the change which we observe in the regulations of the law. Thus we see, that in the year 1047 the truce of God was fixed for a less time than in 1041. The Council of Teluja, in the same diocese of Elne, held in 1047, only ordained that it is forbidden to anyone in all the *comtés* of Roussillon to attack his enemy between the hours of noon on Sunday and prime on Monday; the law was then much less extensive than in 1041, when, as we have seen, the truce of God was extended from Friday evening to Monday morning. We find in the same council a remarkable regulation, the object of which was to preserve from all attack men who were going to church or returning from it, or who were accompanying women. In 1054 the truce of God had gained ground. We see it extended not only from Friday evening to Monday morning after sunrise, but over considerable portions of the year. Thus we see that the Council of Narbonne, held by Archbishop Gislebert, in 1055, after having included in the truce of God the truce from Friday evening till Monday morning, declares it obligatory during the following periods: from the first Sunday of Advent to the Octave of the Epiphany; from Quinquagesima Sunday till the Octave of Easter; from the Sunday preceding Ascension till the Octave of Pentecost; the festival days of our Lord, of St. Peter, of St. Lawrence, of St. Michael, of All Saints, of St. Martin, of St. Just of Paster, titularies of the Church of Narbonne; and all fast days, under pain of anathema and perpetual banishment. The same Council gives some other regulations, so beautiful that we cannot pass over them in silence, when we are engaged in showing the influence of the Catholic Church in improving manners. The 9th