

IRISH INTELLIGENCE.

Drum, Jan. 14.—The Belfast papers publish in full the letter of Lord Harrington to the Mayor of Belfast, conveying the Lord-Lieutenant's reply to the memorial for a commission of inquiry into the riots in August last. It gives a circumstantial narrative of the disturbances, which reads more like the despatch of a general officer relating the details of a campaign, than an account of occurrences in a community which claims credit for its industry and orderly habits. The Chief Secretary remarks that the procession from Belfast to Harmanstown on the 15th of August, which led to the riots, was a counter-demonstration to the processions of the Orangemen on the 12th of July. The places chosen for the starting point was in a Protestant district, and faith was broken with two Roman Catholic magistrates who used their influence to dissuade the processionists from going through a hostile locality. He also observes that "the procession was highly objectionable, banners and emblems of a seditious and disloyal character being displayed, but these circumstances, however much to be condemned, did not in any way justify the conduct of its assailants." The various steps taken by the local authorities to restore order are minutely recorded and commented upon. Applications for reinforcements of police and military were promptly complied with, but tranquility was not completely restored until the 24th of August. The amount of damage done in the interval and his Excellency's opinion of the character of the riots are thus stated:—"One policeman was killed and 73 were wounded by gunshot stones, or other weapons; 170 persons were assaulted and otherwise injured, 37 of them so severely as to require treatment in the hospital; and 837 families were compelled by threats or otherwise to leave their houses, while 247 houses were wrecked or injured. It will be easily understood that these figures, but imperfectly convey the damage actually inflicted, as many persons were naturally anxious to conceal the injuries they sustained. His Excellency has already intimated his opinion of these riots, which he described as reflecting great discredit on the town of Belfast, and designated a great national scandal. A fuller knowledge of the events only confirms him in this opinion, and he cannot too strongly condemn the conduct of both the parties engaged in these senseless, disgraceful, and criminal proceedings." His Excellency expresses regret that more vigour was not shown by the local magistrates, notices the fact that some of the police arrangements were set aside without consulting the officers or informing them of the change, and that, although meetings of the magistrates were called by the Mayor and numerous attended, yet few of the gentlemen who took part, in the deliberations appeared in any of the disturbed streets, although some gave valuable assistance. He advises that in future if riots be apprehended the magistrates shall be called together by the Mayor to confer with the senior officer of constabulary and the general commanding the troops, who should be invested with the Commission of the Peace—that they should establish their headquarters near the disturbed part of the town, and divide it into districts, each under the charge of two Resident Magistrates, brought in from other localities, so that one may be always on the spot, and extra police allocated to the districts, with a proper system of relief and reserves, one-half the force to be armed with truncheons and the rest with rifles. These and other suggestions are minutely drawn up, and the Mayor is requested to submit them for the consideration of the Magistrates and Corporation, who are to express their opinions respecting them. He recommends that the police force should be placed under the direction of a Commissioner. The magistrates are reminded that, although the Party Procession Act has been repealed, the Common Law is still applicable to such assemblies, and that it is their duty to enforce it without waiting for an actual breach of the peace. The local journals express general approval of the recommendations, though protesting against the expense of the change being charged upon the town, and the News Letter defends the local magistrates from the reflections cast upon them.—Times Correspondent.

In acknowledging a memorial from the town of Galway praying that the Government, by purchase or otherwise, might acquire the management of the Irish railways, Mr. Gladstone promises to bring the matter under the notice of his colleagues, though he frankly says for himself that the difficulties of the question do not diminish on a nearer view, "especially on this point, that, according to many considerable authorities the Government, if it buys, must, also, work the lines." The Premier says he is totally ignorant of "adverse influences" The letter is addressed to Lord Clanciarde.

Mr. Lecky on the Irish People.—To the long night of trial through which they passed we may probably ascribe a great part of their noblest characteristics; a deep and fervent attachment to their creed which no threats and no blandishments could shake; a spirit of reverence and simple piety of cheerful content, of mutual charity under extreme poverty, such as few nations in Europe can equal! Such is the testimony that this historian gives to the character of the Irish people. In his review (given in full on another page), of Froude's book, "The English in Ireland," he says it is "a bitter invective against the Irish people, against the Catholic religion, and, above all, against the maxims of liberal policy." With a candor which does him honor, and with an ability which we mean can question, Mr. Lecky combats Mr. Froude's fundamental doctrine, that the creed of the Irish people was at the root of their rebellions. He shows, what Mr. Froude must know quite as well as he, that the war of races had been waged when the religious question was unknown; and that when one nation changed its faith in a day, and the other remained staunch to its belief, the oppressor tortured the new difficulty into an engine for unbelievable atrocities. At the time of "the Reformation" the Irish position was simply one of quiescence. The Catholic faith prevailed therefore, and the Irish people did not change. Mr. Lecky acknowledges that when the Irish Catholics were in power they were tolerant and neighborly toward Protestants, and argues that "a more honorable proof of the absence of religious fanaticism it would be impossible to conceive."—Catholic Standard.

The Irish Vote in England.—The address of the Bishop of Salford on the position and duties of Catholics in politics imperial, national and local, has been quoted and commented on in journals of all kinds in Dublin. Most of the remarks of his lordship are fully applicable to the constituencies of Ulster, which return 29 Protestant members to Parliament, thus excluding 900,000 northern Catholics from representation by a single member of their own faith. The Catholic vote can, by due organization, make itself victorious in Ireland, and at least respected in England and Scotland. If the Catholic vote cannot return a Catholic, it can soften and modify hostility to Catholic feelings and interests. Mr. Butt, availing himself of the agitation now organized in England, seeks to divert it into the new groove of home rule. As regards the ends stated by the Bishop of Salford, there can be no second opinion amongst Catholics; whilst, when a mere political, national, or party question is raised, the fragments into which it may break up will dissipate and weaken our strength. This Carnotic Union.—The monthly meeting of the Council of the Catholic Union was held at their rooms, Henrietta-street, this evening, the Cardinal Archbishop of Dublin presiding. It has been suggested, and with much force, that monthly meetings, with quarterly public meetings, have never been features in any popular or successful

does move. This dungeon of Galileo was the magnificent palace and demeane of his friend and ally, the Tuscan ambassador. For four days, however, he was honorably lodged in the apartments of the Fiscal of the Inquisition for an extraordinary contempt of court. I quote from a Protestant historian, Mr. Dehakwater. The Bible was the first time invented in support of so many contradictory systems that Rome was, on this occasion, more than usually cautious. It will be seen, on this subject another time. Protestants will claim the application of steam, that mighty power that controls empires and wars, and every enterprise of life. Well, the truth must be told. The Catholic Spaniard, Blas de Gama, made the first successful experiment in steam in the harbor of Barcelona, 1543, in the presence of Charles V. and his court amid the enthusiastic cheers of ten thousand spectators. Sochi, another Jesuit, is one of the most famous astronomers and natural philosophers of past or modern times. The Apostles and their successors had their schools; we read of Origen teaching philosophy in the schools of Alexandria, &c. Rome, Milan, Carthage, and Nisibis, had their schools and libraries in the very midst of persecutions. St. Augustine taught in the schools of Carthage and Rome. In England the Episcopal Sees became the special nurseries of learning. All the world knows how Irishmen carried the light of learning through Europe; and it is also well known that the correction of the calendar, giving it that accuracy which it now possesses, emanated from a Roman Pontiff, on which account it was but tardily received in England, and only now into Russia. The schools of Lindisfarne in England, of Bobbio in Italy, of Verdun in France, and of Wurtzburg, Ratisbon, Erfurt, Cologne, and Vienna in Germany, are all the results of Irishmen's labor, to say nothing of their literary labors in Paris, throughout England, and elsewhere. It would be tedious to refer to the decrees of all the Councils held at different times for the establishment of schools; but I will merely adduce a few of the more remarkable. So early as 529 the Council of Vaison, in France, strongly recommended the establishment of schools, in which children should be taught the elements of learning gratis. It was enacted by the Senate of Orleans, in 800, that all parochial clergy should erect schools for the free education of children. Towards the end of the 8th century the Council of Metz enjoined the erection of schools to be conducted by the clergy; the Council of Mayence, in 813, enacted that the clergy should admonish parents of their duty in sending their children to the established schools; and again the Council held at Rome, in 826, under Eugenius II., ordered that schools be established throughout the world, near cathedrals, churches, monasteries, or in whatever other position seemed suitable for them; and our children throughout the country may bless the idea of district schools taken from those early times. General Councils have also made enactments on this subject. It was decreed in several General Councils that every bishop should have a seminary for the education of ecclesiastics, and that every priest having the care of souls should have a school for poor children. In Ireland, St. Patrick ordained that the same roof should cover church and schools. There was a school attached to every monastery, and every monastery was a kind of university. The principal room in the monastery was the scriptorium, where certain learned monks transcribed books. We owe the preservation of the Bible and all the Greek and Roman classics to the monasteries. Suppose that all printed books were removed from the world, in this age of commercial activity, how could we supply ourselves with copies of the Bible? It would take a fortune to procure one, as it would require a man's whole lifetime, a correct hand and a steady mind, to transcribe accurately a full copy of the Bible. The Church alone performed two great works for humanity; it educated the people, almost unaided by the State, and it took care of all the poor, the wretched, and the miserable, and founded hospitals for them. Suppose the State and municipalities withdrew all patronage from schools, I doubt very much if Protestant sects would make as many sacrifices for education as did the Catholics throughout the Middle Ages. At least our common schools would be less numerous if our Chief Superintendent of Education could not touch tens of thousands of dollars a year. The third General Council of Constantinople, in 680, commanded priests to open schools in country places, and to teach gratuitously all who could be induced to attend them. The third General Council of Lateran, in 1179, enacts similarly, and also that the practice be renewed wherever it had been neglected. These decrees were promulgated by Innocent III., Honorius III., and other Pontiffs. All the great Universities of Europe were founded before the age of Protestant enlightenment. The University of Oxford was established in 895; Cambridge in 1200; Prague in Boemia, 1356; Salamanca in 1280; Vienna in Austria in 1380; Ingolstadt in 1372; and Louvain in 1425. We need not mention the Universities of Paris, Bologna, Ferrara, and Pisa. Henry VIII. found in England alone 122 colleges and 208 hospitals, to diffuse knowledge and succor the poor and afflicted; but he suppressed them and enriched his concubines and their friends. I presume this did not come from reading the Bible and practising its tenets. It has been often alleged that Catholic countries are far behind Protestant countries in prosperity; and, very strange to Christian ears, this has been attributed to the spread of the Gospel and the circulation of the Bible. This is what we call aspersion; *post hoc ergo propter hoc*. I doubt very much whether, if the coal-beds of England suddenly failed, the rending of the Bible would supply the deficit. I think the coal-beds of England, her insular position, and the hardy genius of the Anglo-Saxon race, have more to do with her prosperity than the reading of the Bible, though that is very good. But we must not forget that with all this great prosperity of England, the degradation of the lower classes is greater than in any other part of Europe. We will give first a synopsis of the state of education, pauperism, and crime in England, Scotland and Ireland—taking England and Scotland as Protestant countries, and Ireland as a Catholic country. In England there are three classes: the immensely wealthy, landowners, and merchant princes; the middle classes, who are completely in the power of the aristocracy, and live from hand to mouth on the smallest possible wages; and the pauper class, of whom there are 200,000 in London alone. The English merchant princes can undersell almost every country in Europe, but they throw into the bargain the life blood and sweat of her poorly-paid and poorly-educated artisans, the virtue of her factory girls, and the manhood of the boys. There is a movement on foot for better terms for the working people, which we trust all far-seeing employers will give as preferable to such a revolution as deluged France in blood in the last century. In making comparisons between Protestant and Catholic States, Protestants invariably compare rich Protestant countries with poor Catholic ones. So it is said that the Catholic portion of Switzerland is far behind the Protestant; but like the coal-beds of England, the land has much to do with this. The Scripture says that the sin of Sodom and Gomorrah was "Saturial panis et otium vite," that is to say plenty of high living and nothing to do. This will make a wicked people. The Swiss who inhabited the fairest and most fertile portion of the country revolted against the Catholic Church in the sixteenth century, and adopted a religion which did away with fasting and austerities and immortalized riches and fine living. These who inhabited the poorest and least fertile portion of the country being less attached to the things of this earth, retained the old religion with all its humility and mortification. Then the wise

materialism and political economy, where the rich are enormously wealthy, and the poor wretchedly miserable—men were found to work for love of God and love of architecture; they only required food and lodging, which the Bishop and inhabitants of the place supplied them. From these confraternities of the place sprang the modern Freemasons, who when their sacred occupation was interfered with by the wars of the "Reformation," degenerated, and are now opposed to, and consequently under the ban of, that Church whose magnificent cathedrals their ancestors helped to build. In this age the most magnificent structures are not for God as the houses of prayer and worship, but for man. The glory of the present day is in its enormous hotels, wondrous bridges, railroad depots, factories, palaces, and steamships; and we are Christians with an open bible on our way through this pilgrimage of life towards immortality, happy or miserable as our actions here are good or evil. In this, our wonderful activity and race after money and pleasures, might not the words of our Lord to Martha be applied: "Martha, Martha, thou art troubled about many things. One only is necessary—the gaining of Heaven." As no learned man disputes the pre-eminence of Catholic architecture, I may pass over and speak briefly of the painting and sculpture. Here, too, our Catholic genius has no rival. When modern artists want to perfect themselves they must go to Rome and to Florence and to Catholic cities. Who that has ever visited the Museum of the Vatican but has caught the ever-increasing fever of returning again to feed on its exhaustless treasures? Modern paintings of men and women are well executed if you please, but wanting in that divine expression which a Catholic painter alone, filled with the love of God, can give. A Catholic artist, when about to make a painting of our Divine Lord, His Blessed Mother, or the Saints, makes a good confession, receives Holy Communion, and spends days together in the contemplation of God and of Heaven; then he touches the canvas with his pencil, and expresses the heavenly internal idea by a representation equally divine, giving to his pictures that mysterious expression or celestial beauty and majesty which a chaste and holy painter alone can give. We may mention a few names: Raphael, Titian, Domenichino, Hannibal, Carracci, Rubens, Murillo, Van Dyck, and Gustave Dore—names which the learned will sufficiently estimate. Many of the above were also very famous in sculpture. I might add the names of Canova, Michael Angelo, and a host of others. And music! What can be compared on earth to the chant of the Pulpit Choir? The Choirs of the Blessed? We have not heard those hymns; but what must they be if the Dome of St. Peter sends such an echo through our mortal frames, wrapt in ecstasy and delight! When modern lovers of music wish to bring forward anything beautiful and captivating, they must produce the compositions of our Catholic artists. What, since their time, has been produced rivaling or approaching the compositions of Mozart, Rossini, Haydn, Verdi, Lambilotti, Balfe, or Litz—not to speak of hundreds of others? As it is to be remarked that some of those mentioned above, Balfe alone was a subject of the British Empire, and he was born in Dublin, of good Irish Catholic parents. But Italy, which, according to the calculators, is still benighted and under the baneful influence of Popery, is notwithstanding a singing people, the most light-hearted in the world, and the most moral, very few ever finding their way before a police court in this country. The new world was discovered by the good Catholic Italian, Columbus, in 1492; the East Indies and Brazil by Pedro Cabral, a Catholic Portuguese. Canada and the Northern Continent by Cabot, a Venetian. The good Catholic, Jacques Cartier, penetrated and commenced the colonization of Canada. There were no steamships at this time, and navigation was both perilous and difficult. These pioneers of the country brought also pioneers of the Gospel; Franciscans, Jesuits, and Dominicans followed them, and first preached the faith in this new world; and those Christian men gave Christian names to this newly-discovered country. The first land they discovered they called St. Saviour, in Spanish San Salvador, since profanely called Cat Island. Our magnificent St. Lawrence was discovered on the 10th August, the festival of St. Lawrence, and hence the name. So with Sacramento bay and city, discovered on the feast of the Most Blessed Sacrament—the Gulch, Brandy Lake, or the Devil's Island. But before the discovery of the New World, Marco Polo, a Venetian, penetrated Asia, followed in all his discoveries by the missionaries. The commerce of the world of course followed navigation. The Mediterranean sea, the Adriatic, and the cities resting on them were in the Middle Ages the principal seats of commerce. Marsailles, Genoa, Naples, Leghorn, Barcelona, and Venice were the centres of Catholic activity and commerce. Since De Gama doubled Cape of Good Hope commerce has shifted her centres, and thus caused the partial decay of some of the above mentioned cities, which decay has been foolishly attributed to the Catholic religion. We must speak, in the first place, of the art of Printing. We have old hand-prints of the tenth century, hitherto considered manuscripts, magnificent illuminated works of the monasteries. In 1436 the monks Gutenberg and Faust discovered the art of printing or rather improved on the hand-printing; and the first use made of this grand and useful art was the printing of Bibles. We hear of a chained Bible in the Churches of the monasteries; it was, it is true, chained to a pillar that it might be perused by all who desired it; it was chained that it might not be carried away; but we do not read that it was chained to prevent opening. We have the illuminated Missals, Antiphonies, and Prayer-books of the Middle Ages, prodigies of beauty and taste. Our learned friend Dr. McGulgan, would we are sure, feel happy to exhibit some of the beautiful specimens in our University. The mariner's compass we read of at the 12th century; the first bank was founded Venice in the year 157; in the 12th century the first post offices were established to carry letters from university to university, or from parents to their children in college. About the same time the construction of spectacles, telescopes, and microscopes, was discovered. Gunpowder, that humanized the art of war, was discovered by a monk of Cologne, named Schwartz, in 1326. Our present arithmetical numbers were first introduced into Europe by the famous Gerbert, afterwards Pope Sylvester II. in 1490. The Algebraic calculation was introduced from Arabia in 1412, by some Italians. The staining of glass, which gives a solemn and mellow light to our churches, was invented about the same time. Clocks, without life which would be almost intolerable, were invented about the year 1000. Dionysius Exiguus, or the Little, became famous for the invention of the Paschal Cycle, settling the Christian era, about 516. The gamut we owe to Quiddo of Arizso, who invented it in 1124. Organs were introduced into Europe in the 8th century by the Italians. In modern times we have galvanic batteries, named from Galvani, their inventor, a good Catholic, as were also Volta, Daguerre, and Galileo. The system presented by Galileo was nothing new; Pythagoras, a Jesuit Father, had already advanced it. It had been believed and professed by Cardinals and other distinguished personages, at Rome during a whole century. Galileo's error was that he attempted to prove his system from the Holy Scriptures. The answer of the Pope was "It is a question of Natural Philosophy; prove it by Philosophy; but leave the Scriptures alone." He obstinately refused, and showed very serious disrespect to the Court of Rome. Protestant writers say he was thrown into a dungeon where he could hardly see the light of day, through the bars of which he used indignantly exclaim, "The earth

the divine and natural faculties of man, that he may be more easily governed and enslaved. In this age of free thought and impartial judgment we ought to have the courage to see and hear both sides of every question; but therein a disposition abroad to view every Catholic country, and everything Catholic, in a hostile and depreciatory spirit, and to be contented with reading authors hostile to old Mother Church. Yet we rejoice to know that many authors and statesmen of the present day are investigating for themselves, and are not content to follow the beaten track of prejudiced writers. I felt that Mr. Gladstone, in his speech on education and free thought at Liverpool College, shook off the trammels that conventional bigotry cast around him, when he said, "We do not stand well in educational matters, as compared with the men of the Middle Ages, on whom we are too ready to look down."—And again he says, "What I most wish to observe is this, that it is an insufferable arrogance in the men of any age to assume what I may call airs of superiority over former ages." The biased pages of certain modern histories are looked into to judge of the Catholic Church, and she gets no credit for her great works, viz.: preserving the Bible and all that we have of Greek and Roman classics before the art of printing was discovered. A false view is taken altogether of the long night, as it is called, of the Middle Ages. A few years ago, before the band of iron embraced this continent, some travellers to California put up at a rude hotel near the Rocky Mountains. One of the party was charged to arouse his companions at early daybreak, that they might, before the scorching heat of the sun, traverse a wide prairie.—Our half-asleep watcher arose betimes, opened a door, looked around, and said to his companions, "Sleep on boys; the night is dark and dreary, not even a star to be seen." The party overslept themselves and lost that morning's journey, for their simple watcher, instead of opening the door to look out on the prairie, opened the door of a dark closet, and saw neither moon nor stars there. So, many seek information from wrong sources. Let us take a hasty glance at the nations that the Church had to civilize, teach, and evangelize. They were all seated in the deepest and most degraded idolatry, superstition, immorality, and ignorance. The Jewish nation alone had a knowledge of the true God; and that nation was sunk in such miserable depths that, in punishment of their crimes (especially that of rejecting and putting to death the Son of God, after having proved his divinity by miracles), they were set aside as a nation, and dispersed to the four winds of heaven. The vices and degradations of the Pagan world are almost incredible to us. Human life—so dear, and under the jurisdiction of God, the author and giver of it, alone—was a mere toy. The number of slaves and serfs was far in excess of the freemen. Livy tells us of the execution of 300 slaves, murdered because their owner or master was assassinated; and such was the custom to deter slaves from murdering their master. Women were as playthings in the hands of men. They were taken as wives to-day and repudiated to-morrow. Divorce, murder, and the other great vices that we hear of amongst the Pagans of Asia and Africa, flourished with intense barbarity. Wars, revolts, rebellions, and assassination of rulers were the ordinary mode to make way for a successor to the throne; no virgin was safe, and handsome boys were sold as slaves at high prices, and made annuals for the courts and nobles; oppression of the poor and weak was the ordinary mode of treatment then. The drunkenness and wife beating that we occasionally hear of were so common that they did not form the topic of gossip. The kings, emperors, barons and great lords claimed to be above the action of the Gospel, or its laws or teachings; and these opposed a wall of brass and gates of adamant against the prelates of the Church who would dare to threaten them with divine chastisement. Yet they had the courage, though they paid by their blood the penalty of their Apostolic boldness; and these men are proclaimed proud and arrogant because they stood up for the liberty of the people. For 308 years after the birth of Christ, the blood of over twelve millions of martyrs was shed throughout the Roman Empire by the Pagans, in detestation of the pure Christian doctrine, during ten persecutions; and yet the Church stood firm and vigorous. As an example: The Theban Legion, 6,000 soldiers, were cut to pieces with arms in their hands rather than abandon their faith. When Constantine embraced the Catholic religion, Montalembert well remarks that the Empire was still Pagan, with all its pride, its vices and its slavery. The persecution of the Church still continued in another and more dangerous form. Constantine and his successors on the throne, like our modern kings, strove to shape the faith and discipline of the Church to suit their own private views. State patronage too often demands the vassalage of religion in lieu of its favours; an unequal and unjust contract which brought innumerable evils to the Church. The Roman Emperors protected Arianism, and persecuted the true Christian bishops and clergy, and deposed them from their Sees and substituted the Arian Heretics. "Thence came persecution more terrible. The barbarians rushed in hordes from the North, destroying everything in their path—public buildings, palaces, churches, colleges, monasteries, libraries; murdering and slaying all combatants and non-combatants alike, bishops, clergy, men of distinction, &c. The Church arose serenely from this long and night, and began to shine again, in the light of the Gospel, on those ruthless barbarians. By degrees she civilized and christianized them, not without constant opposition from tyrant emperors, kings, barons, and lords. She moulded them by her army of bishops, priests, monks, and nuns, into a confederation of Christian nations called in Europe Christendom, with the Pope and Sovereign of Rome as empire and protector. Did the Church succeed in this mighty work by keeping the people in darkness and ignorance? Did she raise them up from barbarism by crushing their intellect and enslaving their noble inspirations? She alone did it because she was then the only acknowledged Christian Church on earth. Let us glance at what Christian nations possessed under the guidance of the Church at the time of the great revolt against her of the secular princes inspired by the new "reformers," Luther, Calvin, and others; let us notice what they possessed in architecture, painting, music, astronomy, literature, navigation, commerce, universities, colleges, hospitals, monasteries, convents, district schools, and workmen's guilds, to protect them from the rapacity of their masters. I can only afford a few words on each, to confine myself to the bounds of a lecture. Has any Protestant community attempted an ecclesiastical edifice that would rival Westminster Abbey, the Cathedrals of Cologne, Lincoln, Notre Dame of Paris, Strasbourg, Milan, Seville, and innumerable others all over France, Italy, Germany, Belgium, Spain, Portugal, Mexico, and even in the prairies of Texas? Our Church was built—St. Paul's of London—to rival St. Peter's in Rome; but every one knows how far it fell short of all expectations. Protestant countries have not only not attempted to build anything approaching the old Cathedral in magnificence, but do not even attempt to keep clean and in proper repair those Cathedrals which they took from us. The fifth and blackest of the interior of St. Paul's Cathedral, London, is a standing reproach of even Protestant writers and travellers. The Cathedral of Cologne, commenced before the rebellion of Luther and his adherents, is not yet finished, though Prussia every year subscribes large amounts towards its completion. How were those magnificent structures conceived and built? They were conceived by volucous minds; not hampered by the lowly thoughts of economy, or deterred by the length of time required to construct them. In those ages of faith—in contradiction to our age of

which the devil would disown. Marion, I am how could I be other? I am a United Irishman." He held her to his heart, and she would have sunk to the ground. It was, in truth, a terrible revelation. We know that a sinister reputation certain political enterprises in our day bore among certain classes, cannot estimate the odium in which the members of the nation of the were held by the privileged sections. "Forgive me, Marion, I know by this confession I may lose you, even forgive me that I have not made it before now. Arranged you, yet, God help me, I cannot blame myself." He loosed his hold of her hand, and waited for its withdrawal—the sign of severance. But the noble girl clung to him the closer. "My true heart—dear Marion!" he cried. And now, in words that burned, he poured forth the fullness of a heart divided between love and duty, but which found utterance for both. With an eloquence which surprised himself he spoke of the intolerable grievances under which the country labored. In this he had her sympathies, for her young soul had often been shocked and her compassion excited by the sufferings inflicted on the helpless peasantry. And as her lover's countenance glowed, and his fine form dilated with the ardors which possessed him, the prejudices of affection overcame all influences of association, and the rebel and traitor stood transformed, in her mind's eye, a hero and a patriot. "I would not hold myself deserving a heart and hand like yours, my Marion," said he, "if in the selfish enjoyment of a happiness that has fallen to the lot of few, I beheld unmoved and inactive the misery of my fellow-countrymen. They have at last determined to die like men rather than to live like dogs. God will surely bless a people fighting only for the right to live. I am Irish by race and religion, in thought and aspiration. How then could I forsake my countrymen at their peril? As Heaven shall guide me, Marion, I enter upon this struggle with no other hope than to compel the justice so long denied, and with the feeling that if I survive I shall come out of it a better man, and all the worthier of you." Her tears flowed freely now. The forebodings of future perils, the dark shadows of trials to come, already oppressed her. As she sobbed upon his breast he kissed her forehead. "Adieu, love. Let me leave my farewell unsaid, for I shall see you once again, and then we part till brighter times. Fear not, and forget not." But, as they stopped to part, her emotion overcame her, and she sank into his arms, fortunately unseen except by Crockett. Unhappily there were strange ears near. (To be continued.)

ST. MICHAEL'S CATHEDRAL, TORONTO. LECTURE BY ARCHBISHOP LYNCH ON THE ROMAN CATHOLIC CHURCH AS A PATRONESS OF SCIENCE.

On Sunday evening, 2nd inst., a lecture was delivered in St. Michael's Cathedral, Toronto, by Archbishop Lynch, the subject being—"The Catholic Church, the Patroness of Science and True Progress." Some time before the hour announced for the delivery of the lecture the building was crowded. Previous to the entrance of His Grace, the choir gave "O coramoris victimam," duet and chorus by Lambillotte, solos by Misses Maloney, O'Hara, and Murphy. After the lecture the "Magnificat" was given—soprano solo by Miss Maloney, and bass solo by the Rev. J. B. Laurent. Mr. Haberstock presided at the organ, and the Rev. Mr. Laurent, P. P. of St. Patrick's, led the choir. The choir of St. Patrick's Church was also largely represented. After a few introductory remarks, the Archbishop said:— Misrepresentation and lies are the unholy arms by which too many politicians, party writers, and, alas! writers on religion, try to defend themselves and assail their adversaries. Were truth alone left in their writings, humanity would be really instructed and edified. Truth appears to be lost sight of too often in polemics; and victory, even though short-lived, appears to be the one only thing sought after. Calumny was the great weapon with which the Jews struck down Christ and which the Pagans used against the Christians; and, alas, people calling themselves Christians wield that weapon against other Christians because they may not be disposed to follow some new-fangled doctrine. The Catholic Church has been the object of misrepresentation so constantly, that her Bishops are kept continually refuting them, and explaining her doctrines and defending her action; and yet the same old calumnies are repeated from century to century, and from country to country. The calculators are so numerous, that, were they all too be noticed, the ministers of the Church would be left no time for any other duty. Occasionally, however, they notice and refute them. The Catholic Church has been unjustly accused of being the enemy of science and progress. The thesis I intend to prove this evening is, that the Catholic Church is, and always has been, the patroness and encourager of science and true progress. To avoid misunderstanding and begging the question, it appears to me to be important to notice two things. Ist. Who are those who assert that the Church is an enemy to progress; and, secondly, what science did Christ ordain His Church to teach when He gave the commission to His Apostles to go and teach all nations. Then we shall proceed to prove that the Church has not failed to teach that science to the people; and has not kept them in darkness; and, consequently, did not hinder true progress. First, who are those who deny that the Church has been a friend to science and progress? Chiefly those who profess the utmost reverence for the Holy Bible, and call themselves Christians; who believe in the Son of God, and that He came on earth to redeem by His death, and instruct by His example and doctrine the human family, and who appointed a college of Apostles to continue after His death the mission of mercy and grace to men. Christ promised to be with those Apostles and their successors to the end of time. I have the honor to address those who believe that the principal duty of man on this earth is to serve God and gain heaven. Christ, our Lord, has said, "Seek first the kingdom of God and His justice," and again, "What will it profit a man to gain the whole world and lose his own soul?" and "Blessed are the poor in spirit;" and that the Gospel is preached to the poor: "that it is hard for a rich man to enter into the kingdom of heaven;" and Jesus said to Martha: "Martha, Martha, thou art troubled about many things; but one thing is necessary. Mary has chosen the better part." I speak to those who think that men do not give enough time to the service of God, and that the over-pursuit of gain and pleasure hinders too much their thoughts from going Heavenward; that commercial progress and worldly prosperity are not necessary to gain Heaven, are not the especial mark of the children of God, and that the most commercial nations are not always the most pious and God-fearing. Christ did not give the charge to His Apostles to teach the science of navigation, engineering, war, architecture, money-making, or of inventing new modes of locomotion, or of searching the hidden powers and secrets of nature; though good Christians and Churchmen have been eminently successful, under the fostering care of the Church, in every branch of science that can contribute to the true progress and well-being of society. I acknowledge a difficulty, but it is to make facts palatable to persons who have been accustomed from infancy to believe that the Catholic Church is an enemy to the best interests of society; that she favors darkness, represses free investigation, hinders free thought, and puts an extinguisher on