The True Witness

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Vice-Chancellor Blake.

We are getting tired of the Vice-Chancellor Blake affair. We would like to see it settled and have done with it. But it is now more complicated than ever. The Toronto Tribune not only denies the story on its own behalf, but it denies it on behalf of the lady who was supposed to have been insulted. The Tribunc gives the lady herself as its authority, and so the question stands. We hope this is the true yersion, but we must give the Irish Canadian an opportunity of explaining. For the sake of the Bench we shall be giad to learn that have been flogged; if he did not make the remark, then the Irish Canadian should give a frank and manly explanation. However, we should be slow to condemn the Canadian unheard in its defence. The Tribune has now taken bold ground, and the explanation of the Canadian must follow.

The Cattle Trade.

Last year 188,447 head of cattle landed in Great Britain from the United States and Canada; 10,667 were lost on the passage, and some 1,258 were seriously injured by overcrowding and exhaustion. The greater part of the loss is, no doubt, due to the bad accommodation. When the carrying trade is more developed the casualties will decrease. When the restrictions are removed, as they must be, there can be no doubt but the cattle trade will assume important dimensions. The United States and Canada offer an unlimited field for raising cattle for exportation. As the business extends better care will be taken of the stock, and the loss will daily become less. Meanwhile we hear that the American cattle trade has seriously injured the export cattle trade in Ireland and this is no cause for regret. There are too many cattle and too few people in Ireland already, and anything that tends to make the people turn their attention to agriculture, instead of to stock raising, will be a blessing for Ireland.

The Cabinet. There has been another shuffle of the cards in Ottawa. The Hon. Mr. Campbell has been appointed Postmaster General; Hon. Mr. Tupper is to be Minister of Railways and Canals, and the Hon. H. Langevin, Minister of Public Works. For all these changes there are, we suppose, good reasons; but the change for which the Irish Catholics are clamoring has not yet been made. The wast majority of the Irish Catholics of the Dominion want to see John Costigan taken into the Cabinet. He is our man, and unless Sir John A. Macdonald, with his well-known use of adjectives, sends the Irish Catholics to unblessed regions, Mr. Costigan will yet take his seat as a member of the Government in the present Administration. At the present moment the Irish Catholics of the Dominion look upon themselves as practically unrepresented in the Government, for Mr. O'Connor has disappointed us all. In reply to this it may be said that we are always growling, and in reply to that we say that growling is our business, and the more we growl, and the louder we growl, the better will we fulfil our mission. We cannot speak harshly of Mr. O'Connor, but in justice we must say that he is not the man he was taken to be.

Dead Letters.

It is a dead letter to suppose that the law against the dissemination of impure literature is in active existence. There is such a law, we believe, but anyone who looks in at some of the shop windows will see that the law is a mockery, a delusion and a snare. It is another dead letter, to suppose that our Society for the Prevention of Cruelty to Animals does anything but dine once a year, issue a report, and say, "all is well." A glance at the draught-horses, which in vain attempt to

a snare. It is a dead letter to imagine that the number of churches in Montreal is a proof of the piety of the people, or that a steam whistle is more sinful than a falsehood, gambling, hypocrisy, or any other satanic amusement on Sundays. It is a dead letter to think Reformers or Conservatives ever tell the truth, when the truth would injure their party; that is a very dead letter indeed. Again we have a dead letter in the supposition that the 13th Rrooklyn would offend the citizens of Montreal if their band played en route to the train on Sunday, when, in fact, on by the correspondent in question. Revonine out of every ten of the citizens would like to hear the band, and think it was, not over difficult, but if a revolution is attempted only no harm, but they would smile at the idea that it was descerating the Sabbath! The world is full of dead letters, but we have only time to notice a few of them to-day.

Politics in Ontario.

The pot is calling the kettle black in Ontario. The ultra-Reformers are abusing the Conservatives, and the Conservatives are abusing the Reformers. Read the Reform press and you will see that outside the ranks of the Reform party nothing ever has been good, nothing is good, and nothing can be good. Reformers are all politically heaven born, children of the sun, men who are placed on earth to benefit their fellow-men, and to provide them with those little wants which poets tell us men do not want for long. Read the ultra-Conservative press, and the same story is heard—the pot calls the kettle black -and so the work goes on day by day, all for party and no one for the state. However, now and again we notice vation" between Merv and Herat. The Rusthe good work done by the Telegram, sians have been forced to retreat, and what and the mauling it gives both parties. And we notice, too, a more moderate tone pervades many of the party papers, and now and again we notice a slight attempt at fair play. The Independent press has already made itself felt, and party is, with all its power, less rampant in Onfario than ever it was before. The ultra press will continue wild, but all party papers are not so ultra as they used to be, and the less they are the better.

Thomas Moore.

The press of the United States are discussing the merits of Thomas Moore. The discussion takes the form of correspondence and the question of Tom Moore's religion is one of the principal issues at stake. Some assert that Moore died a Protestant, while others contend that he died a Catholic. After some careful investigation we find the facts to be that Moore died a sceptic. In early life he was a practical Catholic, but the associations by which he afterwards became surrounded appear to have blunted his faith. There cannot be the shadow of a doubt about his frequently, in fact, regularly, attending the Protestant Church near Sloperton. He used to go there regularly with his wife, and this fact s taken as proof of his scepticism, if not of his change. But Thomas Moore has not left, so far as we can ascertain, a single word that could prove that he died a believer in the religion which he practised during the last and he further adds that it was much disappears of his life. The fact of his attending proved of by medical men of his acquaintthe Protestant Church is explained by the circumstances by which he was surrounded. threat of an action for libel? Must we hesi-Nearly all his patrons were Protestants. The tate to warn the public against this "dangermen who were principally instrumental in ous" mixture which is condemned by medical bringing him before the world were Protes- men, and which has already done so much tants, and it is said that he was dragged with the tide, but that he was not of it.

Party.

Home Rule party. This is, perhaps, the best possible choice the Home Rulers could make. of the land. We may be told that the child one of the Judges of the land did not give the caped our notice, because of his unobtrusive- in question died of an "overdose," and that insult with which he was charged. If he did ness, but that is one of his strongest recommake the remark, we repeat that he should mendations Mr. Shaw was originally a Protestant clergyman, but he has been out of orders for some years, and he has been a staunch Home Ruier since he entered public Coderre. Now, come on with your action, Dr. life. He was twice chairman of the Home Rule Conferences held in Dublin, and to the marked ability he displayed on those occasions may be attributed his selection as leader of the party. Mr. Shaw is a clear and powerful speaker, and at times his language assumes depth and pothos enough to entitle it to be called oratory. Simple in his habits, choice in his diction, honest in his motives, steering between the two extremes of Irish public opinion, Mr. Shaw should make a powerful leader. He is not a "great man" in the sense that Isaac Butt was a "great man," but he has sufficient ability to rally around him the best men in the land. Men die one by one, but the cause lives on for ever. Home Rule will come some day, but the Irish people must keep hammering away, until England sees that she can no longer refuse it.

Independence in Politics. A spirit of Independence in Politics pervades, to a remarkable degree, the Provincial elections in Ontario. The Reform and Conservative press have something to say about it, and they all feel that the backbone of Party serfdom in Canada is afflicted with spinal disease. The Toronto Telegram is doing in Ontario what the Post is doing in Quebecmaking men think for themselves, and putt ng both sides of public issues fairly before. the people. The people have been political chattel, driven at the nod and beck of this party, and of that, never stopping to consider which min is the best, but always voting with their party, for their party, their God and their idol. The honest politician, if there can be such a thing, will stand by his party when his conscience tells him that his party is right. The honest Conservatives will not vote Pacific Scandal; the honest Reformer will not vote Steel Rails. An Independent party in Parliament is difficult to make, but a spirit of Independence, such as Mr. McDougall possesses, ought to be the aim of every taxpayer to cultivate. Let us have Reform and Conservative men; not Reform and Conservative slaves. But it pays to be a party hack, and therein rests the mystery Those nimbus clouds look very like a whale when a royal prince says so; and Party is the Golden Calf, and that, too, would look very like a whale or anything else, if the powers that be say so.

State of the Empire. The Afghan war is over, and the terms of peace are favorable to British interests. An additional slice of territory has been obtained, a few commanding positions secured, a British representative will reside at Cabul, and Russia and England will be almost within arm's length of each other. Russian influence is moving to the South, while English influence is moving to the North. Meanwhile it is peace in Afghanistan, while war threatens in Burmah, and it may be in order to try a tussle with its dusky potentate. From the Cape the news is not encouraging. The Zulus are benefiting by the experience they have obtained, and they are no longer anxious to stand before the breech-loaders, and be shot down in heaps. At the Cape it is feared that drag the loads they are harnessed to will while Lord Chelmsford invades Zululand, the one on whom we could fix as the likely choice foreign men-of-war capable of destroying the

have to go to the Cape. From England, too, the news is gloomy. The London correspondent of the New York Sun writes as if England was on the verge of a revolution, a catastrophe which no one on this side of the water can well entertain as probable. That there is a good deal of anxiety in England we do not doubt, but it can hardly assume so grave a phase as that speculated on by the correspondent in question. Revoin England it will end in a disastrous failure. England is Conservative to the core and nine out of every ten Euglishmen would defend the institutions they already possess. And so they ought. For Englishmen, England ought to be a glorious country.

Russla in Asia.

Russia has had an army of occupation or observation" at Merv. From time to time this army of "observation" sent out detachments towards Herat, on the northwestern border of Afghanistan. First, Khiva is reached; then Merv, 300 miles nearer to India, is occupied; and then Herat, on the very threshold of the India frontier, is approached by the Russian troops. Not slowly and stealthily, but openly and boldly, the Russians are moving towards India all the time. Now, however, the Turcomans, those Arabs of the Asiatic wilds, have defeated the Russian column of "obsersians have been forced to retreat, and what will follow? In a short time a stronger force will be sent out, the road to Herat will be cleared, and who can say that Herat itself will not be paid a visit, just for "observation" sake. How long the fight for India will be delayed it is of course impossible to say, but that it will come, and before very long, it appears to us to be idle to deny. Russia wants India and she will take it if she can. With India Russia becomes, perhaps, the greatest power on earth. The teachings of Frederick and Catherine are the guiding policy of the Russians of to-day, and India is as much the objective point of Russia at this hour as ever it was. Every act of her's proves it, and a big fight cannot be very long delayed.

Quack Medicine.

Another child has died from an "overdose" of quack medicine. A somewhat similar case took place some time ago, and strangely enough through the agency of the same "soothing syrup." On the previous occasion we thought it our duty to speak unfavorably of Dr. Coderre and his remedy and the Dr. threatened us with an action and all sorts of pains and penalties. Now we are face to face with a case which calls for another condemnation. Another chi'd has died, and the physician of the deceased's family says that Dr. Coderre's "syrup" is "highly dangerous;" And must we be silent under the harm? But if we denounce Dr. Coderre he will take an action! Well, we do den him; call his "remedy" an impostance; call The New Leader of the Home Rule himself a quack, and now let dre; chil with his "action for libe". Cases such as Mr. Shaw, M.P. for Bandon, has been this of which we are now writing, should be elected to succeed Isaac Butt as leader of the and if De Coderrol criminal proceedings, and if "Dr. Coderre" got what is his due, he such an a coident might happen with the best safe remedy is Dr. Harvey's Anti-Billious and fer their statement to the statement of Dr.

Observance of the Sabbath.

England is agitated about the observance of the Sabbath. For years past this agitation has been disturbing the public mind, and a few days ago there was a discussion on the subject in the House of Lords. Lords Derby and Thurlow were for throwing open the museums, picture galleries, &c., on Sunday afternoons, but their efforts were defeated by a slender majority. The question will, no doubt, soon assume a broader phase, and a time must come when innocent recreation will not be denied on Sundays, to the hardworking men who labour all the rest of the week. In France, no doubt, the people go too far, but that is no reason why other peoples should not go far enough. There is a Christian medium to be observed, in which due respect for the day will be observed, but which will not deprive the people of those innocent amusements which give vigour to the body and quicken the intellect. Why should the G.T.R. refuse to take people to Lachine, St. Hilaire, St. Ann's, &c., on Sunday? Men who work every other day in the year have no day on which they can enjoy a run into the country, and this they are deprived of on a prudish plea of Sabbath desecration. The island ferry runs on Sunday, why not the local trains as well? The fact is that Montreal is steeped to the lips in hypocrisy, and men who will commit sin in private on Sunday the same as any:other day, raise their eyes to heaven and talk about desecrating the Sabbath! By all means let us guard the sacredness of Sunday, but let us guard it in such a manner as will prove that we are rational beings and Christians, not social Iagos, who smile and smile, and all the while play the villain.

Home Rule. Mitchel Henry has, as we anticipated, been offered the leadership of the Home Rule Parliamentary party. He has, however, it is said, refused to accept the honor, and now who is the next best man becomes the question? A. M. Sullivan is the ablest, but he is not popular with a large portion of the people. For repartee and choice diction he has no superior in the House of Commons. In Parliament he commands more attention than he does in Ireland. Then he lives in England, and that may be regarded as another drawback. We think Mr. Sullivan would be the best possible leader, yet at the same time, we know that his elevation to the position would at once cause turmoil and faction. After A. M. Sullivan, Parnell forces himself on our attention. But he is too young, and he already leads a section of the party. The country is not ripe enough to follow Parnell. He is, perhaps, in heroic and disinterested devotion to principle, the Robert Emmet of his day, but the country will not accept him as leader, at least for a time. And, after Parnell, we know of nobody. King-Harman has disappointed us; O'Connor Power is out of the question, and Justin McCarthy is not yet tried. Captain Nolan would not do, although he is one of the best men in the House, and we see no

will be denuded of troops, and at the mercy of left in the ranks of the Home Rulers, and the foc. But the end must be disastrous to while there are many of them equal to the the Zulus, even if ten thousand more men best men in the House of Commons, except Gladstone and half a dozen others, yet there is no great man to grasp the situation and mould the conflicting elements into harmony. But Home Rule will live for all that. The death of Isaac Butt locks like a calamity, but the exigency will yet bring out the man, for the cause of Irish nationhood must live

CORRESPONDENCE.

The County Glengarry Election.

To the Editor of the TRUE WITNESS and Post DEAR SIR,-Mr. Macmaster, one of the canlidates in the present Parliamentary election for the County of Glengarry, has been accused here of being the counsel for the Oka Indians against the Seminary of Montreal. In some parts of the constituency it is being used against him, and it would be satisfactory to many of your readers who are in doubt as to the fact, to know whether there beany foundation for such accusation.

Would you kindly oblige them by informing those interested, whether Mr. Macmaster was counsel for the Indians, and whether he is a person affected by religious prejudices. Any information you can give on this subject, or which would enable the electors to more fully appeciate the merits or demerits of the gentleman now offering himself as a candidate for our suffrages, you will greatly oblige

AN ELECTOR OF GLENGARRY.

Alexandria, May 24, 1879. Mr. Macmaster was not the counsel who was engaged to defend the Oka Indians. Mr. McMaster is known in Montreal as a liberalminded man, who is free from all religious prejudices. We can only repeat what we said before-politically we cannot interfere, privately Mr. McMaster is an estimable man.-E. E. P.]

WORM DRAUGHTS ARE GENERALLY so noxious, that children fight their little best to avoid them. But BROWN'S VERMI-FUGE COMFITS or Worm Lozenges are palatable, and will be easily eaten to the entire destruction of any colonies of worms which may have taken lodgings in the child's stomach.

FOR THROAT DISEASES AND AFFEC-TIONS of the chest, " Brown's Bronchial Troches," are of value. For Coughs, Irritation of the Throat caused by cold, or Unusual Exertion of the vocal organs, in speaking in public, or singing, they produce beneficial results.

Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for thirty years with never failing success, by millions of mothers for their children. It cures wind colic, regulates the bowels, corrects acidity, and gives rest and health to the

Many people suffer forribly by Cramps in the limbs. A Plentiful application of BROWN HOUSE AOLE PANACEA and Family Linimer's will give instant relief, Cramps come on anddenly, and it is not well to wait until the attack : go and buy a bottle at once and have it ready, waiting for the dolorous

BILE, WIND, INDIGESTION.—DR. HARVEY'S ANTI-BILIOUS AND PURGATIVE PILLS, one of the medicines that really acts upon the Liver, giving immediate relief in all cases of Bile, Indigestion, Sick Headache, Wind, Sickness, Torpid Liver, Costiveness, Giddiness, Spasms, Nervousness, Heartburn and Debility. Thousands of constitutions have been destroyed by Mercury, Blue Phil or Calomel. The only

DIPTHERIA.—The name strikes a chill to a mother's heart as she realizes what a dangerous malady it is. With a bottle of Pain-Killer in the house she feels that she has a still more powerful cure, and half the terror is destroyed.

Many clergymen who were obliged to withdraw from the pulpit on account of "Clergymen's Sore Throat," have recoverd by using Fellows' Syrup Hybophosphites and are preching again. This preparation seems peuliarly and wonderfully adapted to diseases of breathsug organs.

NOSTRONGER WARRANTY can be given for the merits of a cough medicine than we offer. We say to all who wish to use ALLEN'S LUNG BALSAM, that unless it gives entire satisfaction they may return the bottle to us after they have used it 48 hours, and the money will be cheerfully refunded. This same warranty has been offered from the day we offered the Balsan first for sale, and to this time, the first bottle has not been returned, and we have received nothing but praise in its favor from those who have used it.

The Isle of Man.

The disuse of Manx, the Celtic language of the Isle of Man, has become rapid since the beginning of the present century, and the only parish church in which a Manx sermon can now be heard is that of Kirk Arbory. Occasionally, the Wesleyans use Maux in their chapels. In 1871, out of 54,042 inhabitants, 190 spoke Manx alone, and 13,600 both tongues.

Bismarck on Protection.

Prince Bismarck made a remarkable speech yesterday in the German Parliament in support of the new Customs Tariff Bill, which came on for first reading. He declared that Germany had become a refuge for the reception of the over-production of other countries, and that it was imperative for them to close their doors against it to some extent. If protective duties would ruin a country, France should have been ruined long ago. 'Russia, too, prospered with protective duties, while, he said, countries which opened their markets declined in prosperity. From this rule he did not exclude England, "which was also coming back to protective duties."

Attack and Defence.

The people of the United States have been under the pleasant delusion that foreign menof-war could not hombard their seaboard cities because these could be defended by torpedoes. General A. W. Gilmore, in the U. S. Army and Navy Journal, now shows that these submarine weapons are not to be relied on, because by a very simple contrivance men-of-war are able to pick up the torpedues intended to destroy hem. Nor can steam torpedo launches be counted as of much value, for in the late be reached by their attacks. Gen. Gilmore asserts that the ordnance of American sea forts could make no detence against the modern heavy guns, that the United States navy is incapable of resistance, and that every harbor on the Atlantic coast could be entered by prove this society to be another delusion and Zulus will invade the Cape territory, which of the people. In fact there is no great man cities built on them .- Toronto Mail.

A Learned Irish Bishop Eloquently Defends the Fathers of the Irish Church.

Bishop Donnelly of Clogher, an Irish prelate well known and widely respected in the United States, recently was invited to lecture for one of the young men's societies of his diocese. He took for his subject the early Irish Church, especially in relation to those sublime absurdities of Irish Protestants who courageously affirm that St. Patrick and the Irish saints were-Protestants! Bishop Donnelly makes use of this absurdity to repeat some of the glorious traditions of the old Church of Ireland, which was Roman to the core. He said, according to the report in the Monaghan People's Advocate:

In old times, Protestants used to concede that nothing, save Popery and idolatry, pervaded this island of ours, before the era of the Reformation. They gave up the ancient Irish Church as a desperate case, and never thought of laying claim to St. Patrick or any other of our primitive saints. All was confessed to be hopelessly Popish in those benighted times. Such was the tone of Protestant thought and speech in days within the memory of most of us. In latter years, great researches have been made in the bowels of the earth, and in the records and monuments of past ages; and startling have been many of the alleged results. Eminent geologists pretend to have discovered, in their investigations, that the Mosaic cosmogony is utterly untenable and the earth vastly older than the narrative of Moses represents it; that the origin of man dates further back in the bosom of time; that the unity of the human race, the derivation of mankind from one sole progenitor, cannot be reconciled with actual phenomena. Delving into the depths of the earth and the relics of narrative of Homer, but profess to prove that the hisplogical researches. Protestants, in like manner, claim latterly to have found out that the ancient Irish Church was essentially Protestant, that it was altogether independent of Rome and Papal authority, and that our blessed Apostle St. Patrick was an undoubted Protestant. They don't undertake to say which of the many Protestant sects he belonged towhether he was a Lutheran, a Culvinist, a Church of England Protestant, a Presbyterian. a Methodist, or Seceder; but that he was a genuine Protestant of some sort they profess to be able to prove conclusively. And a learned Protestant antiquarian compiled, not many years ago,

A MEMOIR OF ST. PATRICK,

our blessed Apostle was a grand old Protestant, who established in this country a distinctively Protestant Church. Not long after the appearance of Dr. Todd's book, Irish Protestants began to feel the earth shaking under their feet. They saw, in the moral firmament, ominous signs of approaching disestablish-ment and disendowment, and felt the necessity of fortifying themselves against the coming struggle for the revenues of their Church Establishment. They were shrewd enough to see that a claim to original ownership and from the primitive owners, much more readily could it withdraw them from the new possessors, and even restore them to the original owners, if it thought fit. Plainly, what Parliament gave, the same Parliament could take back again. Thus it became of the last importance to establish something better than a mere Parliamentary title to the Church. So it came to pass that our Protestant neighbors grasped with eagerness at Dr. Todd's theory on the ancient Irish Church, as one which would prove eminently useful, one which would make their position unassailable, their claim to the tithes and Church lands unwas oftener insisted on, at Protestant meetings, than the PROTESTANTISM OF OUR PRIMITIVE CHURCH,

Ireland they delighted to describe as a beautiful speck of pure Protestantism, standing amid the deluge of Popery which inundated Europe even Britain itself, in the seventh, eighth, ninth, and tenth centuries. Nothing was more strongly insisted on, from the pulpit and the hustings. In Parliament and out of it, in public lectures, at meetings of the Irish Protestant clergy and laity, it was descanted on, preached, proclaimed, re-echood, firmly, loudly, universally, until the Protestant community of this country seemed to have brought themselves to believe in it with their whole heart and soul. They laid an unfaltering claim to our holy Apostle St. Patrick and the other primitive saints or Ireland; and even St. Patrick's Day, which they used to regard as a Popish holiday, came to be observed by many of them as a Protestant festival. What a strange transformation this! what a curious change of front! We shall examine, this evening, how far the theory of the Protestantism of the primitive Irish Church will bear investigation, how far it may be found consis tent with the monuments and records of the past, and with common sense and dictates of reason. Nor is this to be regarded exactly as a theological discussion, or a controversial lecture or a sermon. I am not enquiring which of the two religions, Popery or Protestantism, is to be considered the true ideal of Christianity. I shall not discuss the dogmatic truth or falsehood of the two systems. I am only to occupy myself with a purely historic disquisition, viz., whether or not the ancient Irish Church be a true Church or part of the trae Church, or be it not-whether, having regard to the annals of its history and the monuments which have come down to us, the primitive Church of this country has been distinctively Protestant or distinctively Popish, according to what we understand by Popery and Prothese two syst ms may be the more conformable to revelation and tradition as giving the | Irishmen with strong "brogues," good lungs true ideal of the Church of Christ., Now, 1 affirm that we have the clearest proofs, from the annals of our ancient Church, that Protestantism was not the religion of our forefathers. The fasts and austerities of the primitive Irish Christians, so often sooken of in ancient records, but ill assort with the principles of those who loathe all fasting and penitential works. The celibacy of the ancient Irish bishops and clergy badly accords with the tenets of those who are forever denouncing clerical celibacy.

THE WHOLE ISLAND OF SAINTS . .

Russo-Turkish war it was demonstrated that studded over thickly with convents and moniron-clads in nine cases out of ten could not asteries, filled with holy souls consecrated to God by vow, scarcely looks like a land inhabited by Protestants, such as we are acquainted with, who decry and scoff at all vows, and especially those of poverty, chastity and obedience. How frequently we read, in our ancient annals, of the confession of sius, of invocation of the saints, and especially our Blessed Lady, the Queen of saints, of prayers

for the dead, of the Eucharistic sacrifice, of miracles, relics of saints, pilgrimages and so forth. Now, how could these be understood of a country peopled with Protestants, such as we have now a days, who laugh at miracles and pilgrimages and purgatory, ridicule conand the Eucharistic sacrifice, and denounce as idolatry the invocation of Mary and the saints, or any respect shown to relics and sacred images? That, in the centuries which intervened between St. Patrick and the Reformation, there was no difference between the faith of Ireland and that of Eugland, Scotland, continental nations, issufficiently evident and, observe, these are the ages when our adversaries admit that all those other countries were overrun with what they call Popery. The annals of those times tell us repeatedly how students flocked from Britain and the continent to this country, to the colleges and monasteries of holy Ireland. They tell us, on the other hand, how holy and learned Irish. men travelled and taught and preached and settled, as apostolic missionaries and holy monks and learned professors, over Central and Northern Europe. We read how holy men from Ireland, in the seventh and eight centuries especially, founded monasteries in England, Scotland, Germany, Switzerland and the north of Italy. The Irish missionaries and pilgrims of those ages may be tracked, not over Britain ouly, but through Germany, France, Switzerland, and even in Italy itself—the Columbkilles the Columbanuses, the Kilians, the Livinuses, the Furseys, the Colmans, the Scotuses. In those times many holy Irishmen were appointed bishops, to fill important sees in Continental Churches, as St. Carthagus, made Bishop of Tarentum, St. Frigidian, Bishop of Lucca,-both of these in Italy,-St. Virgilius, made Bishop of Saltzburg, in Germany, not to speak of many others. Now, I ask, how can such mutual intercourse, especially in matters of religion, be explained, if there existed in those times any difference in point of faith or essential discipline, between the Irish and the British and Continental Churches? Would not the supposed bygone times, they have verified indeed the Irish Protestants of those days have been regarded in the neighboring and Continental countries to the same light as we regard the real Protestants of the present day-that is, as persons cutside the pale of the Church, with whom no intercommunion should be held in religious or ecclesiastical concerns? If such a storm was raised against St. Columbanus, in the seventh century, on the Continent, because he differed from those around him merely as to the exact time of keeping the Paschal festival, how would be have been treated if found to differ from them in the most fundamental and practical degmas of religion? That the Irish Church was distinctively Catholic at the time of the Reformation, no one, I suppose, will have the hardihood to deny. Alas! the Catholicity of Ireland at that the great aim of which is to demonstrate that | period is made but too clear by the

BLOODY RECORD OF THE PENAL LAWS.

Now, I insist that if Ireland was Catholic then, she must have been such from the day. of St. Patrick. If this country passed from Protestantism to Catholicity between the fifth and sixteenth centuries, at what epoch did this transformation take place, and who were the actors in it? On this history is as silent as the grave. Why do not our ancient records give us some trace of such a momentous change? Why cannot Protestants point out immemorial possession of the ecclesiastical the time and place when this change began, revenues of Ireland would help their cause progressed and was completed, as well as the immensely. If it were once conceded that abettors and opponents of this great revolu-Parliament had taken away these revenues tion? Are we to suppose that the whole nation passed over from Protestantism to Catholicity without one word of reclamation from clergy or people, without the faintest opposition or even discussion ?-that the whole people from two sacraments came to adopt seven -that they accepted priestly absolution and necessity of confessing their sins, without one syllable of reclamation or marmur, though revenues and possessions of the Established having never heard of such confession or acsolution before,—that from believing the Eucharist to be but a symbol of Chris mere bread, they came to believe that it contained His real body and blood, with His soul and Divinity,—that they came to accept the Eucharist as a daily Sacrifice, though having answerable. Ten or twelve years ago, nothing | never believed it such in the past,-that they accepted the doctrine of purgatory and prayer for the dead, of invocation of the Blessed Visgin and the saints, and so many other Catholic doctrines and practices,-that such vitally important changes were made in the faith and religion of the whole nation, on questions so fundamental and entering into the daily religious life and practice of the people, and that all this was brought about without challenge or opposition from any quarter, without a single voice raised in defence of ancient and primitive belief and practice: or that if opposition reclamation had been made against such changes, this should not have come down to us in the records and annals of the time? Such a supposition, I say, is what my common sense revolts from-what all experience

and history forbid me to entertain. (To be continued.)

The O'Gorman Mahon.

The O'Gorman Mahon, who has just been returned for Clare, Ireland, is of an ancient family in that county. He was the follower of O'Connell's in 1829, when he was returned for Clare, but quarrelled with the Liberator, which kept him out of Parliament until O'Connell's death in 1847, when he was returned and sat for many years for Ennis, the capital of that county. He was some few years attached to some diplomatic mission in South America and has generally resided abroad. Though near 80 years of age he is in vigorous health. He is a cousin, as is also Major O'Gormon, MP. tor Waterford, of Mr. Richard O'Gorman, of New York.

"Mayfair" on Mr. Butt and Others

As an expression of English public opinion the following is not bad :- "The home rule movement has been the means of sending to Parliament the very best representatives that at present Ireland can send. They are not, testantism, without considering which of as a rule, scions of the nobility or well bred placemen of the government; they are plain and patriotic sympathies. They are the only representatives that Ireland ought to send; we have had quite enough of her respectable or legal nonentities, who were wont to make Ire and a hunting ground for foxes or judicial promotion. Ireland has suffered from long centuries of disaster and oppression; the present Home Rulers know the story and can tell it. Many of them may seem wild and intractable; if they were not in Parliament they would probably be in jail or engaged in the leadership of secret societies. To Mr. Butt, who saw and boldly grappled with the position, is due the deep gratitude of every Englishman who prefers that the grievances of his fellow subjects should be discussed openly in St. Stephen's rather than that Ireland should become again the hot-bed of sedition, and the home of secret societies. It will be well for England if a successor can be found to carry on the difficult work, which, for the pacification of 3,000,000 of people, the genius of Mr. Butt was called upon to inaugurate."