"I meant not," said Walsingham, "I meant not to imply that your Grace should not expect with all confidence, the duty and loving services of all your subjects—be they of the ancient faith or not."

"You meant not to say so, Walsingham," returned the Queen, fixing her eyes upon him with a piercing expression; but we know that, did we know less the spirit which animates our Catholic subjects, we should not expect loving services from them. No no, Walsingham, thou need'st not palter so with us; we expect not the loyality of Catholics for love, but we will compei them to be loyal in their fears. Theirs is a divided house-and, lo, it shall not stand! Read that !" concluded the Queen flinging a packet upon the table.

The Secretary unfolded the parcel. It proved to be a letter from the Earl of Derby to Elizabeth; she had received it but an hour before the meeting of the Council. This letter enclosed another which had been sent by the confederated noblemen-Percy and Nevil-to the Earl, pressing him as a brother in that taith which had been so long trampled down by Elizabeth, to take arms with them in its defence. The letter of Derby to the Queen abounded in assurances of his own loyalty-of which, indeed, he had given ample proof in thus betraying

the confidence of the two Earls. "What think ye of our loyal Catholic subjects, my lieges," said Elizabeth, in a tone of sarcasm, as her ministers finished the perusal of the missive. "We dared not hope for so much loyalty," ans-

wered Cecil, "Be not surprised, my Lords," replied the Queen. "Oh, we shall have more such testimonies! Now that our stout cousin of Hunsdon is marching to the North, demonstrations of Catholic loyalty will Now, by our eternal soul!" continued abound. Elizabeth, striking her clenched hand upon the council table, "we do despise the cringing recreants! More do we honor even black treason's self, in the poor damsel of Grass street, than such a lip-deep loyalty in Knights and Earls! Oh, oh, we will reward them for such loyalty! The block and the halter, my Lords, for the poor romantic few, who splinter lances for the ancient faith-the many will crouch without a murmur at our feet!"

"It was ever my opinion," remarked Walsingham, "that but slender mercy should be shown to the followers of the ancient religion."

"Believe, our good Walsingham," said Elizabeth, "you shall ne'er upbraid us with having yielded mercy to them more !"

"Might it please your Grace," said Leicester, "to allow me also to march with my Lord of Hunsdon

against these rebels to your rule?" Elizabeth hesitated for a moment, and then replied with some sharpness in her tone, "I pray you trouble us with that request no more; in sooth, my good Lord, we need your counsel at the present time. And now, Walsingham, what more of these pleasant matters of treason have we to discuss?"

"Alas, most gracious Queen," answered Walsingham, "the rank plant treason will still put forth new blossoms and new leaves while your royal hand pours waters on its root!"

"Ah," said Elizabeth, her lip quivering for a moment, and her distended eye sparkling on the Secre-"ever the same theme! Oh, it needs not to be thrust upon us! Are we blinder than the mole, that we see not the cause whence spring the rebellions, the conspiracies, which stalk for ever over the fair land of our inheritance? Ah, do not speak her name—it is a burthen to our waking, no less than a night-mare to our sleeping thoughts! Why is our existence thus embittered? Would it be if we had but one right faithful servant?"

"And there are many among the servants of your Grace," replied Walsingham, "who would fain free the heart of their royal mistress of this load. To the world they are willing to testify their devotion. What! are the servants of Elizabeth to behold unmoved the attempts of Mary on her sacred life?"

"Our life!" said Elizabeth, starting. "Much wrong hath been wrought in our kingdom by our cousin's hand, yet think we not she would attempt

"But if we," returned Walsingham, "have papers in our hands which seem to imply in her such awful guilt, who would gainsay the decree that asketh life for life? Her partisans, at least, have thirsted for your Grace's blood. Shall we suffer her who is baleful radiance which we could so easily extinguish

forever?" "Ah," said Elizabeth, "but our hand, our name. Oh, have a care for them, my Walsingham, let them not be stained with a sister's blood."

"Said I not, gracious Sovereign," answered Walsingham, " even ere these rash lords broke out into rebellion, which shall surely be visited on their own heads, said I not that the hunters were abroad, and the lioness well-nigh entangled in their toils? And now the snare is tightened round the victim-the arrow which bears death just parting from the bow. Those foolish youths have now wrought enough to compass their own destruction and that of her whom they sought to save."

"But the world—the world, how look we to the world?" exclaimed Elizabeth, gasping from the eagerness with which she spoke. "And our precious conscience too-our conscience, which has a price above our crown?"

Will the world's laws spare a murderer?" interposed Burleigh, "or the conscience of your Grace stand free, if from a weak yearning to the side of mercy, a woman's terror at the name of blood, you compromise your servant's safety with your own?"

"Ha! ha! our servant's safety, too," cried Elizabeth, clasping her hands with a bitter laugh. " Well said—our honest, honest Burleigh, keep yourselves safe, and we will, out of pure love and gratitude, bear all the odium of these bloody deeds."

"It shall not need," said Walsingham, passing for obvious reasons the sarcasm of the Queen's speech, "it shall not need, so plain is the guilt of the Scottish Queen-so plain, at least, shall it appear, that the voice of English law shall to the world proclaim that guilt; to the strong arm and griping sentence of that law will her frantic partisans be committed

"Oh, fools, fools!" said Elizabeth, "alas, our poor cousin, her friends are even more baneful to her than her foes. But see you, my Lords, if this black conspiracy of Mary be ripe even for her conviction, then must we be prompt indeed to quell these troubles in the north. Who knows what desperate

plot may be formed for her deliverance." " Fear we that?" cried Burleigh. "Is it not easy

to strangle the bird which is encaged?" "Be of good heart, most beloved Queen," said Walsingham, for all your foes are at once encircled in our net. This outbreak in the North must needs ruin the madmen who are engaged in it; the foreigner, Vitelli, has found it expedient to depart, and Rudolphi is in our good keeping. And more than all, and apart from these follies of the Nevil and the Percy, the victim is surely stricken down, and the safety of the true religion established in your well-

being."
"And when 'tis all done," said Elizabeth, "when the Peers have decided, and the law pronounced, then, my Walsingham, what then?"

"What then," returned the Secretary, "what then remains but that the sentenced be conducted to their

(TO BE CONTINUED IN OUR NEXT.)

Q. E. D.—"Mamma!" "Yes, darling." "Am I a "No, darling !" "Then carry me !"big girl ?"

Registration.—Registrat—The online, or course, and unconquered courage

Registration.—Registrat—The online, or course, and unconquered courage

Thanks to Almighty God, and to such true servants of God Almighty's Church we can pourtray the west of

THE COADJUTOR-BISHOP OF ACHONEY AT ST. ANTHONY'S, LIVERPOOL.

On Sunday, 18th Oct., the annual sermons in aid of the poor schools attached to St. Anthony's Church, Liverpool, were preached before crowded congregations. Solemn High Mass was sung by his Lordship

the Bishop of Liverpool. The morning sermon was preached by, the Right Rev. Dr. MacCormack, Coadjutor-Bishop of Achon-ry, who took for his text: "Rejoice not in ungodly children if they are multiplied, neither be delighted with them if the fear of God be not with them; for better one that feareth God than a thousand ungodly children"—Ecclesiasticus, xvi., 1. His Lordship said that those were words of deep meaning for all who were concerned in the education of children, words of special significance for parents to whom they were specially addressed, for they pointed to a very grave obligation. Divine wisdom warned parents not to rejoice in the multiplication of ungodly children, for they were not blessings; not to rejoice in the multiplication of evils-for evils they wereunless the fear of God were with them. Such children were rather the source of woe and misery, than of congratulation and joy; for, "better," said the sacred text, "is one child that feareth God than a thousand ungodly ones." Nay, the inspired writer went further. He adds, "Better die without children than leave ungodly children." His lordship proceeded to ask the Catholic parents of Liverpool to imagine that those words were specially addressed to them that day, and to weigh them fully and entirely. He pointed out, and dwelt upon the fact, that children, to become good men and women, must receive early religious teaching; for as the sapling easily yielded to the guiding hand of the planter, and bent according to his will, so youth was the time when the mind received impressions and formed habits which in manhood developed into character. Thus, then, it seemed that youth was a kind of mirror in which man's life was seen reflect-ed; for they had the old saying that "the child is father to the man." True it was that God's efficagious grace might bring one to a good end notwithstanding the errors of youth. There were examples of this, but those examples were exceptional, and the good old rule, the proverb of Solomon, still stands good: " A young man according to his way, even when he is old he will not depart from it." It followed, then, that man's eternal destiny turned much upon the training of youth. It followed, therefore, that education was a matter of supreme importance. The proverb of Solomon was to be met with in another form in the writings of a Christian philosopher: "I have always thought," says a great writer of the last century, "that we could reform the education of youth." And he adds: "The good education of youth, is the foundation of human felicity." His lordship asked them to consider the deep Christian philosophy of these words. Was not youth the source, the rising generation? Was not that the source of much future misery or happiness? Was not the youth of the world the source from which the great human sea of life was renewed and perpetuated? And they knew that it was only the good tree that gave the good fruit, and if false principles once took root in the human mind, its life and strength were weakened and poisoned. It gives no good fruit. God gives a child certain mental and intellectual faculties which exalt and dignify man's nature. The integrity of man's nature required that these faculties be properly cultivated. For, if a child was abandoned to the brutalising effects of ignorance and neglect, how could it be said of him what David proclaims of man-"Little less than angels?" Education was the leading forth the mental faculties upon the path of knowledge-the path traced by God; and we must trace that path, for the clay cannot dictate to the potter. Hence they took education in its comprehensive senseembracing not merely the development of the mind and the intellect, but the training of the heart to the service of God. That education which merely formed a man to take a position in society and discharge his social functions, was not worth having. True education was that which formed the heart to render faithful service to God Almighty, and to pass to the crown of eternal glory. Any other education was destructive to the interests of society, to the our Grace's blood. Shall we suffer her who is soul of the child, and to the eternal glory of God. the polar star of their hopes still to scatter that soul of the true type was one of the noblest rue type was one of the works of God which man could engage in. It seemed to be little less than the Divine work itself, for the moral and religious elevation of man's character seemed to be a kind of second creation of the mind. Let them look at the action of the educator, upon the mind. He educates the mind in its rough rude state. He breathes over it the form, and beauty, and light and strength of intelligence. The sculptor gives form and shape, and polish, to the cold marble. The rough block assumes the angelic form. He gives it seeming grace and animation,-But the educator does more: his moral creation of mind is instinct with life and reality. Its substance and form are not representative, such as the work

of the sculptor, because he impresses on the mind the lessons of wisdom and knowledge. The preacher then very strongly denounced the folly of mothers spoiling their children, and reminded them that experience had almost in every instance shown that such a course of maternal training ended woefully to the mother and calamitously to the child. He dwelt on the supreme importance of a child receiving a good education at the mother's knee. From the mement the child left the mother's care and crossed the threshold of the school, there was the watchful and the jealous eye of the spiritual mother the Church-over that child, and hence the teacher became, as it were, the delegate of the Church .-The Christian school was the battle-ground upon which the battle of God and of religion was to be fought. "Suffer little children to come unto Me, and forbid them not." The Christian pastor endeavored to bring them to God, the spirit of the world strove to keep them back. The strong advocate of secularism strove to keep them away. Satan, who knew the value of a soul, and the ways of perverting it-Satan, who knew the value of a well trained youth, and who knew its influence upon after lifemultiplied the agencies of evil. But Ged was Master in His own creation; God had left on earth a power to represent Him, and had left in His own place a general educator of mankind—the Church. Dare the powers of the world stand between the children of the Church and the Church itself? Dare any power of the world keep the children of God from God? O, but a day would come when God would vindicate His position and the power of the Church, and punish the injury done to His little children! For they knew that any injury done to them was done to God Himself. His lordship asked his hearers to realise from this the importance of

early training. They would then see what a bless-

ing was a good early education—how supreme, how

sublime was the work of Christian teachers. No

wonder that their distinguished bishops and their

pastors had devoted their best energies to this great

work. No wonder that the illustrious Metropolitan

of this country had given his whole soul, his great-

gifted mind to that which he himself called "This

great work, this first of all works, the great work of

the schools." They knew the power of the school.

They knew that the mind may be moulded while it

is plastic, and moulded to the proper form. They

knew that it was in the school rather than in the

church, must the work be done. They knew what a power was education—what a bulwark was the

school against the corruption of the world-corrupt

literature; that literature that sneers at the most

sacred doctrines of our Faith that scoffs at the idea

the second test the second test and the second test and the second test and the second test and the second second test and the second test and test and the second test and test and test

THE SCHOOL THE BATTLE-GROUND must the youth be prepared to rise above that de, will irradiate a light that will dispel ignorance from phemous gospel now with safety and a good deal of luge of corruption—those fifteen thousand corrupted the minds of all. Now the Church of God has rais- laughter.

OF FAITH.

OF Church of God has rais- laughter. end every week. The young mind must be prepared, or else the poison would drop in gradually but fatally. These bishops knew that it was in the schools the preparation was made to resist the great heresy of our own time-wholesale disregard of authority

the spirit of license, and the rejection of the eternal principles of order and of justice. Yes, the school was the great battle-ground where the work was done. It appeared to be the great, hely, reforming power of the world. Give him (the preacher) but one generation of well-trained youths-male and female-and they were sure to have a God-fearing people. He asked them to look back at the time when the world was steeped in corruption. How was it that the world was saved? Was it not by education? By educating one family—the family of Noah-the world was reformed and saved. That family, taught from the lips of God Himself, became the instruments of salvation to mankind. Hand over, therefore, the rising generation to the Church the lawfully constituted educator of mankind. She would take them to her bosom, nurse them tenderly, and take them into the ark of safety. She would prepare them by her precepts and her training, and send them forth in good time on the world, the apostles of a better state of things when, perhapsand let them hope—the olive branch of peace, of religious harmony, should have been borne from end to end of that land. Yes, let them keep that one grand weapon of education furbished and brightened, and with it they would do the work and win the battle. Let them heed not the indignant scowl of a powerful Press that appears now so menacing, now so powerful, now such an arch-fiend. Heed it not. Let it waste its energies. It told the world that the Catholic Church was the enemy of science, a bar to education. They knew as well as we that the Church had always been the mistress of civilization, and of science as well as of salvation. History testified to the action of the Church in what they called the "dark ages," History tells the story of the Church as the mistress of science. O, if they wanted testimony upon it, let the echoes of the silent cloisters, amid the halls of our glorious old English monasteries—let them be awakened to give testimony, and they would tell the part our Church played in the civilization of mankind: or let the records of his native country and its ruins let them be referred to. Let the homes of learning and of science, let Armagh, Mayo, and Achonry, be referred to, and they would testify to what had been done ages ago for the civilization of mankind. Yes, time was when those homes of literature and of science in Ireland were thronged with scholars from all Europe. Time was when even they in England sent their young Alfred, and their thousands of others, to the bosom of Ireland; and they were taken to the heart by the Irish doctors of the time, and sent back well trained. The time had now come when it was the lot of Irish children to come from Ircland to England, and to fill their schools. Care for them (continued the right rev. preacher) as the Irish cared for yours in time gone by. It was the lot of hundreds of thousands of Irish childrenif not by birth Irish, with Irish blood careering in their veins-now to fill our schools: English people, and priests, care for these children. Take those youth in time. Care for the descendants of a noble race who are worth caring for. Care for them, for their inheritance of Faith has been handed down by the ancestors of those children through a sea of persecution. And has that sea of persecution emptied itself? No! no! We know not what is before us. Possibly our lot is cast upon critical times. We have gained no educational freedom. No! no! every effort for encouragement is kept from us .-Every encouragement is, indeed, given to godless education. Still, though our lot may be critical, we are prepared to fight the battle of education. Perhaps, but God forbid, that lot is foreshadowed in the insolent words of a degenerate Irishman, who had the bad taste, not many days ago, to select that spot of earth as the place to ventilate his theories of evolution and materialism. That learned man, that startling professor, sighs for the day " when the light of science," as he calls it, "shall break in on the young minds of Ireland." O God forbid! May that day never dawn when that darksome light of Darwinism or Tyndalism, or whatever it may be called, shall ever darken the youth of Irelandshall ever flood the religion of St. Patrick. His lordship concluded with an eloquent appeal for the schools.-Catholic Times.

## MONSIGNOR CAPEL "ON WOMEN'S RIGHTS."

The Feast of St. Teresa was observed at the Carmelite church, Kensington, London, on the 16th ult. with great solemnity. At the High Mass, which was sung by the very rev. prior and assistant clergy the church of St Simon Stock was crowded, and at the conclusion of the Holy Sacrifice the Right Rev. Monsignor Capel preached on the beautiful virtue of virginity, so well exemplified in the life of the great foundress of the Carmelite order, St. Teresa. He also alluded to what was termed the "rights of women." Of the dignity of virgins, that bright army of those who were rewarded with the privilege of following the Lamb of God whithersoever He goeth, the right rev. preacher said :- The Church always proclaimed that there is something more glorious than sensuality here on earth, that there are objects to be arrived at which rise superior to the mere comforts of the world, and to those pleasures which, though even good in themselves and not marred by sin, are yet in some sense obstacles to perfection. Everything in relation to the dignity of virginity was specially applied by the Church to her whom we have gathered together to honour—to St. Teresa the reformer of a great Order-to St. Teresa, the orignator of a new seres of thoughts which she impressed on the practical life of the Church-to St. Teresa, of whom the Church says in the Collect of today,"her doctrines are heavenly." While the Church so honours this mighty army of heroines chosen from among the weaker sex, it is well for us to look steadily at our position in these days; to realize and understand how we are placed with reference to the outer world, and study the maxims which the world propounds. We are beset by a surging sea that is ever talking of woman's rights and woman's dignity. We are reminded from time to time of what they are pleased to call the equality of the sexes, but which really means their separation. We see scheme after scheme put forward for raising the moral culture or intellectual training, or to give character to those who have been spoken of heretofore as being oppressed. Schemos of this kind assertions made in this way, have some kind of sympathetic chord in the souls of men; there creens over the whole being a kind of sense that "well after all a wrong has been done;" that what has been regarded as weakness should be looked upon as strength; or it is asserted that the delicate perception of the mind of woman, its readiness and increased power of penetrating into matter which elude the observation of man—all such considerations argue that an injustice has been done, and it is alleged that woman can stand on an higher pedestal, were she can hold not alone her own, but the superior in certain matters to man. Those who live in the world-we who talk its language-we who use its organs, are imperceptibly influenced by such assertions. We are Catholics, it is true, but we live in an atmosphere of Protestantism or of Rationalism. A whole pile of theories, a whole series of assertions are made on this important subject, and the responsibility devolved on Catholics of defending the principles of the Gospel of Christ. By the

has proclaimed not merely practically but in dog- paper will perceive how the bloody contest began matic fact the glory and the dignity which belong and, perhaps, next time, he will write more honestly. her by the hand and used her for all kinds of puring of Jesus Christ started from Palestine and spread on every side, woman was the slave of manshe was looked on as his tool-she was the mere object of his sensual desire. She was in bondage, and the power of him who called himself husband extended over her life and death. Woman was degraded in her position, but when the Gospel was Divine sun that scattered on every side the false theories that existed. He came as the brother of all. knowing no distinction either of Jew or Gentile, nor separating man from woman, but uniting all in one mighty brotherhood. That fraternity established by Christ raised woman at once from her dependent and abject position, not alone of being the companion of him as her husband, but placed her in joint responsibility with him, and imparted to her a share in the duty which God has laid on man and woman-a duty as regarded the bringing up of their children.—The Universe.

## MR. GLADSTONE AND BONN.

(To the Editor of the London Tablet.)

Sm.-Mr. Gladstone has done to the cause of Almighty God in England the most valuable service, but one, which was in his power. He might have quitted heresy and followed his betters in intellect and in rank, and the multitudes who are inferior to him in both, and like them might have surrendered his place in the infidel heresy of England. He has not done this, but he has written the article on "Ritualism and Ritual" in the Contemporary Review, the popularity of which may be estimated from the fact that it is the sixth edition which I have lying before me. It is a great gain that he should have at last declared himself. Mr. Disraeli some years ago, at the time of the passing of the Irish Protestaut Disestablishment Bill, described the signatures of Irish Catholics of all ranks, which covered one page of the Times, as the signatures of "Irish Romanists." He has frequently expressed himself with equal impudence, and with a malevolence which is always concealed or disclosed by such expressions. Mr. Gladstone, his rival, now bids against him, and, let us admit, with great success. This is the service which he has done. We know him now. The professed subject of his paper is so utterly despicable to all Christendom, that, even here in England, where the fooleries of which he talks are going on before our eyes, it is not, for itself, worth notice.-But it raises in the minds of Catholics the most painful emotions, when we reflect for what purpose the glorious buildings were built, in which this Simia Dei now plays the fool. The cathedrals and churches of England were built under the authority of the Holy See, which erected the English bish-oprics, and made England Christian. They were built by private munificence, to be for ever subject to the Holy See and the Catholic Hierarchy; for the worship of God as taught by the Catholic Church; for the Cultus of Saints; for Seven Sacraments .-And now a man of Mr. Gladstone's place in literature prints a long treaties on the mountebank performances by which the true religion of God and its outward form are aped and scandalized. Could the man who understands Homer so well give us nothing better than this tumult of verbosity covering indistinctness and want of precision? These faults have drawn complaints from his Protestant readers. Catholics, insolently mentioned by him, have to remark them also. On page 674 Mr. Glad-stone says that a question exists "whether a handful of the clergy are or not engaged in an utterly hopeless and visionary effort to Romanize the Church and people of England. At no time since the bloody reign of Mary has such a scheme been What scheme? Mr. Gladstone has not possible." explained the meaning of to "Romanize." It might either be taken to mean the absurd travesties, about which he proposes to talk, or it might mean the reconversion of England to Christianity, which Protestantism, under the guidance of the Establishment, has suppressed three hu as its detestable power has prevailed. I will take the last sense. Mr. Gladstone therefore interposes between England and Christianity the obstacle of the bloody reign of Mary.

Let it be understood that I am not speaking here of the silly chatter about corporate re-union, and concessions" to be made. There is only one way of return to the Catholic Church for individuals or nations, absolute submission. This being understood, I ask Mr. Gladstone why he did not tell the truth, and say that the human hatred felt by Catholics for the pretended Reformers is justified by a bloody reign preceding Mary's—the reign of her infamous father. Protestants, whether statesmen or not, will have to be taught that the question of conciliation belongs to two sides. If the bloody reign of Mary has made conciliation impossible to Protestants, the scene of blood, sacrilege, havoc, and desolation begun by Henry the VIIIth, and continued by his children Edward and Elizabeth, has never passed, and never will pass, from the recollection of Christendom, especially not from the recollection of as who live surrounded by the results of those disastrous memories. I will give him and your readers one specimen, of which I have spoken before in The Tablet, but not so fully as now .-Henry the VIIIth invented the lying and blasphemous tenet of royal supremacy over the Church. Dr. Forest, Observant Friar, Confessor to the Queen, Katherine of Aragon, denied the sacriligious falsehood. But the King, having by his authority raised it into a new article of faith, Dr. Forest was actually condemned for heresy, and to the penalty of heresy. And here I open Halle's chronicle, with its villainous English, and more villainous matter, and extract the account which he has bequeathed to the admiration of Protestants :- " The xxx yere, in Maye, there was a freer called freer Forest . . . justly he was condempned and after for him was prepared in Smithfelde in London a gallowes on the which he was hanged in chaines by the middle and armholes al quicke and under the galowes was made a fire and be so consumed and brent to death. At his commyng to the place of execution, there was prepared a greate skaffolde, on which sat the nobles of the Realme and the kynges Majestics Moost honorable connsayle, only to have graunted pardon to that wretched creature, if any spark of repentence would have happened in him. Ther was also prepared a pulpit where a right reverend father in God and a renouned and famous clerk the bishop of Worcester called Hugh Latimer declared to him his errors and openly and manifestly by the scripture of God confuted them, and with many and godly exhortacions moved him to repentance, but such was his frowardnes that he neither would here nor speko."

To make quite clear the cause of Forest's murder Halle goes on to tell us that-

"Upon the galowes that he died on was set up in great letters these verses following," of which I give the essential part:-

"And Forest the freer That obstinate lyer That wilfully shall be dead. In his contumacie The Gospel doth deny The kyng to be Supreme head." The state of the s

to her of the weaker sex. The Church has taken Such a scene was never again witnessed. Even the wretches who misgoverned and pillaged England poses that are glorious in the work of Jesus Christ, did not dare to pursue Catholics on accusations such for be it well remembered that when the Gospel of as this. They turned the profession of Christianity God was first proclaimed on earth—when the teach—into a new treason. As a pinch, of incense thrown upon a heathen altar would have saved the lives of Christians under Imperial Roman persecutions, so the voluntary hearing of a Protestant sermon would have saved those who in Elizabeth's reign were guilty of the new State crime. And when the Saturday Review recently remarked that Campian might be said to have caused his own death by reproclaimed there came one ray of light from the fusing to be present at a Protestant sermon, the writer kept out of sight that to have heard that sermon was intended by the heretics to be an expression of his assent to it and to them. But the new treason was visited with the old punishments— hanging, cutting down half alive, disembowelling half alive, and other mutilations which I cannot describe. These were the soothing measures with which the anger of an outraged people was met and quelled, Does any one, after reading Halle's account, carry on any feeling for the fate of such a miscreant as Latimer? When he and Ridley, and the still more execrable Cranmer, met their just fate in Canditch at Oxford, there was no such scene of studied and ingenius cruelty as the murder of Forest. There may perhaps have occurred to Latimer at that dreadful moment a recollection of the scene in Smithfield, of his own villainous heresy screamed out to the dying saint, of Forest's constancy, and the probability that Forest's soul was already with God. I hope some such thoughts, attended by a late contrition, entered into his mind.

But, says Mr. Gladstone, if even what he calls Romanizing" was possible, it is now impossible, when Rome has substituted for the proud boast of semper eadem a policy of violence and change in faith; when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another."

That such poor nonsense as this should have come from the pen of the man who wrote Juventus Mundi can only be accounted for by motives not made apparent in print. This is not the language of scholars and educated gentlemen. It belongs to the rabble of Exeter Hall, or to the country meetings of stupid squires and ignorant ministers. A 'proud boast" is an expression of vestries and city councillors. In literature it belongs to the writers who wave flags, display banners, and continue to post sentinels. "Rome," as Mr. Gladstone, using the heretical formula, calls the Christian Church, has made no change in Faith. But I will not take the trouble to fix a meaning upon such language as refurbish," and "paraded," and "rusty tool," Gladstone will, perhaps, live long enough to be aware of the indecency of his abuse. Great names, greater than his-if that is saying anything-in England and abroad would have made a man of higher modesty pause before he accused them of renouncing moral and mental freedom," and of placing their civil loyalty at the mercy of another." He does not explain who the "another" is, but there can be no doubt that he means the Holy See. I make no apology for saying flatly that each of these statements is a direct falsehood, the result either of a want of knowledge or wilful malignityin either case, but in different degrees, a surprise.

I will ask your leave to continue what I have to say in the next Tablet.—Your faithful servant, October 9, 1874. AN ENGLISH CATHOLIC.

## "IRELAND UNDER GEORGE IV."

Tuesday evening, Oct. 27th, Mr. A. M. Sullivan, M. P., taking the above as his theme, delivered a very eloquent address at the Young Men's Society

Mr. J. G. M'Carthy, President of the Society, was in the chair, and he was supported by Messrs. O'Neill Daunt, and T. Crosbie. Among the audience were a large number of ladies, and Messrs. P. J. Madden, T. C.: A. M'Carthy, J. P.; P. Hegarty, T. C.; Rev. R. A. Sheehan, St. Patrick's; M. D. Daly, J. Banks, W. Morgan, W. Haly, J. W. Bourke, D. O'Sullivan, Ald. Dwyer, M. O'Keeffe, C. E.; C. Keller, J. Hayes, E. Harding, J. A. Hanrahan, &c., &c.

Mr. A. M. Sullivan, who was very warmly received said he was about to deliver a lecture, if such it might be called, upon a chapter of Irish history which although very near our own time was singu larly enough, rather less familiar to Irishmen of our own generation, even than the events which transpired a century ago. Most histories of the country left off about the period of the Union, and those events that had transpired since left a gap, which was supplied only by the memory of our fathers or by the pens of a few great and illustrious men of the period who still lived amongst us (cheers for O'Neill Daunt). He was about to lecture on the general evidence of George IV.'s reign, and chiefly in our own country during the period, incidentally glancing, as far as might be necessary to illustrate the progress of this evidence, at some matters which occurred in England. The period to which he referred the past thirty years of the present century—was most remarkable for this fact, that it was in that period for the first time, for at all events 140 years, the Irish people—the masses of the Irish people appeared upon the scene, moving and acting as a great and intelligent political party (cheers). To be sure, there was a history of Ireland in the seventeenth century, and great and stirring were the events of that time; to be sure, between the year 1700 and the last year of that century, events that stirred the heart and soul of an Irishman were passing through the land; but in all that time they were the events and incidents of a section of the Irish nation, while the Irish people as a people were outside the pale of the law, were dead in the eyes of the law, and did not exist in the history of these events. Anything that was done for the Irish people, on their behalf or in their name, in the eighteenth century was done by the class of men that had never been wanting—the patriotic Protestants of our country (cheers). During that hundred years they who belonged to nine-tenths of the people were civilly dead, and they had to trust to the generous advocacy of men outside their own body for the defence of their rights and religion (cheers). But in the period to which he would refer quite a different state of things arose, and the downtrodden millions of Irish people at last arose to the daring effort of speaking for themselves. And in the beginning of the present century the novel and startling doctrines were proclaimed that the Catholics in Ireland were not merely like the Ethiopian slaves in America, to be talked of in an elevated strain, but wonderful to relate were entitled to some of the rights of humanity (laughter and cheers). At the commencement of the century the country was in a woeful extreme: the previous century had dislo-cated society, and it presented a condition and plight more mournful than that which the eye of the historian, no matter how inquisitive could discover in the pages of history, even during the Saracenic and Muorish occupation of Spain. Yet, they would see this disarmed, landless, unfranchised, scourged, stricken, desolate people. They would watch them through the wanderings in the desert sighting the promised land. They would see this weak and trembling nation that often tried and manfully tried the arbitrament of the sword and borne themselves throughout with heroism and unconquered courage