

Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my father who is in heaven AND I SAY TO THEE, THAT THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven.—S. Matthew xvi. 15—19



"Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth?" —*PANTULLIAN Præscrip. xvii.*

"There is one God, and one Church, and one Chair founded by the voice of the Lord from Peter. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whatsoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious." —*St. Cyprian Ep. 43 ad plebem.*

"All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme head of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God.—*St. Cyril of Jerusal. Cat. xi. 3.*

Calendar.

- Nov. 25—Sunday—XXVI aft Pent 5th Nov St Catherine V M d com &c.
- " 26—Monday—St Sylvester Abb doub com St. Peter, &c.
- " 27—Tuesday—St Elizabeth Queen Widow doub.
- " 28—Wednesday—St Gregory III P C doub supp.
- " 29—Thursday—St Gelasius I P C doub supp.
- " 30—Friday—St Andrew Apost doub 2 class.
- Dec. 1—Saturday—St. Martin B C 11th Nov com St Didacus simp this year.

MR. BRIGHT'S SPEECH ON IRELAND.

(From the Tablet)

Mr. Bright's knowledge of Irishmen is not confined to a few weeks' tour in Ireland. Himself still, and many years past, a large employer of labour in Lancashire, so shrewd and observant a person could not be ignorant of the main points in the industrial character of the Irish labourer. He knows them, and for years has known them; young, old and middle-aged; Cork, Connaught, and Ulster; all shapes, all sizes, all colours, all characters. He has paid among them, in the course of many years, many thousands of pounds for wages, and we would give considerable odds that he knows pretty well the kind and amount of work he has got for those wages, and the returns for which it stands accountable in the ledger of his firm. For opportunities of information therefore, for capacity of forming a correct practical judgment, for pains and conscience in coming to a conclusion, and for honesty in expressing what he really thinks, Mr. Bright, we take it, has, on this subject few living superiors. His testimony, therefore, is peculiarly valuable, and we looked at his speech with some anxiety to learn what he thought about the great question of race; whether he believed the Connaught peasant to be true Caucasian, or something equally good; or whether his undeniable Celtic blood and religious fraternity with Guy Fawkes and St. Peter the Apostle necessarily stamped upon him a doom of personal, social, and political inferiority for all time to come. A careful perusal of Mr. Bright's oration has relieved our anxiety on these points; for we find him stoutly denying that the Celtic and Catholic character of the people are the true causes of the evils that afflict Ireland. Nay, odd enough, he finds that the worst Irish criminals, in an industrial and social point of view,

are not the peasants, not the paupers, not the miserable potato-cottiers, not even the guerilla-murderers in the land-war, but another class of men altogether, who are neither Catholic nor Celt, but Protestant, Saxon, and even Cromwellian—that is—the landlords themselves. But hear his very words: I deny both these proposition. I want to know how it is that thousands and hundreds of thousands of Irishmen, who could make no progress in their own country, succeed in the United States? (Loud cheers.) I want to know how it is that men who leave Ireland with no more than that which is necessary to carry them across the Atlantic; in a few months, or a year or two, will send back a sufficient sum of money to bring their families and relations over. If Irishmen can get on in America why not in Ireland? I believe a change of legislation for Ireland would within the next ten years bring back Irishmen from America to their native country. (Cheers.) And as to their religion, are not the people of Belgium of the same religion—are not the people of Lombardy? (Cheers.) Do Irishmen, when they go to the U. States, repudiate the faith they held in their own country? No. And yet the belief of Christianity, as professedly Roman Catholics, is not found in these countries to be injurious to the cultivation of land and the creation of property. (Loud cheering.) But there is one class in Ireland not Catholic—the landed proprietors: they are Protestants chiefly. I ask you whether they, of all persons in Ireland, if they alone have performed their duty to their country? (A cry of 'No.')

Are they not as deeply embarrassed as it is possible, for men in their circumstances, to be? And are they not held up to the eye of this country and to all the world as the class of all others which has been most grossly negligent of duties which it ought to have performed. Well, then, we will dismiss this slander upon a faith which is, I believe, professed at this moment by very much the largest proportion of those who have embraced Christianity throughout the world. The true cause of the present condition of Ireland is to be found in the crimes and blunders of legislation. (Loud and prolonged cheers.)

THE CATHOLICS OF HOLLAND.

We suppose there is hardly a country in Europe, except perhaps Sweden till lately, the internal condition of which is so very little known to the English as Holland. Its commercial decline is one reason of this, and its want of a vernacular literature, another. But it must not be supposed that either in political or religious interest at this moment it is by any means deficient, least of all to those who are interested in the fortunes of Catholicity all over the world. The subject has been brought before our notice by a very interesting brochure, kindly forwarded to us by its author, a distinguished Dutch Catholic, and entitled *Memoire sur la Situation des Catholiques dans les Pays Bas*. From it we gather various details respecting the position of Catholics in that country, which we conceive will

be as new to many of our readers as they have been to ourselves. Perhaps they consider Holland as a purely Protestant nation; nay eminently so, above almost any other in Europe except our own. This is so far from being the case, that we may even call Holland a mixed nation, like parts of Prussia, if we may not rather liken it to Ireland. No less than 1,200,000 of the Dutch population, that is two-fifths of the whole, are Catholics. They have gradually grown up to this number and proportion under the chill blast of a relentless persecution, and their faith and perseverance entitles them to our reverence and sympathy. For a long time they seem to have been crushed and trampled on like the Catholics of Ireland, and it was only very gradually that they became too powerful for this to go on. Open persecution began in Holland with the decree of William the Silent in 1581, subjecting Catholics to pains and penalties for attending Mass, and imposing on them a triple and even a quintuple taxation. Still they went on increasing, till in about 120 years the hand of their tyrants was compelled in some degree to relax itself. Yet so strong was it still, that persons now living in Holland remember when Catholics on Sundays going through the streets to attend to their religious duties, were obliged to carry a Protestant Bible or a Psalm-book in their hands, to protect themselves from the insults of the mob. The places where they assembled were even obliged to be disguised by the signs of taverns, and there were in Amsterdam Catholic churches known by the names and signs of the *Star*, the *Pigeon*, the *Post-boy's Horn*, the *Parroquet*, &c! Thus did the enemies of our Holy Faith try with devilish iniquity but utterly in vain, to stifle and make an end of it. In spite, however, of all this, the Catholics of that country make much greater efforts in the cause of enlightenment than we could imagine a class not much above a million could do, under such difficulties. They have no less than four weekly papers and two reviews, apparently well kept up. Their progress, in fact, is a remarkable instance of the distinguishing character of Catholicity everywhere. Protestants ridicule their simplicity, laugh to scorn their asserted inaptitude for civil affairs, but at the same time fear and hate them, two emotions, never, we believe, allied to, or co-existent with contempt.

ROME.

I hazarded a prediction, when I last wrote, that the letter of the French President, which had received so large a quota of praise, and no insignificant measure of dispraise, was intrinsically a document of little political importance. I did not hesitate to pronounce that it would not affect in any way, the course of action which his Holiness seems, on mature grounds, to have determined on pursuing. I even surmised that its effects would be almost entirely confined to the French public, and that its real aim was to

save appearances, and, at the same time, if you will go to gain popularity with the army. To use a vulgar but strong expression, it was intended to throw dust in peoples' eyes, and it would seem that the step has been successful. Here, notwithstanding all that has been written to the contrary, I can state from the best sources of information, that at no time has any serious differences of opinion arisen between the French authorities and the Commission of Cardinals. I allude to the successful Generals-in-chief—Oudinot, and Rostolan. I will not pretend to deny that many acts of salutary severity, in the necessity of which none were more agreed than the French authorities, have been unfairly laid to the exclusive charge of this so-called dictatorial commission; perhaps on the principle that their shoulders being broad, that they should be loaded with a proportionate weight of responsibility. As an example:—Two executions took place last week under sentences of court-martial. The crimes in both cases had been murder, the victim in both cases, French. The one, a French clergyman, whose assassination was marked with circumstances of the most atrocious barbarity, having occurred on the day of the entrance of the French troops into Rome, and in one of the most public thoroughfares; the other, a French soldier, who had been treacherously stabbed by a Roman soldier. I make no doubt but that, before this, some of the impartial journals of London have chronicled these facts, as crying instances of clerical vengeance. Thanks, of course, to honest communications sent them by their invariably truth-loving correspondents. It may not be amiss to remark that the generality of the English journals, in the numerous vicissitudes which have marked the career of the persecuted Pontiff, have shown but little of that magnanimity, which in any other circumstance but those of the head of the Christian world, would no doubt, have awakened other feelings, and prompted a course of action, if not marked by particular generosity, most certainly not liable to the impeachment of injustice. But the peculiar circumstances of the Sovereign Pontiff seem to have sufficiently warranted a broad deviation from the general rule of conduct. In his regard, truth and equity have been prostituted to slander and foul play, and the most insignificant circumstances have not been let to pass where such could be turned to account in leading the appetite of a blindly depraved public. In those last trying moments, when the throne of Pius IX. was assailed by cowardly assassins, the voice of the English press, and the influence of English agency were not wanting to halloo on the demons of anarchy in their impious career. During the exile and bitter affliction of the Sovereign Pontiff, whilst the remotest nations of the earth, comprising every colour, every religion, and every sect, flocked around him, testifying at once their sorrow for his sufferings and their admiration of his virtues, the loud laugh of indecent mirth was wafted from the English shore. There alone had been raised the voice of triumph; for in the temporary difficulties of the head of the Catholic church had been hailed the downfall of his temporary power, and as a consequence the anticipated decay of his spiritual jurisdiction. Now that the finger of Providence beckons him back again to that throne which weak, unprotected, and powerless in itself, is yet more powerful than confederated monarchs and combined armies, universal Christendom rejoices. But in the midst of that joy are raised the loud and bitter murmurs of disappointed hopes, and in the truculent emanations of an unprincipled press may be learned the extent of the diabolical