

AN IRISH CATHOLIC UNIVERSITY.—We have the best authority for stating (observes the *Dublin Freeman* of Thursday week) that already effective steps are being taken for carrying out the project so warmly recommended by the Holy See in the late Rescript—the establishment of a Catholic university in Ireland. One of the Irish Prelates has put down his name for £10,000 as his guaranteed subscription to encourage the glorious work. A Parish Priest has proffered £500 for the purpose. These are deeds of generous munificence in the cause of education worthy of the days of the illustrious Leo X.

#### SWITZERLAND.

We feel bound to find space for the following letter addressed to the *Times*, and printed on Tuesday:—

Sir—For more than two thirds of my life a resident in Switzerland, it was with a feeling akin to patriotism that I hailed the articles in the *Times* on the present state of affairs in that country; this feeling was the more strongly excited from the fact that, no sympathy whatever seems to have been called forth in the English public in behalf of a wronged and undaunted minority, standing up with traditional courage for that which is their traditional birthright—liberty. This anomaly in a country where, in general, the weaker side meets with such ready and universal sympathy, is a strong instance of how much the cause of pure abstract justice needs the assistance of some already existing prejudice or passion to obtain it a favourable hearing on the part of the public, and how hard a battle the said justice has to fight, should the current of prejudice or passion happen to set in a contrary direction. This, unfortunately, is the case as regards Switzerland, and the cabalistic word “*Jesuits*,” has driven from as just and righteous a cause as ever graced the pages of history many whose feelings would otherwise have made them the first to enter the lists and fight in that cause a *l'outrance*. Not content with this result alone, this arch bugbear has caused many of my countrymen, and a portion of the public press, to fall not only into the negative error of not bestowing their sympathy where it was due, but into the positive one of holding up the same men carrying out the same principles, at one period to public detestation, at another to public praise.

Some two years back the persecution in the Vaudois church, by a section of that party whose joint efforts are being now directed against the Catholic League, created in this country, and more especially in Scotland, with whose ecclesiastical crisis it was supposed to have some analogy, a universal feeling of sympathy. The oppressed were made worthy of a crown of martyrdom, the oppressors were held up as objects of universal detestation; yet, now that these latter, banded with their political confreres in the other Radical cantons, are directing their attacks, without a shadow even of legality, against the political and religious liberty of independent allies, they are held up, thanks to the Protestant mania in England, as champions in a just cause. Does it not come to this absurdity—liberty of conscience is all very well for a Protestant, but we cannot allow it for a Catholic?

The real fact of the case, however, is, that the question is not, and never was, a religious one, and the cry of “*Jesuits*,”

is a mere blind to cover the real intentions of the Radical party, the cleverness of its adoption as such being proved by the way in which it has acted in this country.

The party who are now arming against the Catholic League is identical with that which tried to force the Gorman infidel, Strauss, into the theological chair at Zurich against the will of the people; who cruelly persecuted, as before mentioned, the Vaudois church, and who, wherever they have obtained a footing, have spread, by every means in their power, the principles of German infidelity and French communism. Never was the fable of the wolf and the lamb so truly illustrated. While stirring up moral filth of every description, and with it polluting the sacred stream of society, they turn round to the little cantons who only assert the right “of worshipping as their fathers did,” and say, “*Tu me troubles Peau.*”

No lover of the Jesuits, I deeply regret that in this instance the cause of liberty and patriotism should be identified with theirs; at the same time, were Lucerne at this moment to yield to the cry of “*A bas les Jesuites!*” she would most decidedly commit a political error. I believe I am perfectly correct in stating that a short time since there was a strong feeling at Lucerne in favour of taking the management of public education out of the hands of the seven Jesuits to whom it had been confided; but they justly considered that such an act would be, *de facto*, a concession, and as such the first link of the chain that should deprive them of their liberty.

Refute this principle who can, and till it is refuted I beg my countrymen not to allow their judgment to be warped by a meaningless party cry, nor to withhold their sympathy from a people dear to us from historical association, and a country to which many of us are doubtless bound by the most pleasing recollections.

I remain, Sir, your obedient servant,

B.

LUCERNE.—The *Univers* publishes the following proclamation, addressed to the people by the Government of Lucerne:—“We are ignorant of the fate reserved for us by the Almighty in His inscrutable decrees! Our adversaries stop at no violence, and even the horrors of a frightful civil war fail to touch their hearts. It is possible, nay, probable, for the Government must not conceal anything from you, that twelve and two half cantons may shortly decree war, and send its numerous battalions to invade your territory. That war, with which they threaten us, cannot be avoided by you, even by a fallacious peace, which you can only purchase by concessions and acts of weakness. People of Lucerne, do you wish to remain a free and sovereign people? Do you wish to maintain the rights of your holy faith? Do you wish not to sell in a cowardly manner your ancient liberties, and offer yourselves as a victim to your oppressors? If not, you must not seek a peace which you cannot depend upon; but do what your fathers did, prepare for war! Men of the militia of Lucerne—faithful and beloved companions!—turn your eyes to the mountains of primitive Switzerland, where dawned the first ray of Swiss liberty.—There you will find friends united in heart and mind with you, who will rise like one man, for they have just sworn, in the presence of God and their Government, to expose their lives to the last in the holy contest about to commence. Behold that courageous people which inhabits the valley of the Rhone, in the Valais, those brave inhabitants of the canton of Friburg, and our friends of the Zug; they also will side with us in the