

certain, at least, of the hierarchy upon his rights as a citizen and as a man.

The agitation which has begun, unless it be put down, will continue to grow and spread until it shall be recognized from sea to sea throughout this great Dominion—that while the fullest liberty of conscience shall be accorded to all religious bodies and to every man, the State shall know and recognize no church as different from or above the other, and that in all his obligations, duties and relations to the State the citizen's action is not subject to control by or dictation from either priest or presbyter, bishop or Pope, or any other ecclesiastical authority whatever. For such a consummation I devoutly wish.

Your Grace believes it your duty to oppose its accomplishment. I have no quarrel with you for so doing, but let the weapons which you use be those of honourable warfare, not unfair efforts to misrepresent your opponents in order that you may lead those with whom a good bishop must necessarily have great influence, to believe those opponents to be their enemies and enemies of their religion and intolerant bigots, who would take from them the liberties which every man in a free country has the right to enjoy. Show to your fellow-citizens that you do not hold the view that the end justifies the means, face the issue squarely, discuss it fairly, and I am content to abide the result.

I have the honour to be

Your Grace's obedient servant,

W. R. MEREDITH.

THE PALACE, KINGSTON, Jan. 12, 1890.

To William R. Meredith, Esq., Q.C., M.P.P.:

DEAR SIR: Having got an interval of rest after severe application to official business during the past week, I have the honor to turn my attention again to you, as in duty bound.

Communications, however, have reached me from various quarters, suggesting that I might well allow you to go your way at present, and that generosity towards a vanquished assailant will be appreciated by all high-minded people. I am asked what need is there of proceeding further with the controversy, when you have thrown down your arms and taken to flight? I am also reminded that by adding to your humiliation, through exposure of the remaining fallacies of your last and former letters, I may become chargeable with striking "the man that's down." I am not insensible to the force of these suggestions.

On the other hand, when I consider that the three main passages in your last letter, which I had marked for special criticism in the "summing up" of the case, have been presented by you to the public in the form of bare assertion, bold and reckless, without any semblance of reasoning to support them it seems hardly worth while to waste valuable time in their confutation. They can do no harm. The humblest intelligence can perceive their emptiness, and as regards two of them, pardon me for saying, their childish frivolity and petulance.

Wherefore, sir, I forbear pursuing you with arguments that now appear unnecessary, in supplement of my review of the controversy between you and me before the court of public opinion.

I have the honor to remain,

Yours very respectfully,

JAMES VINCENT CLEARY.

Archbishop of Kingston.

Mr. W. O'Brien was the guest of Archbishop Croke at Thurles on Christmas Day. In introducing him to the crowd which assembled round the palace gates, the Archbishop said there was not a priest or Bishop in Ireland who would not envy him the honour of having Mr. O'Brien as his guest. Mr. O'Brien, in reply, said his Grace was loved and respected because he had always been found on the side of truth, religion, and justice. At the peril of his life he had sustained everything that Irishmen have a right to expect, and he would continue to do so as long as there was a just cause to support or a tyrant to be trampled on. He had enjoyed the unflinching sympathy, counsel, and affection of the Archbishop. He believed the present trials of the people were only a probation to show whether they were worthy of the freedom which was at hand.

## THE MORALITY OF IRISH CATHOLICS.

Rev. R. L. Everett, an English Protestant minister, who visited Ireland recently, wrote for the *Christian World* his impressions of Catholicity in that country. After praising the Irish observance of Sunday, he writes: "By their fruits ye shall know them," said the Lord of all Christians, speaking of His disciples. Apply this to the Catholic Irish. Is their religion all forms and superstitions, or has it a real hold upon their hearts and lives? Take the text of the Ten Commandments. Is purity a Christian virtue? Where is Protestant Britain in comparison with Catholic Ireland in regard to this? Simply nowhere. All statistics and all testimonies affirm this. A young man who sins against a woman in this respect in Ireland is so condemned by all his neighbors that his life is a burden to him and he is forced to emigrate. Even in the wild outburst of 1798, it is admitted on all hands that not a woman was wronged at the hands of rebels, while both before and after it, sins against Catholic women on the part of the troops were shamefully frequent. What stronger testimony can we have to the power of the Catholic religion than its ability to hold in restraint the strongest passions of human nature? The conditions of life under which the Catholic religion obtain this conquest in Ireland increase our admiration for its power. The people live there crowded together in their poor cabins, and thus necessarily are in the way of temptation; and their land too, is full of priests sworn to a single life, yet in familiar and constant social intercourse with family life and with the other sex. The island is full of inflammable material and dangerous situations, yet it is the purest land under the sun, at least as regards the Catholic part of its population. How can any fair-minded Christian man withhold high praise to the Catholic teachers for this good practical fruit which their teachings bear? Then, again, take the test of family affection. He that provided not for his own, and especially for those of his own house, says the Apostle, has denied the faith, and is worse than an infidel. I have heard steady, well conducted, religious men in England, if called upon to contribute to an aged father or mother, complain most bitterly of having the old father or mother hung around their necks. The feeling and conduct of the Irish to their aged parents might well shame such as these, and I have quoted actual words heard from the lips of agricultural laborers decidedly above the average of their class. In the histories of evictions in Ireland, three generations are generally found in the cabins, a place by the turf fire having been kept for the old folks. Then look at the money sent from America to the father-land by the exiled Irish. How many a rent which the land would not carry has been paid out of the earnings of sons and daughters in America, sent over here by them to the old folks at home? There was no poor law in Ireland till 1838; until then they had to keep their old and sick, or see them starve. In the early part of this century the support of these were actually estimated to cost the poor of Ireland some three million dollars a year out of their incredibly scanty earnings. No doubt the poor law has been a bad school-master in England, and the absence of it may have strengthened family ties in Ireland. But the poor law has never, we believe, been the chosen Catholic mode of relieving the poor. And in Catholic Ireland it is certain that family affection and family mutual help far exceed what are to be seen in Britain. This again is a good fruit of no mean order. Take again, the test of ordinary crime. Outside of agrarian outrages there is less of murder and of savage brutality, or of stealing, or wife beating, or of drunkenness, than in England. The records of the court show this. In our own travels in the country we saw only three drunken men, and they were, each of them, English soldiers. If it were not for the land question they would hardly need any police in Ireland. Even with the crime which sprung out of a bad system and bad government, there is less crime per head of the population in Ireland than in England. So that when tried by the test of obedience to the Ten Commandments, Catholic Ireland again carries away the palm from Protestant Britain. I am told by the Protestant residents in Ireland that, as household servants, Catholic girls are proverbially preferred, even to Protestant girls. Is not there material in all this for much profitable reflection on the part of those of us who have been brought up to regard Popery as a child of the devil?—*Donahoe's Magazine*.