

out" for a little gossip with some of the neighbors. But she had left "the boy" behind in care of the premises, strictly charging him not to stir till her return, and then carefully latching the door of the house upon him, and purposely leaving the outer door ajar, that she might slip in at her pleasure, and ascertain if her sentinel was duly on his post.

As the evening was bitterly cold, Tom Naddy, the "priest's boy," resolved to establish himself, while keeping watch and ward, in the most comfortable position possible, within the house—which, as every one knows, or ought to know, must have been upon one of the huge hobs within the capacious kitchen chimney. Yet he paused for an instant, reflexively canvassing the question as to which hob he ought to prefer to the other. That on which the cat reposed he finally resolved upon preferring, and so displaced madam puss, and sat down exactly where she had been, his knees up to a level with his chin; and as some recompense to her for his unceremonious usurpation of her throne, he then fixed puss across his thighs, speaking fondly to her, and stroking her down, upon which his kitchen companion winked up at him with both her eyes, and began to purr gratefully. Thus established, the east wind might whistle, and the snow-flake might dance to the tune, but neither Tom Naddy nor the cat chattered their teeth in unison with it.

(To be Continued.)

[Written for the TRUE WITNESS.]

SKETCHES OF IRELAND.

BY "TERESA-NOËL."

IRELAND AND FRANCE—IRISH SOLDIERS.

The extraordinary commotions which have disturbed the peace of Europe within the past few years; the temporary fall of France before the increasing arrogance of the Prussians, and the welcome of a French deputation to Ireland exceeding in its genuine enthusiasm almost anything of which we have heard for years, are the causes, we suppose, of our rambles, that induce you to enquire of us the reason for the great interest taken by the people of Ireland in questions of general European interest and particularly in the fate of France. We are not surprised at your enquiry, for in the same breath you tell us that the descendants of Irish and French in Canada keep aloof from each other, and so you that you are in Ireland you are literally bewildered when you see the Irish turning out en masse, not to greet the victors, but to show sympathy with the defeated; carrying French flags, playing French airs, singing French songs, giving Irish cheers to French soldiers, and in the intoxication of joy crying "Vive la France!" We cannot tell you why the Irish and French do not cordially agree in Canada—taking it for granted that such is the case—but as our business is in Ireland we will explain in a hurried manner what appears to you so strange—the great enduring love between France and Ireland. Your wonder tells us that of Ireland's history you know but little, and it is well for us to say in the outset that when the Celts of France were combatting the power of Pagan Rome, the Celts of Ireland confronted the all-conquering eagles, scattering their plumage in the Helvetic gorges; that in one of the raids of the Irish into France a child of Promise, of Patrian blood, was captured and brought to Ireland; that this boy learned her manners tending flocks on her northern hills; that this boy escaped from his bondage, went to Rome, and returned in the fullness of years to the land of his former earthly captivity, where he destroyed the despotism of paganism and erected the free structure of Christianity; that this land in return gave forth to Europe and largely to France in the early ages hosts of teachers who thronged the palaces and castles of her lords and shrunk not from the hovel of the peasant; that in after years when sorrow came, when it was a crime to be Irish and Catholic, that France opened her doors to the persecuted Irish, and while the moral soldiers of the Church discussed scholastic points in scholastic halls, the men of physical force blended their flags; the lilies of France decking the green, while the immortal hue relieved the purity of the colors of the Louis. Yes, my friends, there are no two peoples so intimately connected, and in the darkness of the page that tells of Ireland's dire days of tribulation, one far-away light dispels the density of the gloom, and that is the fame of Ireland's exiled children in the service of France—the fame of Irish soldiers. France forgets not this. Ireland remembers this. Both cherish the men who were greeted by Royal lips as *semper et ubique fideles*. From 1652 to 1792 Irish regiments fought well and truly in the service of France. Under Turenne, under Catinat, under Luxembourg, under Saxe, in the East under Lally, in Canada with Montcalm, ever and always faithful the Irish troops blended their valor with that of their French brethren; their blood mingled in one crimson tide which, as it flowed, irrigated the fields of union and love between the kindred peoples. Well has an Irish author said that "The glory of Ireland was all abroad in those days." The portals of constitutional right were closed to the Irish at home, but their swords won them homes and rights in foreign climes. At home

"Among the poor,  
Or on the moor,  
Were hid the pious and the true,  
While traitor knave  
And recreant slave  
Had riches, rank and retinue?"

but abroad,—

"And exiled in those penal days,  
Our banners over Europe blaze."

Blenheim and Ramillies and Cremona told their gallant story, and after one hundred and fifty years of cruel laws, King George read England's folly "by the camp-fires of Fontenoy." At home the effect of base laws unmanned them; abroad, in France their genius

and chivalry were recognized. At home, the laws were such that "all manly spirit, all virtuous sense of personal independence and responsibility was nearly extinct, and the very faculties—vacant, timid, cunning and unreflective—betrayed the crouching slave within." Abroad titles and power were their. We will give you hereafter in detail, the glories and achievements of the Irish on the European Continent, but wonder not when walking through the streets of Ireland's chief city you see the Frenchman, *Count O'Neill de Tyrone*, receiving the homages of assembled thousands, and heed not those, who in the interests of the Revolution, tell you that from recent causes, have sprung the results at which you express surprise. Not in the triumph of the Commune in '93, with its Robespierres, Dantons, and Marats, or in '70 with its Assis, Gambettas, and Favres do the Irish rejoice. They love France, and with French monarchs the brightest memories of Irish soldiers are enshrined. It was not as an offset, or as a contrast to their coolness towards the Royal Princes of England that the Irish received Count de Flavigny and his conferees with tumultuous rejoicings. No. They would at any time, at any place, and under all circumstances greet the representatives of the ties which bind France and Ireland together, and these are the memories of olden friendship, of common dangers, reciprocities of feeling; memories of mutual blessings, of the son of France who carried to Ireland the treasure of Christianity, of the sons of Ireland whose learning illuminated France; memories which are as indestructible as the common Faith of both nations, and which will continue to strengthen the bonds of fraternity between the peoples, until with one foot on land, and another on sea, the winged Messenger of Heaven shall declare that time is no more.

MEMOIR OF THE NEW ARCHBISHOP OF PARIS.

We (*Catholic Times*) specially translate the following from the *Monde*:—  
Mgr. Guibert having, to the satisfaction of every Catholic in France, been appointed to succeed the late martyred Mgr. Darboy in the See of Paris, which may nowadays be considered almost as a preparation for martyrdom, a sketch of the illustrious prelate's previous career cannot fail to be of interest to our readers.

The new Archbishop of Paris was born at Aix in the year 1803. From his earliest years he felt the promptings of a vocation to the priesthood, and in his early youth was committed to the care of an old Trinitarian priest, who, after the revolution, had opened an excellent school. Thence he was transferred to the Grand Seminary of Aix, under the direction of the virtuous and learned clergy of St. Sulpice. At that time the rector of the Seminary was l'Abbe Dalga, whose piety has caused his name to be highly venerated amongst the clergy of the South of France. The Abbe Guibert was soon noticed in the seminary for the extraordinary soundness of his judgment and the logical precision of his ideas. These traits showed themselves particularly during his course of philosophy and theology. On his ordination as a priest, Abbe Guibert gave full course to his zeal and piety by entering the congregation of the Oblates of Mary, then under the direction of its founder Mgr. de Mazenod. For several years the young priest devoted himself to the sedulous performance of his duties as a member of that congregation. His missionary labours were everywhere made remarkable by his eloquence, which was at once firm and persuasive.

When Mgr. Casanelli d'Istria was named Bishop of Ajaccio, and that prelate was desirous of confiding the direction of his grand seminary to the Fathers Oblates, Mgr. de Mazenod selected the Abbe Guibert as the first superior of the new establishment. The duties of this arduous undertaking were discharged by Perc Guibert with all his usual zeal and discernment and he safely surmounted very considerable difficulties. At the same time his Bishop made him Vicar-General of his diocese, thus adding greatly to his cares. In the fulfilment of the duties of this office, Abbe Guibert had occasion to go to Paris. There his talents and numerous high qualities soon attracted the attention of all those with whom he came in contact; and, shortly afterwards, he was named by the Government of Louis Philippe to the Bishopric of Viviers. His administration of the affairs of this large diocese approved the judgment shown in his elevation. Amongst other things he founded a house of the Oblate Fathers, which has been very successful, and established a small seminary at Aubenas. At this time also he attracted attention by his writings, and particularly by his episcopal pastorals, documents which must command the attention of every man of taste. It was then not at all a matter of surprise that, when Mgr. Morlot was named to succeed Mgr. Sibour at Paris, Mgr. Guibert was called upon to undertake the high duties and responsibilities of the Archbishopric of Tours.

In this elevated position Mgr. constantly showed himself fully equal both to the dignity and the cares which surrounded him. One of the chief labours of his sojourn at Tours was the building of the Church of St. Martin. This he has not been able to accomplish, and leaves it to be continued by his successor. On the siege of Paris by the Germans, Mgr. Guibert was called upon to act as host to the members of the delegation of the Government of National Defence who had retired to Tours. How he acquitted himself in his position is well-known to all the world. And his courageous refusal to receive the excommunicated filibuster, Garibaldi, was applauded by all France in common with the whole Catholic world. The reign of the Commune having resulted in the murder of Mgr. Darboy, it is much to the honour of M. Thiers that in looking for a successor to that martyred prelate his choice should have fallen on one so worthy as Mgr. Guibert. The talents and zeal of the Archbishop designate leave no doubt but that he

will prove himself able to cope with the difficulties and bring to fruit the seeds of good with which his new see abounds.

THE UNIVERSITY QUESTION IN IRELAND.

(From the *London Tablet*.)

No one will suspect us of sympathy for Mr. Fawcett's views respecting the Irish University Question. Still we confess that we cordially agree with the hon. member for Brighton in his conviction that there is an urgent necessity for its settlement. On the occasion of the recent Deputation, headed by the Lord Mayor of Dublin, Mr. Gladstone admitted, in the presence of 35 Irish Members of Parliament, and of the representatives of 25 of the chief cities and towns of Ireland, that Catholics have a great grievance to complain of in this matter of Higher Education. His words were: "All I can do now is to make the formal acknowledgment that we (Her Majesty's Government) do consider there is a distinct educational grievance in Ireland, so far as concerns Higher Education, and that we have, as we always have had, a great anxiety to deal with it." In making this admission Mr. Gladstone only repeated substantially the declaration made in the House of Commons on the 20th of June, 1865, by himself and Sir George Grey, who was at that time Home Secretary in the Administration of the late Lord Palmerston. But although more than seven years have since elapsed, the admitted grievance still subsists, and has been only aggravated by the delay.

It may be said, that seven years are not a long period in the life of a nation. But it must not be forgotten, that three or four years constitute the time of adolescence; so that in truth two generations of the Catholic youth of Ireland have been subjected to the grievance since its existence was admitted by the Government of the country. We need not ask what is likely to be the effect on the young blood of a people proverbially most sensitive to anything approaching injustice from England. Youths of 18 when those admissions were made now find themselves at 25 engaged in the battle of life, without those advantages which they would have obtained from the liberal education unjustly denied to them. The rising generation which was then entering its "teens," and whose boyish hopes of literary and scientific distinction were raised high by the Ministerial words of promise, is now entering upon the busy scenes of life with feelings embittered by the consciousness that their rights have been unjustly withheld. Thus is the bitterness engendered by the long years of unjust persecutions for conscience sake, kept up in the hearts of Irish youth even in those better days which have dawned upon us.

We shall be told by Mr. Fawcett and by the friends of Mixed Education, that, after all, the Catholic youth of Ireland and their parents have no right to complain in this fashion, since the Queen's Colleges and the Queen's University have for the last 20 years been provided for their use and benefit by the Imperial Legislature. But the gentlemen who argue thus seem to forget that one of the fundamental principles of their Liberal School of politics is, that legislation must be popular, that is, in accordance with the deliberate views and expressed wishes of the people. What is the unmistakable feeling of the Catholics of Ireland respecting the Queen's Colleges? We gather it from a return ordered by the House of Commons last session, on the motion of The O'Connor Don and of the Right Hon. Chichester Fortescue, of the names and standing of all the students in the various faculties of the three Colleges during the preceding academical year, 1868-69. From that return it appears that 20 years after the passing of the Act establishing those institutions, the annual Parliamentary grant to them and their University being over £25,000, there were in the Faculty of Arts in the three Colleges only 37 Catholic students—viz., 18 in Cork, 16 in Galway, and 3 in Belfast. Of these gentlemen, one student—in Galway—had matriculated 14 or 15 years before, and even after that long course was enjoying an Exhibition. Now, the Faculty of Arts alone truly indicates the educational power of those Institutions; the Faculty of Medicine, which is the most numerous of the others, being largely recruited from other medical schools, and even from that of the Catholic University. We have, therefore, 18 and 16 respectively as the number of Catholics aspiring, under the mixed system, to literary and scientific distinction in the Catholic provinces of Munster and Connaught, and only three in Ulster out of its Catholic population of 1,000,000 of souls! We shall be told, this result is attributable to the tyranny of the Bishops and priests. We deny the assertion; but, for argument's sake, even allowing it to stand, we have the indisputable fact, whatever the cause. And assuredly it is time for our rulers to learn from the experience of the past the utter hopelessness of ever detaching the Irish people from the influence of their spiritual guides. It must not be forgotten, that the persistent efforts of nearly 300 years to effect that separation have only made the union stronger, while they have helped more than anything else to fix deep in the hearts of Irishmen that feeling of hatred of England which, unhappily, is so prevalent. The Irish are a sharp-sighted people; and Mr. Fawcett and his friends ought to take care, lest their efforts to alienate the people from their priests, although under a new form, not in the name of intolerance but with the plea of liberalism, should deepen and consolidate and make perpetual enmities, which every lover of his country desires to see rooted out for ever.

The fact of the close union between the clergy and laity is there, in questions of education as in other matters. Will Mr. Gladstone lend himself to the efforts which are made to destroy that union? Will he lend himself to the introduction in its stead of those principles of the Positive Philosophy, which alas! have so many followers now-a-days, and even in this Christian land; principles thus

expressed by Comte himself: "In the name of the past and of the future, servants of humanity—both its philosophical and practical servants—come forward to claim as their due the general direction of this world. Their object is to constitute at length a real Providence in all departments, moral, intellectual, and material. Consequently they exclude, once for all, from political supremacy all the different servants of God—Catholic, Protestant, or Deist—as being at once behind-hand, and a cause of disturbance." Will the House of Commons accept this Creed, and endeavour to force it on Catholic Ireland? If so, the best result to be hoped for is utter failure; for success would eventually, most probably, lead in Ireland, as it has led in France, to all the horrors of the Commune.

But is it to any abnormal influence of the Clergy that the failure of the Mixed System in Ireland and the demand for Catholic Education are due? Most assuredly not. These effects follow from the inmost conscientious convictions of the mass of the people with regard to the educational requirements of their children. One proof of this is the fact, that in the Catholic middle-class schools of Ireland there are nearly 6000 boys and youths, while there are not as many hundred in the richly endowed Protestant and Mixed Intermediate Schools. Another proof is a declaration signed within the last few months by over 22,500 Catholic Parliamentary electors, from which we take the following paragraph:—

"III.—That our fathers having transmitted to us our religion unswayed, we are determined to hand it down unswayed to those who will come after us; and, as for this purpose Catholic education is necessary, we are determined to use all constitutional means in resisting, as an encroachment on our civil and religious liberties, every attempt to force upon us Catholics any system of education—University, Intermediate, or Primary—which is not based upon the Catholic religion."

A third proof is the "Declaration of the Catholic Laity of Ireland, on the subject of University education in that country, lately laid before the Prime Minister" by the O'Connor Don, and "ordered, by the House of Commons, to be printed, 30th March, 1870."

DECLARATION.

"We, the undersigned Roman Catholic laymen, deem it our duty to express as follows our opinions on University education in Ireland.

1. That it is the constitutional right of all British subjects to adopt whatever system of Collegiate or University education they prefer.

2. That perfect religious equality involves equality in all educational advantages afforded by the State.

3. That a large number of Irishmen are at present precluded from the enjoyment of University Education, honours and emoluments, on account of conscientious religious opinions regarding the existing systems of Education.

4. That we therefore demand such a change in the system of Collegiate and University Education as will place those who entertain these conscientious objections on a footing of equality with the rest of their fellow-countrymen as regards Colleges, University honours and emoluments, University examinations, government, and representation."

This declaration was signed by nine Irish Catholic Peers, by several Privy Councillors, by 37 M.P.'s, and by 960 of the leading Catholics of Ireland. This purely lay demonstration suffices to prove, not only that the admitted grievance exists in respect to Higher Education in Ireland, but that it is intensely felt by all classes of the population, and therefore demands prompt and effectual redress.

A FRENCHMAN ON HOME RULE FOR IRELAND.

An article has recently appeared in the well-known Parisian organ of opinion, *La Revue Politique et Literaire*, on Home Rule. The writer describes the composition of the Home Rule Association, and draws a most interesting and graphic historical picture of the crusade for national self-government, a crusade founded by Grattan, maintained by O'Connell, and in our own day supported by the friends of Home Rule. He draws the attention of his French readers to the all-important and incontestable fact that in the period between '82 and the Union, "notwithstanding religious intolerance and the corruption and other abuses which beset its electoral system, Ireland astonished its enemies even by the rapidity of its commercial and agricultural progress." Having told the melancholy story of the Union, and having traced the history of the Titanic efforts of O'Connell to break the national chain, he proceeds to discuss the present condition of the Home Rule question. He gives a prominent place to the saturation of the modern Irish mind with American ideas. He writes:—

"It is one of the most deeply-rooted prejudices of the English mind that the Irishman is not alone an insubordinate, but essentially a thoughtless, beggarly, and improvident being. And yet this people, so miserable at home, has become, under the influence of American liberty, a most active, a most ingenious, and a most sober race of hardworking toilers, leaving Ireland with no baggage save hatred of England. The Irishmen in America are to-day capitalists and proprietors; but they have preserved the love of fatherland; and they can spare out of their wages four hundred millions of francs for those they have left behind them in indigence. With prosperity little by little there has penetrated into their hearts a sort of admiration for the institutions of that noble people which knows neither misery nor famine, and amongst whom the property in the soil is not the exclusive privilege of a few noble families. It is thus that the monarchical principle is insensibly enfeebled in Ireland in direct proportion to the growth of that country's material prosperity and educational advancement. Those who now return from America, either as passing guests or permanent settlers, find the soil prepared for their anti-English propaganda. From this

comes the sterility of the efforts of Government to repair many centuries of misgovernment and conciliate the good will of the Irish people. . . Crimes against property and assassination of landlords have happily become more rare, but by the side of the peasant, who cannot forget that his rack-rented fields were the freehold of his ancestors, and who believes himself justified in resisting extermination, blunderbuss in hand, there has grown up a party more moderate, more patient, and, above all, more able, who, renouncing violent methods, formulates its demands in the words Home Rule, the government of Ireland by the Irish people. It was this party which presaged its future and showed its strength on the 18th of the month at the Dublin Hotel de Ville before the representative municipalities of the country."

The writer, with French epigrammatic fire, defines Home Rule as "an attempt to introduce into Great Britain the Federal system of the United States—free States in a free State." Having introduced to his French readers, of the Home Rule movement, Mr. Butt, "persuasive speaker and gifted writer," Mr. Martin, "that orator of austere style, whose manner in no way recalls the glowing rhetoric of Young Ireland," and Messrs. Galbraith, O'Neill, and others, the writer concludes:—

"This Home Rule League, is it destined to see its hopes realised? We are ignorant; but it is, at least, permitted to us to hope so, for the security of Great Britain herself, but especially in the name of justice and in the interests of Ireland; for there exists between that country and ours ancient ties of friendship which do not allow us to remain indifferent to its good or evil future. Since Fontenoy it has shed its blood on our fields of battle. Yesterday, when England looked on at our misdeeds, did we not see there brave Irishmen at first accuse the *Times* of having invented Sedan, and, in their impotence to violate the neutrality which paralysed their sympathies, send us, at great cost that admirable ambulance, companion of our last armies, and which we have preserved as a *souvenir* and a model? Then, when all was over, when Paris was dying of hunger, when our peasants were dying of hunger, did Ireland not send us cargoes of provisions and seeds? This is why we wish good luck to the Home Rule Association.

We invite the attention of our readers to the following extracts from an article on Italy and its present rulers, in the *London Examiner*, one of the London weekly papers, of sound Protestant principles, and hitherto a warm advocate of Liberalism, and Italian Unity. Such a witness has at least the advantage of being free from any suspicion of partiality towards Popery; and the sum of his evidence is this that the Government of King Victor Emmanuel means both beggary and murder. We recommend the *Witness* to read, mark, and inwardly digest this lesson as to the fruits of the revolution and the reformation in Italy:—

"Unfortunately for the cause for which Cavour labored and Garibaldi fought, the terrible maladministration to which the Government of King Victor Emmanuel has committed itself has complicated matters and multiplied dangers beyond all calculation. Finance and police are the fundamental departments of government. A bankrupt State ceases to be numbered among organized communities. A country where deeds of blood like those of the Marston assassins, where outrages on property of every kind, are perpetrated with a frequency only paralleled by their impunity, can be nothing but an object of terror to its friends. And Italy is on the very uttermost brink of bankruptcy, which it is overwhelmed and deluged with the most sanguinary crime. For this state of things we must lay the responsibility at the door of the Italian monarchy.—The Government of King Victor Emmanuel, which has so persistently repudiated the Republican party with a tendency to produce a deplorable condition of affairs, has succeeded in realising itself the worst extremity of that deplorable condition. On last Wednesday week Signor Sella made his financial statement for the current year. The opening sentences of his address were a worthy prelude to what was to follow. Though the law required a certified exposition of the state of the treasury at latest on the 15th March, Signor Sella professed himself unable to satisfy the law. He might have the necessary returns by June next. He certainly had them not then. This was but natural. In 1870 we know that while some of his returns came down no later than 1862 and 1863, there were several administrative departments for which no accounts whatever could be produced. There was only one thing about which Signor Sella, like all his predecessors, felt perfectly certain. There would be a large deficit.—Expenditure would outstrip revenue by the usual eight or twelve millions of pounds. And Signor Sella proposed to meet all emergencies by two notable expedients. Everything in the country was overtaxed already, but, nevertheless, there was to be an increase of taxation. At the same time the State was to create capital by that favorite scheme of speculators in the infancy of finance, the issue of inconvertible paper. As the country was already burdened with an inconvertible paper currency of the nominal value of £34,000,000, the enterprising minister proposed to print off an additional mass of inconvertible paper to the nominal value of £7,000,000. Of course it altogether escaped him that when these tricks are attempted to be played in the case of an already depreciated currency, economic laws have their revenge in an increase of depreciation exactly proportioned to the increase of paper. Signor Sella had better try a little deterioration of coinage next, by calling a shilling a sovereign he would materially ease the financial situation, if people would be only so good as to take his shillings for sovereigns. We ought to speak of lire and centimes, but we use English denominations for an English public. The appalled and icy silence with which the deputies received the minister's desperate proposals became the terrible crisis in which Italy now finds herself. Each successive year has seen the progress from bad to worse. Italian ministries seem to be absolutely incapable of making any trustworthy calculations. The budget estimates for the year ending December 31, 1869, were calculated upon a total revenue, in round numbers, of £40,000,000, and a total expenditure of £43,000,000—showing a deficit, not worth minding, of £3,000,000. The actual receipts amounted to no more than £34,500,000, while the expenditure rose as high as £46,000,000. The deficit thus proved to be £11,500,000, or £8,500,000 more than was calculated on. Again, when the famous or infamous grist tax was put in force, its gross return was calculated at £5,000,000. After throwing all Italy into confusion, after causing untold misery, especially to the very poor, its total actual yield came to less than £800,000. Was not this worthy of Turkey? Comparison of Italy with the crumbling state of the successors of Mahomet might be carried further. If Turkey has, on different pretences, floated eleven loans since 1854,