

ages, 300 francs, with costs, and the judgment ordered to be reported in several newspapers. The Basle executive, although Protestant, has done its duty with impartiality and courage, and vindicated the law which protects the rights of foreigners, even in the person of a Catholic Prelate.

The proposed Bill for the regulation of mixed marriages is a fresh injustice to Catholics. The Bishops of Sion, Coix and Como, have presented petitions against it, which have been laid before the Committee of the Assembly.—*Catholic Standard*.

SCHOOLS AND GODLESS COLLEGES.

To the Editor of the True Witness and Catholic Chronicle.

MR. EDITOR,—If colleges, schools, and learned men, be taken as a test, I say that England was more learned before the Reformation than at the time of the Revolution, and Catholic England was far beyond Protestant England in learning. Now, I imagine that the mind that could receive noble impressions, and reflect back on posterity all the glory converged into the soul, from deep contemplation of heaven and earth, and all that are therein, is more literary than that which can calculate for you how many times the length of your great toe is from this to the sun—from that to Sirius—and thence to Halley's wandering star. Was there not learning ere Kepler solved the mighty problem, or Newton's falling apple bid him enquire into the nicely balanced attraction of two thousand worlds? Can the one pretend to rival Pythagoras, or the other Archimedes? Yet, strange it is not these we seek in English literature, nor those in Grecian. Two blind men, one in Greece, another in England, have done more for the literature of both countries than all their big-headed philosophers put together. And where did Homer get his learning? No schools or colleges were open to him the first and greatest of poets. A miserable wanderer, despised and forgotten whilst he lived. And Milton—not the greatest because not the first of poets, a man also forgotten and despised. Milton follows Shakspeare, who takes all his charming characters from real life, but it is real life in the Catholic ages. The literary labors of the holy men who preserved to us the classics of Greece and Rome, when a deluge of barbarism swept every vestige of learning before it, are not only thanklessly received, but their lives are held up by rev. mountebanks, as a raw-head-and-bloody-bones—terrible almost as the Pope himself. How far, then, is my proposition right about schools and colleges? Every monastery was a public school opened alike to all. The religious views, or even the country of his birth, was never demanded of the student. His entertainment was uncharged for—his lessons free. Whether he was the son of prince or peasant, he was equally welcome and equally cared for. When the mountains of Connaught afforded an asylum and a free education to Alfred the Great, Ireland was Catholic and free. The Hydra religion of the stranger had not polluted the pure springs of learning there; attended by the Malachys and Keirans, Corinacs, Eloses, and Brendans, the holy founts were pure and brilliant; and he who came to draw the living water from those sources, carried away the measure that he fetched flowing over. Where alas! has the light of other days been driven?

Oh! Protestantism—Protestantism, how can you look to Heaven for mercy, you, who have shown no mercy? Your acts the Lord seeth. The cup of your iniquity is fast filling up; and very soon will that bitter draught be raised to the lips of England. The savage Russian clutches his tyrant sister to his breast, and growls his approbation of each revolting sacrifice of human liberty made to conciliate him;—but still his fiery glance is directed across the Mountain of Himalay, to the rich possessions of his Protestant ally.

The hour of retribution is near! I will exemplify my position as to the state of learning with one town of England, Oxford, (which you can see in Cobbett's Reformation). Here is one city—under the dark ages of popery, as rev. mountebanks are pleased to call it—where the people were kept in ignorance, and in that one there were more colleges founded by their Catholic fathers than all the Protestants of England, in all the time they possessed the power, and in all the cities of England, Ireland, Scotland, and the colonies ever built. They not only robbed the Catholic Church in the palmy days of Reform; but they ruined posterity.—I remain, Mr. Editor,

Yours truly,  
SKIAN BHIRRUICH.

Pakenham, Dec. 13, 1850.

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