

turned out to be a very bad man, making his own of the profits of her trade, and giving her no accounts; and debts for stock laid in were asked for, and there was nothing to pay them; and workmen's wages too were asked for, every week; and as long as she could she tried to satisfy these demands, bit by bit, out of a little store of money which Arthur had saved; and at last, when she had not another penny to give, real poverty came upon her and her aunt; the interest her house, her furniture, all was sold and swept away; and her aunt and she sank lower and lower, changing from one poor lodging to another, until, at last they were obliged to seek refuge in the place where Father Connell now found them. "We have very little to live on this time back, sir—very little indeed; nothing but what we are allowed weekly by the good members of the Charitable Society, as the widows of tradesmen—as much as they can give, sir, but still very little between my aunt, and the little boy, and myself; and out of it we must pay two shillings a week, for the corners we are lying in, and the rest barely keeps the life in us; and—whisper, sir—the old woman and I, poor as our food is, stint ourselves that we may give Neddy something like enough to eat. And oh! Father Connell, this kind of bed I lie on is worse to me than it would be to people always accustomed to such poverty, and to my poor Aunt Mary too: indeed and indeed, sir, the cold of the fire nubs me, and I feel very, very chilly and miserable, day and night—shivering all over, and never warm as I used to be formerly; and then the cold covering over our bodies is very thin; and the rain often drips down on us, so that my very bones get sore, and I have no rest; and whichever way I turn, is all the same, sir."

Here the Widow Fennell moved herself on her straw. Part of her squalid coverlet fell off her shoulders; and Father Connell saw that her body was quite naked. He started up from the three-legged stool, paced to the second couch occupied by her aunt, and ascertained that the aged woman was in the same condition. Acting upon an impulse, but one which before now he had often fully obeyed, when the sex of the poor object permitted, Father Connell walked quickly to a remote nook of the comparatively long slip of dungeon, and was preparing, without observation as he thought, to disrobe himself of his very inner garment, when, glancing behind him, he was suddenly put in mind that he must not, at present, follow up his purpose. He next thrust his hands into all his large pockets, and finding nothing in them, strode up and down, moaning dismally. And, at length, forming a resolution, he alerdy issued into the outer apartment—not, however, without taking the poor young widow's hand again, squeezing it hard, and whispering to her—"I'm going from you, my child, but I won't be long away; rest here as quietly as you can till I come back."

"Where are you, Neddy?" he called out; the boy ran to him from one of the hobs of the densely glowing little fire; "give me your hand, Neddy, and lead me out of this sinful place, as you led me into it; and, after that, come home with me; yes, Neddy, my poor little boy, come home with me; but we will come back soon again to your mother—we will indeed, Neddy—indeed we will."

(To be Continued.)

[Written for the True Witness.]

SKETCHES OF IRELAND.

BY "THERIA-NOTE."

GALWAY—THE CITY OF THE TRIBES.

"Rome boasts seven hills, the Nile its seven-fold stream;
Around the pole seven radiant planets gleam;
Galway, Connaught Rome twice equals these,
She boasts twice seven illustrious families.
Twice seven high towers defend her lofty walls,
And polished marble decked her splendid halls;
Twice seven her massive gates, o'er which arise,
Twice seven strong castles towering to the skies.
Twice seven her bridges, through whose arches flow
The silvery tides majestically slow.
Her ample church with twice seven altars flames,
An heavenly patron every altar claims;
While twice seven convulsed plumes anthems raise:
Seven for each sex to sound Jehovah's praise."

Such was Galway in the olden time. John Lynch, Bishop of Killala, says that the city of Galway was adorned with green marble walls, flanked by numerous towers, and that within the precincts of those walls were edifices of the same material: it appeared to him as Jerusalem did to the prophet Jeremiah, a city of most perfect beauty. The city of Galway originally belonged to the sea-Britons. Amongst the many richly endowed religious edifices which it contained, the most celebrated were the Collegiate Church of St. Nicholas of Myra, the tutelary saint of mariners; the Priory of the Dominicans and the Franciscan Monastery. The Church was founded in the year 1326. It is a Gothic structure, cruciform, with a spire rising from the centre. Shortly after its foundation, Philip de Slane, Bishop of Cork, returning from an embassy to the Pope, on which he had been despatched by Edward II., was charged by the Pontiff, in conjunction with the Archbishop of Dublin and Cashel, to do whatever was necessary for the welfare of the country. A council was convened and the see of Enachdune was annexed to the Metropolitanate of Tuam. The union being accomplished the Church of St. Nicholas was governed by vicars who, being commonly of Irish extraction, differed in manners and habits from a large section of their parishioners who were English.—Discontent springing from this state of affairs, Donatus O'Murray, Archbishop of Tuam, in 1481 erected the church into a collegiate one, exempted it from his jurisdiction by letters which were confirmed by Pope Innocent VIII., and attached to it the church of Balenclair or Claregalway. Dr. Joyce, Archbishop of Tuam, confirmed all the former grants and privileges of the collegiate church, the wardens and vicars, and soon after the churches of Furanmore, Moycullen and Skryne. The Warden of Gal-

way, sometimes styled *quasi* bishop, was a prelate chosen triennially by the lay patrons of the town; he exercised jurisdiction over a large district and population in the capital of the province, but subject to the visitation of the Metropolitan every third year. His institution in 1831 by the Holy See, and Galway was erected into a bishopric. The vicars and wardens of Galway were inferior to none for piety and religious zeal. Many of them have won an honorable name in Irish annals. Their fidelity to the Faith was a beacon to their people. The Dominican Friary was built on an elevation near the sea shore on the site of an ancient convent of "St. Mary of the Hill," founded by the O'Hallorans. In 1652 it was surrendered to the corporation. It was shortly after razed, lest it should be converted by the Cromwellians into a fortification, to be used against the town. The Franciscan Monastery was founded in 1296, by William de Burgh, surnamed *Lingh* (the gray) outside the city walls and in the little island called "Insula S. Stephani." This illustrious man spared no expense to make it one of the finest monasteries in Ireland. He lived to see it consecrated, and his remains were deposited in a gorgeous tomb, which he built for himself and his descendants under the chief altar. De Burgh also generously endowed the sainted children of Francis, for whom there has ever been an especial affection in Ireland. He gave them water-mills, tithes of land near the city, and ordained that on every Wednesday they should be supplied with one salmon from the great weir; on every Saturday with three out of the high weir, and one out of the haulnet; and with all the eels that may be taken one day in each week out of the many eel weirs on the river. The Catholic people of Galway following in the steps of De Burgh gave generous largesses to keep the buildings in repair and to aid the brethren, who, more angels than men, sheltered the shelterless, clothed the naked, gave food to the hungry, and never ceased praying to their holy Francis that he might obtain for his Divine Master, graces and blessings for their benefactors and pensioners. In the reign of the *grand-reformer*, the bright saint of Protestantism, the luminary of England, bluff King Harry, this home of sanctity was doomed to perish. In 1603, to George Carew, the Monastery and Church were given by James I. of England, the unworthy son of a worthy mother. In 1637 all the buildings were demolished and the church was converted into a court-house.—The people of Galway were remarkable for their urbanity and elegance of manners. Their devotion and the splendor of their Catholic ceremonial were world-known. Galway appeared to Rinuccini, the nuncio from the court of Rome to the people of Ireland, to be nearest his ideal of a Christian Church. If in public spender, the City of the Tribes approached the perfection of Christian ceremonial, how deep, how abiding, how near to the excellence of Golgotha, was its devotion through the long, long gloom of penal days.

"They bribed the flock, they bribed the son,
To sell the priest and rob the sire,
Their dogs were taught alike to run
Upon the scent of wolf and friar."

and still Galway remained true. Robbed of all earthly goods, her priests hunted to the wilds, she stood holding the Cross firmly, as she drank the bitter chalice of persecution, and now she stands Catholic to the core, true as ever. She came out of the famine-ordeal, Catholic, and to-day, whether by Ganges or Ottawa an exiled child of hers may roam, when he remembers the past of his birth-place, he sings:—

"Faith of our Fathers! living still,
In spite of dungeon, fire and sword!
Oh how our hearts beat high with joy
When'er we hear that glorious word!
Faith of our Fathers! holy Faith!
We will be true to thee till death!"

PASTORAL OF HIS EMINENCE CARDINAL CULLEN.

An important pastoral has been read in all the churches and chapels of the Diocese of Dublin from his Eminence the Cardinal Archbishop. Speaking of Education His Eminence says:—"I beg of you to inculcate upon your flocks the necessity of giving a thorough Catholic education to the rising generations. It is the duty of all parents to attend to this important object, to make early religious impressions on the tender minds of the children, to teach them the fear and love of God, and to inspire them with respect and veneration for the doctrines and practices of the Catholic Church, out of which there is no salvation, and with a spirit of obedience towards the successor of St. Peter, Christ's Vicar on earth. Parents are also bound to select good schools for their children, and to place them under teachers willing and able to continue the good work commenced under the parental roof. I have so often cautioned your flocks against the dangers of mixed education, that at present I shall only say that the parents who send their children to model and training schools expose them to the risk of losing their faith, and on the last day they shall have to render to the Eternal Judge a dreadful account for having betrayed the sacred deposit committed to them, and exposed to perdition those souls which He had redeemed with His precious blood. If any doubt exist about the danger of model and mixed schools, it ought to be removed by the authority of the late Protestant Archbishop, Dr. Whately, the great founder and supporter of the present system of education in Ireland. His words, recorded so providentially by his own daughter (*Life of Dr. W.*, vol. ii, p. 265), should never be forgotten. The education, says the Protestant Archbishop, supplied by the National Board, is gradually undermining the vast fabric of the Irish Roman Catholic Church. These words are most damaging, revealing a deep plot to root out Catholicity in

Ireland. And it is to be recollected that the same dignitary, whilst thus speaking in private, was accustomed hypocritically to assure the Catholics of Ireland that their religion was perfectly safe under the protection of the National Board, and that the commissioners would not for the world inflict the slightest wound upon their faith. The Protestant Archbishop seems to have fully entered into the spirit of Lord Chesterfield, a former governor of Ireland, who, in a letter written in 1737 to Dr. Chevenix, Bishop of Waterford, recommends an "underland and hypocritical system as most adapted to ruin the ancient Church of St. Patrick." "Some time or other," says his lordship, "though God knows when, it will be found out in Ireland, that the Popish religion and influence cannot be subdued by force, but may be undermined and destroyed by art. Allow the Papists to buy lands, let and take leases equally with the Protestants, but subject to the gavel act, which will always have its effect on their posterity at least. Tye them down to the Government by the tender but strong bonds of landed property, which the Pope will have much ado to dissolve, notwithstanding his power of loosening and binding. Use those who come over to you, though perhaps only seemingly at first, well and kindly, instead of looking for their cloven feet and their tails as you do now. Increase both your number and your care of the Protestant charter schools. Make your penal laws extremely mild, and put them strictly in execution."—*How true are these words!* This extract is valuable at the present time. Chesterfield's recommendation was to undermine the Catholic religion by trifling concessions, and the establishment of charter schools. The cry of the present day is to increase the number of mixed model and training schools, to banish the practices of the Catholic religion from them, and to bring up all future teachers and pupils in a sort of indifference, and without a sincere or strong attachment to any creed; to employ weak or short-sighted Catholics to aid in undermining, and sapping the foundation of religion, at the same time loudly to proclaim that everything was carried on with perfect impartiality, and for the greater good of the Catholic population, and continually to denounce all opponents of the sapping and undermining system as enemies of enlightenment, and nothing better than mere Ultramontanes. Unhappily the advice of Lord Chesterfield has been acted on, not only in regard to education but also in reference to every branch of the public service. The consequence is, that though we are told every day that we have been placed 40 years ago on a footing of perfect equality with our Protestant fellow-citizens, yet public affairs are carried on in such a spirit of exclusiveness that a sincere Catholic who practices his religion has very little chance of obtaining any office of trust or emolument, or rising to a position in which he could render public services to his country. Indeed the principle of exclusiveness has of late been carried on to such an extent that it will probably be necessary for Catholics to commence an active agitation for a real emancipation, which may put them on a level with that small minority that has maintained a ruinous ascendancy for so long a period, and trampled on the rights and liberties, the lives and property, of the vast Catholic majority of the country. I will not enter more at length into this question, but as an illustration I beg to refer you to the way in which the Liberator School in the Park has been conducted up to the present time, and to the late proceedings in Kingstown regarding the appointment of dispensary doctors.

His Eminence then went on to speak of the difficulties and distresses of the Holy Father.—Before I conclude I beg of you to thank your flocks for the generosity with which they have contributed on the first Sunday of July to assist our Holy Father in his present difficulties. I hope God will bless them for their faith and charity; and that St. Peter, the founder of the Papal See in Rome, in his quality of gate-keeper of heaven, will secure for them a safe and easy entrance into the regions of eternal happiness. Recommend them all to pray with fervour for the welfare of our Holy Father. He is in the hands of his enemies. The revolutionary spirit of the age is against him: the followers of Mazzini and Garibaldi, Freemasons, and the adepts of other secret societies, are conspiring for his ruin, whilst the various Governments of Europe seem to applaud the spoliation and insults to which he has been subjected by the excommunicated King of Sardinia and his wicked Ministers. In a word, all that is perverse in the world—revolution, impiety, robbery, assassination, socialism, heresy, schism, indifference to religion—seem to have conspired against the Holy See and to have formed an unholy league for the destruction of the Rock upon which Christ built His Church.

A PROTESTANT ON THE GERMAN RECOUNTS.

The following is extracted from the *Journal des Debats*. It is the opinion of a Protestant about the Apostate priests in Germany, who pretend to be still Catholics, although they reject the Pope and the Council; also about the Prussian scheme for utilizing these Apostate priests to transform the Catholic Church in Germany into a National Church, under the dominion of that State.

Trouville, July 26, 1871.

"A conflict between the Governments of Germany and the Catholic Bishops seems so likely, and the results of such a conflict must be so serious, that you will perhaps find room for a few reflections on a recent fact which seems to be the beginning of those events. I refer to the case of that professor of Catholic religious instruction in the Braunsberg Lyceum, who has refused to teach the Infallibility of the Pope, and whom the Prussian Government upholds in keeping his post in spite of the Bishop of the Diocese.

"Now, as regards more personal feelings I

am disposed to applaud M. Wollmann, the professor in question, for his resistance; but then there is in this matter something more than the mere doctrine of the Infallibility. Here we have a gentleman who professes to remain a Catholic, nay even to be a teacher of Catholic doctrines, and yet denies the doctrine of the Pope's infallibility, and the Government upholds him in this line of conduct. It does seem to me that both the professor and the Government are in a completely false position. The foundation of Catholicism, the dogma of dogmas, that which gives all the other doctrines their value, is the authority of the Church. It may be—at all events it has been—disputed, as to which of the two, the Pope or the Council, is in the fullest sense the depository of this authority. As regards the new dogma the two authorities are agreed; there is no room for discussion on the subject: a man must submit, or else he is—anything you please; a very clever man, perhaps—but, certainly, not a Catholic. We ought to be just in spite of our natural sympathies. The dogma was voted by the Council; that is incontestable; it was voted by an overwhelming majority; the Pope has sanctioned it; therefore all that any Catholic has to do is to submit. Would you argue that the Council was not an Ecumenical one? But all the real Bishops in the world were apprised of it and were summoned to it. All who chose to come, came; that is enough to make the Council Ecumenical; and, in point of fact, the *ultra-terran* has never been better represented in any Council. Will it be said that the Council was not free? No doubt the majority were intolerant. But, if so, that only shows on which side the majority was. Can it be asserted that the majority was produced by certain petty persecutions set on foot by the Vatican against dissentients? It is surely to form a very low estimate of the episcopal conscience to suppose it capable of being made to vote against its convictions by little annoyances. And it is to forget the power of the Holy Spirit, which no Catholic can conceive to be thwarted by such paltry expedients. At least if it be so, the objection holds good quite as much against any other Council; and no decisions of any Council whatsoever can, on this hypothesis, be accepted as binding on the conscience. Graver objection might be taken against them all, either on the score of liberty, or that of acumenity, or on that of want of agreement between the Pope and the Council. No; the fact is obvious and indisputable, that a Council regularly convoked and freely deliberating has closed the controversy that had lasted for ages between those who thought that the supreme authority in matters of faith resided in a Council, and those who maintained that it belonged to the Pope. Such a decision may very possibly shock some religious minds; it may even shock human reason; but that affords no ground why a Catholic can reject it. The Church has spoken, and a Catholic must submit, or else cease to call himself a Catholic. Those even who had been the most opposed to it, have understood this. I do not think that the position of those professors who wish to keep their right of teaching and yet reject the dogma, is a tenable position logically, and I do not believe that it will long be tenable in fact.

"Is the position taken up by the Prussian Government, or that which the Bavarian Government seems disposed to take up, or the reasoning on which they rely—one whit more tenable? I, for one, do not think so. The State is bound, they say, by engagements entered into with the old Catholic Church; *i.e.* with the Church as it existed at the time when the Concordats were concluded. The German authorities know nothing of any other Catholic Church than that which did not (as is well known) enforce belief in the Infallibility of the Pope. Professor Wollmann has been faithful to the teaching of that Church; he teaches to-day what he taught yesterday; the Government has no reason to remove him from his post. The reasoning appears sound, but you know what the Infallibilist fathers of families reply. They say, "Dr. Wollmann does not teach to-day what he taught before July 1870, for then he taught obedience to the Church; whereas now he sets the example of disobedience." Your correspondent thinks this reasoning worthy of Escobar. I respectfully differ from him. I see in it not only a very acute refutation of the Governmental argument, but I think that it contains the true account of the matter. It is the Infallibilists that are really the old Catholics; it is they who have remained true to the spirit and to the letter of the Catholic belief. It is their opponents, the Wollmanns and the Dollingers, who are the real innovators; it is they who have revolted against a dogma regularly defined, and who have thus introduced into the Church an element infinitely more repugnant to her nature than the Infallibility of the Pope. Neither the Prussian Government, nor any other Government, will be able to persist in their resolution to recognize those gentlemen as the only true representatives of the Church with which they have been in the habit of dealing. The Church they have recognized is no mere galvanized corpse; it is a living organism which must develop itself according to laws known and accepted by them. In doing so they have also accepted all such modifications (*sic*) as may be regularly introduced into the belief of the Catholic Church. They have taken up with a theory which they will find it troublesome to carry consistently into practice. They ought, if they mean to be consistent, to refuse to consider the present Catholic Bishops of Germany in any other light than as the dignitaries of the new religion, which is not recognized, and which, before it does anything else, has to get itself recognized by the Government. In case of refusal will the Government depose those prelates and fill up their sees with the partisans of Dollinger?

"According to this theory, the Pope himself becomes a schismatic. They would not, I suppose, push it quite so far, but then they are illogical. What they really intend is, perhaps,

to keep the doctrine of old and new Catholics as a reserve for certain special emergencies, when matters come to a disagreeable crisis; on ordinary occasions probably exceptions will be made in favor of individuals; many petty vexations will perhaps be inflicted on the Bishops; but by degrees and by the force of circumstances, and the law of Catholicism, the opposition will gradually disappear, the real citrants will yield, or will die out, or break altogether with the Church, and will have no successors. Catholicism will recover in Germany that fair aspect of unity which it possesses everywhere else, and society, will still, in some measure, keep aloof from it; or—I scarcely dare to mention another alternative—Prince von Bismarck may have the intention already, or may be led to it by future events, to foment a German schism so far as to found out of it a national German Catholic Church. Has he formed such a scheme? I cannot tell; no doubt it is a grand idea, but, to my mind, it is a chimerical one. I hardly like to say so, but the Prince has achieved so many difficult things that he may well believe nothing to be really impossible for him. It may be well for thought to be put on the alert in this direction. It would be curious to see the cleverness of the far-famed politician baffled in trying for the mastery with that which has so often baffled mere cleverness; because it is of the heart and of the secret will of man—I mean, religious conviction.

A PROTESTANT.

A FREE CHURCH IN A FREE STATE.

At last we got it! For the last 23 years we in Italy have been deafened by the magnificent phrase a *free Church in a free State*, and for about 40 years the same phrase has deafened the ears of the French, Montalembert, Lacordaire, and above all Lamennais in France, by their organ *L'Avenir*; and in Italy, Gioberto, Rosmini, and still more loudly by Cavour, have sounded the trumpet-blast, proclaiming salvation to the world. They have kept us waiting its advent for a long period, but it has come at last, and it made its appearance in the official *Gazette* of Rome, that is to say of Italy, on Thursday, the 13th of July. We have only to read those two interminable columns, and it will be seen that the immortal idea has finally received realization, and that the promise made of old has been fulfilled. The distinguished honor of giving his signature to it has been reserved for a Neapolitan, Signor de Palo by name. The worthy scholar of Giannoni and Tanucci has placed himself on a level with his masters.

"All nominations to any benefice whatsoever, or to any ecclesiastical office made by the Pope or by the Bishops, are null and void if the Government does not give its consent;" with the notable difference of a longer word for the Pope and a shorter one for the Bishops. Thus, the Government will pronounce an *exequatur* or a *non-exequatur* in the case of the Pope, and a *placet* or *non-placet* in the case of the Bishops, according to the good or bad digestion of the minister of public worship. This decree, moreover, reaches from the highest down to the lowest—from the Archbishop to the Vicar, or the clergyman appointed provisionally to supply the place of a deceased priest, or of one who is absent, or, in any other case, hindered from performing the functions of his charge. With the exception of *parson of Rome*, and the suburban sees, which, if Rome be left out of the computation, do not number as many, perhaps, as 70,000 souls, the whole of Italy will participate in this new liberty, and will not have a single Bishop, Canon, Priest, or Vicar, excepting such as the Minister is pleased to name, and none others. Moreover, if the dioceses should remain vacant year after year, if the parishes should be left without anyone to take charge over them, it will be the fault of the Pope or of the Bishop.

"But we do not hinder the Pope and the Bishops from nominating to ecclesiastical offices as many persons as they wish, or whom they like; our laws have only respect to temporality."

Let there be a conclusion to this bitter irony, I beg of you. You have driven the clergy from one end to another of the Peninsula; those who are in possession of benefices are dying of hunger in consequence of the special and particular taxes inflicted upon them; and it is possible that the Pope should be able to find any one who could fill with decorum the office of a Bishop, whilst he was without revenues, without a house, and even, it might so chance, without a cathedral? And would the Bishop be able to meet with any one who would, or who could, be a Vicar without revenues, without a canonry, without a farthing of income? Besides, if any one were to attempt it and to live on his own means, we know well what would be the consequence. A slight hint given to your Syndic or to one of your journalists, and the poor Bishop or parish priest would have a storm of hisses outside his windows, and very likely a shower of stones and sticks sent through them.

"Very well; it was yourselves," the most outspoken amongst you would reply, "who would not have the liberty of the Church! Liberty cannot be given to those who are averse from it: *hæreticus persequens bellum*," our common friend the Minister Cornelli would exclaim.

You are right. We would not accept your liberty, any more than we would receive money for the civil list of the Pope, or the telegraph for the Vatican, or the post with privileged couriers, or those other famous guarantees which have fortunately already fallen into complete oblivion. No! Such liberty as this we would have nothing to do with, and for the three following reasons:—

1st. Because it would have been too great a piece of folly to imagine that you would have given it sincerely and joyfully; it was, excuse the comparison, tantamount to asking the dog for the bone which he had got in his mouth.

2nd. Because if even you had wished to give it to us, you would not have known how.

3rd. Because, understanding so well with whom we had to do, we had good reason to suspect new snares. We, on our part, do indeed and ever will desire the liberty of the Church, and we will continue to demand it from every State whether it be free or not; but however on the ground of your principles, but by reason of the divine rights of the Church, and of the still more sacred rights of the human conscience.

You are neither Christians nor Liberals. If you were, there would be no need for you to raise your voice; faith and reason would be sufficient. Faith would teach you that Christ has not subjected His Church to the princes of this world, but has said to His ministers of every age: "All power is given to Me in Heaven and upon earth; Go, then, teach, &c., &c." If you were true Liberals you would respect the consciences of men in all which they hold most sacred, imitating therein the examples of Governments who, whilst they are Protestant, are also just.

The free Church which you promised to Italy was despoiled long ago, and has been enslaved in a manner which has hitherto been unknown in any European country, but your lies will reach the ears of none but the credulous or hypocrites, who will pretend to believe in them. Turn away now the veil which disguises you, and rivet in the face of day the chains with which you are binding the Church; tell the world what you really are, and what you want. We will thank you for it.

F. MGR. NARDI.