recting it in the path of the fugitive exposed his receding body in its rays.

"Now, fire as you can," he shouted. There was an irregular volley, a shrick, a hideous crash on the causeway, and all was still. Not tion, as the conquest of Ireland was effected immetroubling themselves to see whether their work was complete, the soldiers, greatly amused at the whole affair, turned and marched back to

Whey they were gone Bradley stepped forth and going up to the prostrate form, found that it was dead. He searched the pockets and felt every inch of the garments closely, but deft and practised fingers had been before him, and every loose thing had been taken.

The sergeant stood stock still for a moment

over the body.

"Dick Raymond," he muttered in tones fierce and low, "You stood by and saw this man shot. You lied when the truth from you would have saved him. Now, may I go this night to the hell that awaits me, if I let you serve me a like trick."

And with bent, black brow, and a heart full of rage and stern determination, he retraced his steps to the city.

To be Continued.

# FROUDE "FLOORED."

THE "HISTORIAN" REVIEWED BY

## THE REV'D. DR. MORIARTY

THE ENGLISH "INTRUDERS" IN IRELAND

The Rev. Dr. Moriarty, of Philadelphia, one of the most eloquent, learned, and able divines in the United States, has reviewed Mr. Froude's special pleadings in behalf of England's misgovernment of Ireland. The learned Dector, in a course of five lectures, went through the whole series of Froude's misrepresentations, confronting and refuting them with the facts of history in a manner which has perfectly demolished the "historian." The following is the first of the five lectures, delivered in Horticultural Hall, Philadelphia, which we take from the Catholic Standard:-

In compliance with the request of my fellowcitizens. I have the pleasure to address you on the "Relations of England with Ireland," and it will be my duty to denounce the iniquity of an enemy of humanity, morality and religion, and to assert the virtue of a nation and a race most eminent amongst the "blessed who suffer persecution for justice sake." For this purpose, I will not propose any theory; I will not indulge any speculation; nor will I puzzle your reflections by leading You through a labyrinth of designations wrought out of the mean elements of national animosity and irreligious malignity. I will state the case simply in the words of aliens and adversaries. According to Whittaker (de Eccl.), "The argument must be strong which is taken from the confession of the adversaries; for the confession against themselves is a virtue."

One of the most illustrious Frenchmen of the present age, in the midst of an assembly of nobles and scholars in the city of Paris, exclaimed: "All the nations of the civilized world, and humanity itself, have just reason to be proud of the Irish race. For there is no people around whom their patriotism, their pure morals, their courageous faith, their un-conquerable fidelity, their bravery, their ardor for civilization, their disinterestedness, their patient endurance, their poetry, their cloquence, have thrown a halo more captivating, more glorious." - Mgr. Dupanloup.

That glorious halo sparkles through the mist of the prehistoric era; it culminated in the refinement of a holy faith at the first preaching of the Divine Word; and it expands, like the flood of light emitted from the rising to the setting sun; over the whole life of Ireland. This is so perfectly true, that, by universal acclamation, Ireland is entitled the "Island of Saints." On the shield of honor uplifted by that motto there are indeed various armoral bearings, several heraldic quarterings exhibiting the martyr-crown of faith, the war of hope against despair, the sweating toil of charity upon many an arid and ungenerous soil; but there is not one bar of infidelity or inhumanity. The Sovereign Creator is equally Ruler of the material and moral order, hence the analogies betwixt the physical and social systems. Betimes Providence ordains or permits that the luminous fluid vibrated by the unchanging orb of day will be dimmed by intervening clouds and, in like manner, the brightness of social character will be overcast by the darkling drifts from the tempest of human life. It is the holiest life that must pass onward, onward to perpetual perfection through humiliating trials and tearful tribulation .-It is thus we find depicted the facts in the history of Ireland.

THE ENGLISH "INTRUSION." A cloud came over the holy nation, and though often pierced by fervid light, and though often the gloom was arched by the prism of faith, hope and charity, it shaded the altar of religion, and blighted the verdure of the Emerald Isle. Still there was always a focus of light and life in the magnificent faith and indomitable courage of the Irish people.-England intruded upon the sacred land. Mark you, I do not say invaded, for such a term would not adequately meet the occurrence under notice. Invasion it may be called where ordinary foemen trespass on a foreign domain, for purposes of State craft, conquest or martial pride; but not so where the felon tramps a territory simply for immorality. robbery and murder. Now it is surprising that the wrack and rifts of this burglar storm should be used in our day, under the false pretense of historical statement, to embellish iniquity and to defame virtue. Yet such is the case; the felonics of England are so chiselled and planed as to give that monster aspects less hideous than they really are; and the woes of Ireland are so veneered as to disguise the scars upon the bosom of lovely Erin.

It is intimated that the intention for the onslaught called the Anglo-Norman invasion was very pieus, all for good. The felony was demanded by the evil condition of Ireland, where everything and everybody were utterly demoralized even to that degree, that the people lived in caves and burrowed in the earth like rabbits. It must have been a slip of the tongue, that plural "caves;" whereas our friend from over the water, in the production of monuments, the chief ingredient of history, presented only a single cave, pointed out by an archælogical companion, who wisely said, "There the Irish lived at the time of the invasion !" A tight fit it must have been, that living of the Irish in one cave; the upholstery surely excelled the "three in a bed" accommodation assigned to the Yankees .-The propensity for burrowing like "rabbits" may have grown out of cating toasted cheese taken from the Welsh pirates who infested the adjacent shores, and often, besides savory morsels of "Welsh rabbit," carried some Saxons whom they sold as slaves that were afterwards liberated, as Hallam informs us, by order of Synods of Irish Bishops., Mr. Froude, in speaking of the caves must have been dreaming .-He must have been dreaming of the thousands of his own country-people who, in the nineteenth cendepth of mines and coal pits, ignorant of religion,

the grossest barbarism, and who worked yoked like cattle in the fields. These facts have been proved by testimony before Parliamentary commissions.— The expedition seemeth to have been wasted to the Norman lord Ireland was a farm; to the British Erin's Isle by favoring gales of heavenly approbation, as the consult of Ireland was a farm; to the British trader, merely an office; if both failed, they returned diately and marvelously by a mere handful of men. Now, all this is entirely talse. Henry II. was notoriously a murderer and a robber at the moment he intended to steal a march on Ireland, so that he place of pillage; hence, the absence of the holders could not have had an idea of promoting religion and morality. He was not moved by any Bull or blunder, but by a long entertained greed for plunder.

THE PAPAL BULL. "In the year 1160, the king (Henry II.) says Hanmer, in his Chronicles, cast in his mind to conquer Ireland; he saw it was commodious for him.' With respect to the much discussed and much disputed Papal authorization to commit the predatory crime, I say that matter is not to be taken into account in any manner. The document is denied, is doubted, is not proved : sub judice lis est; therefore, authenticity is wanting. Moreover it has been proved often and again that the alleged document was sureptitious and obreptitious; therefore our lawyers, as well as historical scientists, will tell you that it cannot be quoted. But supposing, not admitting, that such an act had been committed by the Pope, no value of credit or discredit could arise. therefrom; because owing to the deficiency of jurisdiction, it would simply be an evidence that the man styled in religious officiality Adrian IV., and in his secular condition named Nicholas Breakspeare, availed himself of the privilege of an Englishman to commit an English bull, which was an Irish blunder, and thereby proved himself to be either a knave or a fool; a knave, if knowingly he helped Henry to rob, and aid treason and adultery ;-- a fool, if he thought to promote religion and morality through such an instrument as the miscreant who murdered St. Thomas of Canterbury. The real occasion for the long contemplated raid on Ireland is given by the English chronicles: "Twelve years after Henry had cast in his mind to conquer Ireland, Dermot, petty King of Leinster, having carried off the wife of O'Rourke, Prince of Breffini, the latter complained to O'Connor, titular monarch of all Ireland, who instantly embraced the cause of the outraged prince, and expelled the author of the wrong from his realm. Dermot, in his despair, went to seek aid from the English King. Henry, glad of embracing the opportunity of accomplishing a design which he had long projected, promised to do Dermot justice. (?) In a short time, Fitzstephen, and afterwards Strongbow, Earl of Pembroke, landed in Ireland, with a numerous suite of Norman knights."-Hanmer. It has been pretended that the incursion was effected easily, and with a small force. False! The forces were vast beyond all proportion, and more than adequate for the enterprise. The knights only are named, but they mustered their esquires, their men-at-arms, their liege men, and vassals. There was, in addition, a numerous host of traitors marshalled in the country, and well drilled to flank them in the fray. They were hailed by the colony of Danes, who long enjoyed Irish hospitality, along the smiling eastern shore, about to be disfigured by the uncouth champions of adultery. Those Danes were brethren in arms and crime with the brigands; and they already garrisoned every point fitted for attack or defence. The right men in the right places, because, alas! corrupt human nature! great is the fealty of crime, steady and strong is the cohesive power of plunder. Dermot received the formen at the landing; and on his territory they drew up their centre line, and paraded their numerous divisions of armed bandits. So far there is nothing marvelous in the enterprise. What was their success? Their forces were vast beyond all proportion, adequate for the enterprise. The knights only are named, but their esquires, men-atarms and vassals, the crowd of traitors and the Danes who remained on the soil swelled up their invading host and their abettors to a large army. They had also a new weapon, the cross-bow, as much a military wonder then as the mitrailleuse of to-day. They did not advance a mile beyond the posts prepared to receive them; they made ditches and erected a palisading for their protection; hence the name "Pale" given to their demesne. There they planned and prospected for murder and robbery. Thence they occasionally raided at peaceful noontide, when the Irish sword was in its scabbard; or guarded meadows. There the foe remained during four hundred years, within a radius of twenty miles, often carving the beef stolen from the fine fields of the O'Byrnes, but never carving out one inch of the

war-path of manly bravery. Adverting again to the intent and purpose of this intrusion of the felon, we learn the kind of bargaining that occurred between the adulterer and the robber, from the following fact stated by Hammer: "Scarcely had Dermot introduced the strangers in his country when, perceiving that he would not be restored to the possession of his States, he endeavoured to persuade Fitzstephen to return. But Fitzstephen replied, 'What is it you ask? We have abandoned our dear friends and our beloved country; we have burned our ships; we have no notion of flight; we have already perilled our lives in fight, and come what may, we are destined to live or die with you." And the felon remained to pursue a career of perfidy, robbery and murder.

Now. I contradict and disprove what has been asserted about the demoralized condition of Ireland previous to the so-called invasion. The war for the defence of the country and religion had been waged with the barbarian and heathen who had in the meantime subdued and despotically ruled during a considerable period the adjoining Saxon land. The reinforced ferocity was repeatedly crushed and, at length, swept into the sea. A portion of those northern barbarians were allowed, at their own request, to remain under the obligations of peace and orderly citizenship. It was considered a benefit to enjoy colonization beneath the sceptre that replaced the exterminating sword. This arrangement testifies for the noble prowess and civilizing amiability of the Irish people at that time. Ordinary common sense must conclude that such circumstances could not fructify from moral demoralization and physical degradation. On the contrary, Ireland flourished as a comfort for the good, as the Danes experienced when they had learned good behaviour; and a terror for the bad, as Dermot discovered through the condemnation and punishment of his iniquity. In a word, the Irish were mentally, morally and physically the very opposite of that which has been vainly stated for their disparagement. This we verify by impartial foreign testimony. "When Robert Fitzstephen and the brave Knights of Britain invaded Ircland, they did not find cowards, but aliant men, both as horse and foot."

## THE ENGLISH COLONY.

The colony contained two very distinct elements creative of disunion and social demoralization: one part was composed of Norman lords, occupying a econdary situation in England, and who, arms in hand, came to seek in Ireland estates and higher rank : this was the feudal portion of the brigandage; it occupied the rural districts. In the train of the army came a crowd of adventurers of the lowest class, belenging to the British, Saxon and Danish races. These came to trade in Ireland and settled in the towns. The first seized the ground, to live by the toil of the natives reduced to vassalage; the second hoped to enrich themselves in the cities by industrial plunder.

These emigrants never quited home without a design of returning. Ireland was never their adopted tury, women and even, little children, lived in the country; they took it on trial for experiments in larceny. Nearly all the Norman lords who obtained

their Irish business was only a branch of their commercial establishments in some English city. To home without much loss. They had not an honest definite residence; hence the perpetual arrivals and departures from one country to another, which gave Ireland not the appearance of a colony, but of a of Irish lands, so often in England : hence came the passing population of colonists, succeeding each other with frightful rapidity, all bearing in their breasts the same hatred for the country which did

not satisfy their evil appetites. The starting point of the English population established in Ireland has had a marked influence on the destiny of the country. Scarcely were the aliens sure of a foothold in Ireland, when they divided among themselves and commenced these deplorable struggles in which the interests of the country were actually sacrificed, and into which each of them merely carried views of personal aggrandizement. The strong castles which they constructed, both as residences and fortresses, became the theatres of private quarrels, in which the Normans displayed the atrocities of feudalism, which had been a plague in Europe during the middle ages. Some possessed immense domains and great power; they lived almost like kings in the midst of their vassals; their fiefs were erected into palatinates; they created knights at their pleasure; and no authority had access to their domains, not even the officers of the British king. The Geraldines, in the reign of Henry the Third, seized and imprisoned a Lord Deputy for opposing their exactions, and it was not without difficulty that they were persuaded to set him at liberty. The lawless vassals, jealous of each other, because they were nearly equal, aspired mutually to destroy each other; and during three centuries Ircland was covered with blood, shed in support of these barbarous rivalries. Thus Ireland had scarcely escaped the first violence of the Felon's invasion when she was disturbed by all the evils of feudal anarchy, and the atrocities of men who avowedly lived in the country only for the sake of plun-

#### THE IRISH " ALIENS,"

The first specimen of the robbery with which the English disposed of Ireland, after Henry II. had been but a few weeks in Ireland, is thus described (Davies' Historical Revelations): "All Ireland was, by Henry II., divided among ten of the English nation; and though they had not gained possession of onethird part of the kingdom, yet in 'title they were owners and lords of all, so as nothing was left to be granted to the natives." This first act of English domination is quite characteristic. It is an epitome of all the subsequent history. With a precarious possession, through the grant of an Irish chieftain, McMorough, of less than one-third of Ireland, they at once "leave nothing for the natives."

The Irish could not sue as plaintiffs in any court of law. They were not treated as conquered enemies. bound to accept the laws of the conqueror, but entitled to the protection of those laws. They were treated as perpetual enemies, whom it was lawful to rob or kill at the pleasure or caprice of an English subject. Let the Attorney-General, Sir John Davies speak (Hist. Tracts, page 78): "That the mere Irish were reputed aliens, appeareth by sundry records, wherein judgments are demanded, if they shall be

answered in actions brought by them." In the Common Pica Rolls of 28, Edward III. (which are yet preserved in Birmingham's Tower), this case is adjudged. Simon Neale brought an action against William Newlagh for breaking his close in Clondalkin, in the county of Dublin; the defendant doth plead that the plaintiff is an Irishman and demandeth judgment, if he shall be answered .-Which being found for the plaintiff, he had judg-

ment to recover his damages against the defendant. "Again, in the 29, Edward I., before the Justices in Oyer, at Drogheda, Thomas Le Bottler brought an action of detenue against Robert de Almain, for certain goods. The defendant pleadeth, that he is not bound to answer the plaintiff for this-that the plaintiff is an Irishman and not of free blood. And the aforesaid Thomas is an Englishman. Therefore it is adjudged that he do receive his damages."

Thus these records demonstrate that the Irishman had no protection for his property; because, if the plaintiff in either case had been declared by the be an Irishman, the action would be barred though the injury was not denied upon the record to have been committed. The validity of the plen in point of law was admitted, so that no matter what iniury might be committed upon the real or personal property of an Irishman, the courts of law afforded him no species of remedy. But this absence of protection was not confined to property; the Irishman was equally unprotected in person and in his life. The following quotation from Sir John Davies, puts this beyond doubt (Hist. Tracts, page 82): "The mere Irish were not only accounted aliens but enemies, and altogether out of the protection of the law, so as it was no capital offence to kill them, and this is manifest by many records wherein we may note that the killing of an Irishman was not punished by our law as manslaughter, which is felony and capital (for our law did neither protec. his life nor avenge his death), but by a fine or pecuniary punishment, which is called anericke, according to the Brehon or Irish law."

## THE IRISH ENEMIES.

The following quotation is from page 85 of Davies' Tracts:--

"In all the Parliament Rolls which are extant, from the fortieth year of Edward the Third, when the statutes of Kilkenny were enacted, till the reign of King Henry the Eighth, we find the degenerate and disobedient English called rebels; but the Irish, which were not in the King's peace, are called enemies, as if the Irish had never been in the condition of subjects, but always out of the protection of the law, and were indeed in worse case than aliens of any foreign realm that was in amity with the crown of England. For divers heavy penal laws, the English were forbidden to marry, to foster, to make gossips with the Irish, or to have any trade or commerce in their markets or fairs; nay, there was a law made no longer than the twenty-eighth year of Henry the Eighth, that the English should not marry with any person of Irish blood. Whereby it is manifest, that such as had the government of Ireland under the crown of England, did intend to make a perpetual separation and enmity between the English and the Irish, pretending, no doubt. that the English should in the end root out the Irish; which the English not being able to do, caused a perpetual war between the nations, which continued four hundred and odd years, and would have lasted to the world's end, if in the end of Queen Elizabeth's reign the Irish had not been broken and conquered by the sword, and since the beginning of his Majosty's reign, been protected and governed by the law."

The compliment included in the last phrase to the then reigning monarch, James I., was naturally enough to be expected from Sir John Davies, who was his Attorney-General; but it will soon appear that the law was scarcely less destructive than the sword, and that the Irish had very little cause to reioice at the transition.

It is not, however, to be taken for granted that it was the sword alone which had been used against the Irish during the preceding reigns. The yexations of law were superadded to the cruelty of open violence; and the statutes passed by the Parliament of the English Pale afforded specimens of the senseless, and indeed ludicrous, malignity of the English party against the Irish. I think it right to give the following specimens. In the reign of Henry the Sixth it was enacted, "That no merchant, nor other

England, and with most of the traders in the cities | nor warre, to any manner of faire, market, or other place amongst the insu enclares, it is something perplexing, it not numbing and discording to be sold nor send them to them, if it something perplexing, it not numbing and discording to be sold nor send them that were heartening; for while the ways of the French are the King's liege men; and if any liege man did the thuspin some respects, better than ours, their thoughts the holden and adjudged a felon, are not our thoughts, especially as to the highest many which thought can be small the soul. place amongst the Irish enemies, with merchandise contrary, he should be holden and adjudged a reion, matters upon which thought can be employed and that it should be lawful for every liege man to matters upon which thought can be employed and that it should be lawful for every liege man to matters upon which thought can be employed. their merchandise and things; and to send them to the next gaole, there to remain until they should be the next gaole, there to remain until they should be kind of Protestantism, too, which would make one halfe of the said goods, and he or they that each particular hair of the Presbytery of Edinburgh to halfe of the said goods, and he or they that each particular hair of the Presbytery of Edinburgh to halfe of the said goods, and he or they that each particular hair of the Presbytery of Edinburgh to have a stand on end. For the rest an appreciable, we have a said goods. more at large appeareth."

It is quite impossible in the annals of history to meet such another specimen of English legislation as that which made an English merchant a felon for no other crime than that of selling his goods at the best profit he could get.

#### THE ACT OF 1465.

The Doctor then quoted an infamous act, passed in the year 1465, whereby it was enacted, "That it shall be lawful to all manner of men that, find any thieves robbing by day or night, or going or coming to rob or steal, in or out, going or coming, having no faithful man of good name in their company in English apparel, upon any of the liege people of the King, that it shall be lawful to take and kill those, and to cut off their heads, without any ampeachment of our Sovereign Lord the King, his heirs, officers or of any others."

Thus, in truth, the only fact necessary to be ascertained, to intitle an Englishman to cut off the head of another, was, that such other should be an Irishman. For if the Irishman was not robbing, or coming from robbing, who could say but that he might be going to rob-"in or out," the statute has it. And the Englishman—the cutter off of the head -was made sole judge of where the Irishman was going and of what he intended to do. The followers of Mahomet were angels of mercy when compared with the English in Ireland.

After such statutes as these, is it matter of little surprise that so late as the 28th year of the reign of Henry VIII.—that is, in the year 1537—an act was passed, whereby it was prohibited under the several penalties, to marry an Irishman, but the Legislature was not so ungallant as to prohibit marriage with Irish women. That would have been inflicting the severest possible punishment upon themselves ; and considering the natural hatred that the English always entertained against everything Irish, it furnishes the strongest proof that the Irish women at that time afforded the same models of beauty and goodness for which they are celebrated at the pre-

Such were the laws made by the English settlers in Ireland, in the spirit of hatred of the Irish people. Yet the extent of the territory which belonged to the English, was, during all this time, extremely limited. How ignorant is the present generation of the fact, that for centuries England claimed the actual dominion of only twelve counties; and, even in these, the English laws were only in force in the parts actually occupied by men of English descent,

"By writs, and by all the high rolls of that time it is manifest that the laws of England were published and put in execution only in the counties which were then made and limited, and not in the Irish counties,"—Davies.

It appears, however, that although there were twelve counties thus nominally under English dominion, yet before the reign of Henry the Eighth, they had shrunk into four; at least, that in no more than four were the English laws obeyed and executed. For Davies, in speaking of the Acts called Poyning's Laws, after alleging that they were intended for all Ireland, is forced to confess that they were executed only within a very limited portion of that country.

The Master of the Rolls was required to advertise the King that his land of Ireland was so much decaved that the King's laws were not obeyed twenty miles in compass.

Thus, during four centuries, the property of the Irish had no protection. An Irishman could not maintain an action in the English courts of law, no matter what injury might be done to his property. An Irishman had no protection for his person or his life. It was not, in point of law, a trespass, or punishable as such in any action or civil suit, to beat or wound or imprison. To murder him by the basest mode of assassination was no felony nor crime in the cyc of the law

It might be supposed by some that the Irish were unwilling to receive the long lost laws, or to be received into the condition of subjects. The Attorney General, Davies, however, tells us the contrary. At p. 87 be puts the question thus: "But perhaps the Irish in former times did wilfully refuse to be subject to the laws of England, and would not be partakers of the benefit thereof, though the crown of England did desire it: and, therefore, they were renuted aliens, outlaws, and enemies. Assuredly the contrary doth appear." And in page 101 he express-ly declares: "That, for the space of two hundred years, at least, after the first arrival of Henry the Second in Ireland, the Irish would have gladly embraced the laws of England, and did carnestly desire the benefit and protection thereof; which, being denied them, did, of necessity, cause a continual bordering war between the English and Irish."

It is evident that the Irish sought for, but could not obtain any species of legal protection. It would be too tedious to enter into a detail of all the horrors inflicted upon them by the lawless power and treachery of the English settlers. Nothing could be more common than scenes of premeditated slaughter, massacres perpetrated under the guise of friendly intercourse, into which the natives permitted themselves to be betrayed. No faith was kept with the Irish; no treaty nor agreement was observed any longer than it was the interest of the English set tlers to observe it, or whilst they were not strong

enough to violate it with safety. But time would fail to enumerate all the barbarous aws passed by the English Government against the Irish people. Enough has been shown by undoubt ed testimony to prove that

"On our side is Virtue and Erin.

On theirs is the Saxon and Guilt." The Doctor, after announcing that his second lecture would be on the following Monday evening, re tired amid the hearty applause of his audience.

The Warren Band then played some stirring airs and all dispersed delighted with the hard blows that, without "mincing" matters, had been bestowed upon the English historian.

## A SCOTCHMAN ON CATHOLIC MORALITY.

The Weekly Scotsman is in tribulation. It has found an effect for which it can discern no cause, or rather for which it refuses to accept the only possible cause; it perplexes its readers with a puzzle that is no puzzle; with a conundrum to which the answer is obvious even to an infant; and with a logical conclusion it cannot escape, deduced from premises which it blindly and against all common-sense refuses to recognise. The matter is so well worth consideration from every Cathelic, that no apology is necessary for bringing it fully before our readers, and we commence by extracting from the columns of the Weekly Scotsman of Saturday last the following "Notes of Travel"—the Gironde and Bordeaux being the districts commented upon :-

"Among the country population in the Gironde any girl who is "unfortunate" finds it desirable to quit the district, and the returns of births compare depth of mines and coal pits, ignorant of length of more to be proprietors in person, lege or alien, should use, in time of peace instance, the French mercantile class possess a re- worth than it has with beauty of physical proportions

putation for integrity, at least as high as that remain ing to any of their neighbours. In all this there is something perplexing, if not humbling and distance the ways of the Franch distance to the Franch distance t There are a few Protestants here, well-lo-do and well-behaved people, but not distinguishable from their neighbours in walk and conversation, and with each particular man or the rest an appreciable portion stand on end. For the rest an appreciable portion of the women adhere to the Roman Catholic Church of the women amount of these only as to its form whilst the mass of the men care for few of these things, and not a few care for them only as matters of railing and ridicule. How to reconcile all this of raining and receively good moral and social results is a painful and harassing problem. Quite possults in a paintal among those people might have been better still did they think or profess as we do, Still more possibly the results among ourselves might be worse, did we think as they do. But mean. while there is the distracting fact—the general results with them are better than with us. What are we to think of it? What are we to make of it? Let us theorise as we may, there stands the fact, that neither in reason nor in justice are we entitled to overlook or even under-estimate the fact, whatever liberties we may take in seeking to explain it. It would be a great relief, if not a complete solution, could the New Testament Revision Committee sit. ting at Westminster, discover that the text is sprious which asserts that by our deeds, not our creeds, shall we know one another." hall we know one amount.

There is a fresh smack of truth and carnestness

There is a treen ement of this writer, which it is very about the statement of this writer, which it is very pleasant to deal with. He has escaped from the old worn-cut grooves in which most Protestant journalists run until they sicken their readers; and not content with the vulgar and uneducated cry of "No-Popery" becouse it is Popery, the Scotman's correspondent has evidently examined this question of respondent has evidently catholic morality from a new and tolerably fair point of view. He sees the right plainly enough; but it is painfully evident that his narrow one-sided education steps in to prevent that right vision being carried out to its legitimate conclusion. He goes to the Gironde, a most essentially Catholic country, and what does he find? Female virtue, so immeasurably superior to that in his own country, that there cannot even be instituted a comparison between the two; and commercial integrity, at least as high as can be found any. where else—in other words, he has found a country abounding in some of the highest virtues which Christianity aims at producing. There is the good fruit; whence did it grow? The writer finds the question "perplexing, humbling, and dishearten-ing." He finds that French ways are not Scotch ways; he finds that Catholic ways are most remote from Protestant ways; and he finds that the professions of even the "few" French Protestants in the district, are so much at variance with Scotch Protestantism as to scandalise the Presbytery of Edia. burgh. It is therefore evident that these good fruits are certainly not the results of Protestant doctrices or practice—there is no way out of the "perplexity" along that road. The writer then tells us that the women are "Roman" Catholics to an appreciable extent "though many even of these only as to its forms," whilst the mass of the men also are Catholics but treat their religion as a matter "of railing and ridicule." Again, the writer is in trouble with this harassing problem of "good moral and social results" springing from a race, of Catholics, It is "a distracting fact!" The people might be better still if they were Protestants and Scotchmen; but, on the other hand, the Scotch Protestants might be worse than they are (hardly possible from a moral point of view) if they were Catholics! "There stands the fact," says the writer-it cannot be overlooked or under-estimated-and yet he concludes to leave it unexplained rather than cancel the words he has written about Catholicity; and turns, in a melancholy-jocular style, to the Revision Company of the New Testament for aid in his self-formed difficulty. Really there is no difficulty at all about the matter. Its inexorable logic is so simple that an infant could understand it-there is Protestant Scotland, grossly profligate and immoral; here is the Catholic Gironde, manifestly virtuous in every manner; result, that Protestant teach practice lead to profficacy and immorality, while Catholic preaching and practice eventuate in virtues that cannot be concealed. That is the simple solution of the "distracting fact," but pages, nay volumes, might be written in amplification of it. More, if the Scotsman's correspondent, or any other common-sense Protestants will take the trouble to examine even superficially into French domestic life, they will find that far from the women being content with the "forms" of the Catholic religion, they are really and truly devoted to it heart and soul; and that far from the men making it only an object for "railing and ridicule," the vast majority of them are sincere and carnest sons of our Holy Church. Were the inhabitants of the Gironde Protestants or bad or indifferent Catholics, we would—with the Scotsman-look for social and commercial immorality; they are Catholics, true, carnest, and since, and we naturally find-again with the Scotsman-that the virtue of their women is so great that even strangers and aliens are astonished at its greatness, while their commercial integrity is every thing that can be desired .- Catholic Times.

## EDUCATION versus CRIME.

In this age of false notions, of social quackery, and of superficial thought, one may find so vasta multitude of popular errors to attack, that it would be difficult to select one more especially deserving of reprobation than another. A recent address, however, of Gov. Seymour, of New York, before the National Prison Reform Congress of Baltimore, puls us upon the track of one with which we may graple with entire propriety. In this admirable address, occurs the following passage:---

"In the social edifice pauperism and crime are like fires, ever kindling in its different parts, which are to be kept under by watchfulness and care. If neglected, they burst out into the flames of anarchy and revolution and sweep away forms of govern-

"These subjects must be studied directly in their moral aspects. There is a pervading idea in our country that the spread of knowledge will check crime. No one values learning more than I do, but it is no specific for immorality and vice. Without moral and religious training, it frequently becomes an aid to crime. Science, mechanical skill, a knowledge of business affairs, even the refinements and accomplishments of life are used by offenders against law. Knowledge fights on both sides in the battle between right and wrong in this age. The most dangerous criminal is the educated, intellectual violator of the law, for he has all the resources of art at his command; the forces of mechanics, the subtleties of chemistry, the knowledge of mans ways and passions. Learning, of itself, only changes the aspect of immorality. Virtue is frequently found with the uneducated. Surrounded by glittering objects within their reach, our ser ant girls resist more

temptations than any class in society."

Whereupon, the Baltimore Sun, an eminently just, conservative, and independent paper, remarks: "Gov. Seymour inculcates an important lesson when he teaches, that without moral and religious training, learning becomes frequently an aid to very invourably, though to us painfully, with those issued by our inexorable Dr. Stark. Nor are great self by the statistics of crime in all countries. That deficiencies to be detected in other densitivents for deficiencies to be detected in other departments, for excellence of mind has no more to do with moral