

THE CATHOLIC PRESS

Such is the powerful influence of the Press in these times that a Newspaper, if rightly conducted, may become a most efficient and able instructor. Through the columns of a Newspaper, truth will penetrate hearts that would have otherwise never felt its influence. Every one reads the Newspaper, it is always a welcome guest. Many things are patiently read in its pages which would not be looked at, nor listened to elsewhere. There are numbers who neglect on the Lord's Day to attend a place of worship, many more who will not listen with patience or attention to the shortest religious discourse; but who ever heard of such persons refusing to read even their daily paper? The power of the Press, and of the Newspaper Press particularly, is, therefore, exceeding great for good or for evil. The worst passions of our nature can be excited by their perusal, so might the noblest virtues. The Newspaper is a daily record of human folly, human weakness, human suffering, and human crime. It not unfrequently discloses too some of the bright spots in humanity. But, alas! the latter are comparatively few indeed. We have principally devoted our humble columns to religious news, to religious facts, to religious examples. We conceived it our duty as Catholic journalists to do so, and we trust that some of our readers may have been benefitted thereby. We think there is a great mission to be made through the Press, provided it be carried on with tact, and temper, and charity. It was in such a spirit we always wished to conduct the Cross. Once or twice only were we forced to diverge from our usual course, and we did so with regret. We were goaded by unprovoked and wanton assaults, and we defended ourselves with vigour, if not with severity. Some few were alarmed, and some others displeased, but in all cases, we think, without reason. The memorable Controversy of 1847 did more to put down the No Popery cry than any thing that has happened in our memory. It proved that the old days of ascendancy had passed away,—that Catholics can no longer be insulted with impunity,—that we were ready to meet our enemies on their favorite arena, the Press,—that we were prepared, as the Apostle advises, to give a reason of the hope that is in us, to every enquirer,—that we knew and loved the Scripture as much, if not more, than those who falsely charged us with hating it,—that we had much more to say in behalf of our too long calumniated faith than our opponents had dreamt of in their philosophy,—that we were well acquainted with the origin, progress, and inconsistencies of all the new fangled doctrines,—that we were familiar with the biographies of the so-called Reformers,—that notwithstanding our 'benighted Popish Education,' our 'mentally debasing doctrines,' and so forth, we could positively write the Queen's English, and give an occasional lesson in Lindley Murray to the enlightened disciples of the Reformation,—that we could appeal to the Bible, and Church History, and Reason, and administer strong doses of dialectics, seasoned with a little wholesome ridicule, to those who had so long sported with our feelings, and laughed at our ignorance. In fine, this Controversy and its memorable results proved to the satisfaction of every impartial man in the Province that there was nothing to be gained either politically or religiously by an anti-Catholic crusade in Nova Scotia, and that any Leader or Party who shall inscribe No Popery on their Banners are doomed to annihilation, and will be routed from the field in ignominious confusion. We repeat that all this has been achieved, and that it has been of service not only to the Catholic cause, but even to our opponents themselves. They now know what they have to expect if they mount on the stilts of bigotry. They will now endeavour to live in peace, because they know we are always prepared for war—a war not of aggression, but defence. They now see that the less religion, especially the religion of Catholics is mixed up, with politics, the better for the peace of the Country. Our Church has been charged with intolerance, whereas it is notorious that Catholics are really the most liberal, the most tolerant in every relation of life. Ask the Protestant Merchant, the Storekeeper, the Farmer, the Protestant Lawyer, or Doctor, or Member of the Assembly, whether Catholics exclude them from

commercial or social intercourse, from business or practice, from dignity, station or office. Indeed if Catholics are to be blamed for any thing it is for being too tolerant, for carrying this liberal indifference, if we may so call it, to an absurd excess, for neglecting and overlooking the members of their own communion, whilst by their dealings, their support, their patronage and their votes they enrich and elevate others. We do not complain of this; if there be an excess we should prefer to see it on the side of fraternal charity. We merely note the fact as one for which Catholics never receive their full meed of praise. Are these favours reciprocated by our separated brethren? We fear not. We have several purely Catholic Constituencies who turn to the Assembly Members of various other Churches. We have not one purely Protestant Constituency of any denomination, paying but the compliment by the selection of a Catholic Representative. No; not one. Neither is such an event probable. God forbid that we should advocate any exclusive religious party, or advise Catholics to practice what we have so long condemned in others. Let public men be chosen for public situations, not on account of their religious opinions, but their personal services and merits; but at the same time, let not a Catholic be excluded from any thing to which he has a just claim, because he is a Catholic, or because it may be feared that the hydra of bigotry would raise its hissing head. We have made these observations, because we are about to enlarge our publication, and to extend thereby our sphere of usefulness. We therefore wish our opinions and principles to be clearly understood. For nearly two years we have kept the even tenor of our way. The only exception was when we lately rebuked in indignant terms those who so rudely assaulted us and the venerable head of the Church, at the late Diocesan Church Meeting. If we have annoyed them, they may blame themselves. If they wish to escape from similar, if not severer punishment in future, they will make no onslaught on the Catholics at their Diocesan Meetings. They did not attack the Presbyterians, or the Baptists, or the Methodists, or the members of any other Communion. Why should all their abuse be directed against their own acknowledged Mother whose venerable and parental authority they have so ungratefully shaken off? We hope, however, they will be wiser next time.

In appealing to our past services we respectfully call on the Catholics of this and the neighbouring Provinces to assist us by their co-operation in promoting the common cause of our Holy Religion. Ours is no pecuniary speculation, nor have the conductors of the Cross been ever influenced by a mercenary spirit. For the last seven years not one of its contributors or Editors has received a single penny for his services.

We will say a word or two next week to solicit the valuable aid of our venerated Clergy.

THE COLLEGES.

King's College at Windsor has been saved by a majority in the Upper House. Our readers will remember that we predicted this a fortnight ago, when we recommended the friends of the other Colleges not to extinguish them until they should have some certainty in the Windsor case. Well; the Windsor Grant is secure for the present, and it now remains for the Assembly to decide whether it shall continue an offensive and unjust monopoly or not. There it stands, gentlemen, with its four hundred a year. You opposed it because you considered it an exclusive monopoly and a standing insult to the great majority of the people of Nova Scotia. To preserve your consistency—to consult for the feelings of those who are interested in the other Colleges—to remove the vile badge of degradation from the majority of your fellow-citizens—you can now do no less than place the other existing Institutions on the same footing as Windsor. Indeed, if there be any difference, it should be in favor of Horton, Pictou, and Halifax Colleges. They have been but a short time receiving the public aid, whilst Windsor has drawn an enormous sum from the Province. They have no other revenues or resources to fall back upon, as far as we know, whilst Windsor is richly endowed. At all events, the Grants should be equal,—not a penny should be given to one more than the other. No Catholic, as we take it, can now vote for any thing but perfect equalization, without proclaiming himself a voluntary slave. The question has now become not only a question of right, but a strict point of

honor. If there be any inconvenience felt, in increasing the Grants to the other Colleges, no one can blame the House of Assembly. The remedy will lie in the people's own hands. If the Electors of Nova Scotia think it a grievance to have twelve or fifteen hundred pounds per annum given for Superior Education, the Constitution will soon enable them to give an efficacious expression to their sentiments. Meantime, impartiality, equal rights and equal privileges, should be the order of the day.

The friends of St. Mary's College—which, we repeat, has given full value for any assistance it received—have hitherto looked on with "dignified neutrality." They have not sought in any way to influence the debates, or to obtrude their claims upon the attention of Members. This has been frankly and handsomely acknowledged by our worthy contemporaries of the Chronicle and Sun, to whom we made an appeal upon the subject last week.

However, we cannot now remain neutral. We have now the right to urge the claims of the Catholics to their College. We now respectfully demand equal rights, and equal justice. We now declare that we will not suffer any insulting distinctions to be drawn between us and Windsor, or any other College. We will not patiently submit to wear any longer the badge of inferiority in this free land. We will not submit to be robbed of our fair share of public advantages, since we contribute as much to the public treasury as any other class of our fellow-subjects. We therefore do entreat and urge our friends not to suffer this insult to be put upon us. We conjure the Catholic Members of the House to assert their independence and the inalienable prerogatives of their faith. We appeal likewise to the Members of other religions, who have been honored by the confidence of Catholic Constituencies, not to permit a Churchman or any other man to maintain an ascendancy over us. As we do not deny the merits of King's College, and have never impugned its just claims, we ask Churchmen themselves to deal with us in a consistent and liberal spirit, for this will be their soundest policy in the end.

Shall we be permitted to say, that there are some Members in the House, whose conduct has filled us with surprise? Their policy, if successful, would just produce this consequence: It would deprive every Catholic in the country of the blessings of a superior education. It would exclude us from all participation in any Grant that might be made. It would open Collegiate Education to Catholics just as the London Tavern is open to a hungry man with his hands in his pocket because he has nothing else there. It would educate us on conditions to which they know we could never subscribe. We do confess we are much surprised at the conduct of such men, and when we consider the many Catholic step-ladders upon which they repeatedly clomb to dignity and station, we think it would be, if not more grateful, at least in better taste, to consult a little more for Catholic rights, and even for Catholic sensibilities. Their conduct may perhaps be secretly approved of by a few oddities here and there, but they may believe us when we tell them that it is not safe to trifle with the feelings of the Catholic public.

A clear stage and no favor, is our motto. We ask for nothing exclusive, nothing partial. Place us on the same terms with others. We ask no more. We will be content with no less. If all the Educational Institutions be abolished, though we should consider it an act of downright vandalism, we could make no particular complaint. If existing Institutions be suffered to remain, treat them all alike. Whether the Grant be one, two, three, or five hundred, let it be equally meted out to all.

IMPORTANT DISCOVERY!

We have been informed that during the debate on the College Question, on Monday last, the Lord Bishop of Nova Scotia, in reply to a question from the Hon. Solicitor General on the age of the Church of England, gravely assured his Honour that the Church of England existed since the First Century of the Christian era! This beats hollow all the ancient and modern discoveries. Shades of Schwartz, Galileo and Columbus! Spirits of Watt, Harvey and Newton! Your surprising discoveries are at length surpassed by this truly wonderful invention of his Lordship, for which we suppose a Patent will be taken out in the Vatican. Cicero tells us that no two augurs of ancient Rome could meet together in secret without laughing. What an immoderate fit must have taken place between

the Bishop and Archdeacon Willis, when they met alone after the announcement of the above Grand Discovery!

FESTIVAL OF ST. PATRICK—THE CHARITABLE IRISH SOCIETY.

We have been authorized to state that this excellent and time honoured Society will omit the Dinner on the 17th inst., in consequence of the severe pressure of the times on our numerous poor. But they are determined to expend in charity what they subtract from festive enjoyment. This is a noble resolve, and well worthy of the generous children of St. Patrick. The religious exercises of the day will, however, be kept up as usual. At ten o'clock on Saturday morning next, the Irish Society will meet at the Mason Hall, and will walk from thence in procession to St. Patrick's Church, where we understand the Feast of the Apostle of Ireland will be celebrated for the first time. Irishmen, the friends of Ireland, and especially the Catholics of the City, are invited to join the Sons of the Shamrock on this occasion, and to accompany or form a part of the procession. We trust the weather will be auspicious, and that we will make a gathering on the occasion, not unworthy of our fatherland or of the Glorious Faith to which she has clung through weal and woe for fifteen hundred years. The High Mass will commence in St. Patrick's at Eleven o'clock, and a Collection will be made in behalf of the numerous claimants on the Society's bounty. Similar collections will be made at the various Masses in the Cathedral. We suppose we need not remind our readers that St. Patrick's Day in this Diocese is a Holyday of the First Class, with the obligation of hearing Mass, although servile work is not prohibited. In publishing this notice we cannot refrain from expressing our thanks to the members of the Irish Society for their wise and truly Christian determination respecting the Dinner. They have resolved to sanctify the day by works of Religion and Charity, and to postpone until next summer the mere secular celebration. They have done well, and the recollection of their charity on the 17th of March will give an additional zest to their enjoyment of the adjourned Holyday in Summer.

NEWS FROM EUROPE.

At 2 o'clock on Thursday morning the Steamer arrived. The farce of proclaiming a Republic has been enacted at Rome. The Grand Duke of Tuscany has fled with his family from Sienna, and the Archbishop of Florence has also quitted his See. Practical sympathy for the Pope is manifested in various parts of Europe, and the collection of Peter Pence goes on successfully. Even poor Ireland, in the midst of all her sufferings, displays her ancient attachment to the See of Peter. In the Diocese of Meath one thousand pounds have been already subscribed for Pius IX.

Mr. Duffy's trial has at length proceeded, and ended in the discharge of the Jury, who could not agree. He will be tried again in April, for the fifth time. Mr. Monahan, no doubt, expects to catch a more pliant jury next time—but we sincerely hope he will make an April fool of himself. Our opinions on the Young Irelanders are well known; but we have always considered Mr. Duffy to be one of the best, if not the very best, amongst them. He was certainly more moderate than the rest, and in talent, judgment, and skill he far exceeded them. He has now suffered a long incarceration, and has sustained a loss of property to the amount, it is said, of ten thousand pounds. Surely those Irishmen, who here and elsewhere expressed such strong and open admiration of Mr. Duffy and his party, ought to rally round him now, and furnish him with the necessary means to conduct his expensive defence.

Sixty-five persons have been killed in a theatre at Glasgow, in consequence of a false alarm of fire.

The Right Rev. Dr. Walsh, Bishop of the London District, has departed this life—universally revered and regretted. He is succeeded in his high office by the learned Bishop Wiseman. Dr. Walsh, who was of Irish descent, and a convert to our holy faith, was selected by the illustrious Milner, in 1825, as his Coadjutor.

The popularity of Louis Napoleon increases in France, and some think that the Empire is on the eve of being re-established.

We have nothing from Ireland but accents of misery and woe—the sighs, tears, and groans of a starving people. May God help them! for all human aid seems hopeless.