SOLILOQUY OF MARY, QUEEN OF SCOTTS, BEFORE HER EXECUTION.

BY MRS. M. WARDE. To die! to die! O crownless Queen! Tis all that's left thee now; Thy kingdom and thy freedom ta'en, This one, last boon, hast thou! O mighty gift! above the pow'r

Of foes to grant or keep, I know thou it sent from Him, who gives "To His beloved, sleep!"

How fair thou wert, O life! how dear, When first I knew thy name! What golden lights from all sweet joys, Around me thronging came! And earth, how beautiful to me, Thy fresh and broad expanse, How like a dream of Heav'n it seemed In mine own sunny France!

France! Oh! the name another brings, One full of tend'rest pow'r-"Francis P—my lost, my proudly loved, Thou conqu'rest e'en this hour. Back from the grim clouds hov'ring here, Back from the scaffold's shade, My heart is turned to weep beside Thy grave—too early made!

List! canst thou hear me, as I kneel In spirit in its clay? My husband! will thy freed heart bend To take the words I say? I said them, when our lives were young And brightest hopes our own; I said them, when in thy dear voice I heard the death-pang's moan!

I said them, when thy ear was deaf E'en to my voice, and when I knew thy lips could never ope To answer me again. I said them, O my buried one! In many a dark hour since, And now, within my life's lost hour. I kneel to thee, my prince!

I kneel to thee, and tenderly I say them once again,

Dost hear, beloved? I love thee—yes, Thou'rt cherished now, as when Thy dear love in the sweet, old past, So proudly crowned me, wife, And in this worn heart's core I've kept Thine image all my life!

Scotland, farewell! proud, rugged land, When, from me, he was gone Thou, to my widowed heart wert all It dared to call its own! Home of my birth! I pray for thee, Armies of spirits brave, Whose deeds will shame the weakness of

Thy Queen, that died-a slave. My child! my child! God pity thec! Thy mother's heart doth moan, For o'er thy youthful brow there looms The shadow of a crown!

Oh! may the pow'r that kings obey, Thee from that shadow save! May never monarch's sway be thine, But thine—an early grave!

Grave-my grave! God! I shudder now! Life fadeth at the sound; Death lays his dread, cold grasp on me, I feel my spirit bound ; Down by a strong and galling chain,

Whose weight is agony, Whose presence freezes all my hopes-It drags me-God-from Thee.

It drags me, where most fearful sights, In ghastly numbers throng Upon my poisoned vision! I To them a slave belong! There—fleshless bones, and glaring eyes, And bare, dead skulls, and these All set on me by lurid fiends, Who strive my soul to seize

Life! life! come back! thy terrors are Sweet happiness to this!

I love thee, life! I fear to die! Awful and alone, it is! o twill not fly, this vision dread-Dear Father, God, has Thou, Whom all my weary life I've loved, No comfort for me now?

" Our Father, hallowed be Thy name; Thy Kingdom come" to me! Thou'st saved me, great and loving God! Thou'st set my weak heart free! Oh! let that heart's last throb be praise To the Almighty name;

And let my life-blood speak the thanks These wondrous mercies claim Death! death! thou call'st, and lo! I come, Thou art not frightful now!

To give my soul, most longing peace; God's herald sweet, art thou ! To ease my weary, aching heart, Thou bringest Heav'nly balm; Crownless and kingdomless I was Freed, crowned by thee, I am !

## LITTLE CATECHISM ON THE INFAL-LIBILITY OF THE SOVEREIGN PONTIFF.

DESIGNED TO AID IN THE COMPREHENSION OF THE DOGMA.

(Continued from last week.)

IV. DIFFICULTIES SUGGESTED BY REASON AND HISTORY.

1. You have now explained to me what Papal Infal-Zibility is, and what it is not. I have a few more objections to propose in order to ascertain if you are capable of refuting the errors of our day on this point. What would you answer to those who say that God alone is infallible, and that every man is subject to error?

Certainly, God alone is infallible by nature; but it is precisely this infallible God, who, according to His own promise, assists His Vicar, preserving him from error and communicating to him a ray of His own Infallibility. Thus, for example, God alone can work miracles; He alone can read the future; and yet innumerable saints, by a special gift, have wrought miracles and prophesied.

2. But there still remains the argument that every man is subject to error, and that the Pope has the same Ziability?

When he speaks as man, he is so indeed; but when he speaks as Pope, in the name of God, he is not subject to error. When he so speaks, it is not man who pronounces, but God who speaks by his lips. We must always return to the first principle of his infallibility, that is, the promised assistance of the Holy Spirit, the Spirit of Truth; we will thus comprehend that the Pope cannot err when teaching the faith and morality.

3. But you admit that the Pope it not impeccable ; in a word, he is a man, prone to human weakness. Might it not then happen that in dictating a definition of faith or morals he would permit himself to be guided by some human passion, or that caprice might influence his de-

cision? No; for God, who has promised Infallibility to the Pope, could not permit that, through passion or want of reflection, he should give an erroncous de-want of reflection, he should give an erroncous de-finition. We always return to His fundamental finition. We always return to His fundamental his nice particular of the parson and that its account of his "barbarous murder" was inpoint; the Infallibility is not founded on the his pig" numerous in the pages or orations of Eng. accurate—seeing that he still lived, and had never clad navy of Great Britain.

exclude study and research in Theology.

4. But there is no reasoning that can prevail against facts. Your reasons are excellent; yet history is there to demonstrate that in spite of their infallibility, some Popes have fullen into error?

It would be impossible for them to fall into error in teaching doctrines of faith or morality. This has never happened. Here is the essential point. All that has been asserted and repeated on the subject of other falls, other mistakes of Popes, has nothing to do with the present question. The enemies of religion may vainly seek among all the definitions emanating from the Popes, a single error in faith or morals, a single doctrine that should have been retracted by the Church. Not one can be found! You may discover in history traits that throw discredit on the personal conduct of some Popes, but it would be impossible to discover or to demonstrate a single fact which tells against their doctrinal definitions in matters of faith and morals. History supplies us with a magnificent confirmation of the doctrine of infallibility as defined by the Vatican Council. ۲.

## PRACTICAL CONCLUSION.

1. The definition has been made: it only remains for Catholies to bow in submission. But is this difinition an advantage or a disadvantage? And first, was it necessary ?

Not only was there need of it, but it was a veritable necessity. After the storm raised against the Papal Infallibility, the definition was not only opportune, but absolutely necessary. Even apart anybody with whom you are in communication on the from that consideration, it was on many other grounds most useful and most opportune for the CLARENDON has chosen to do, and you may confidently as-Church. Before the definition it might be discussed in good faith; now the question of opportuneness is settled forever, as well as the question of the doctrine itself. The Council, assisted by the Holy Spirit, has pronounced. Who would dare to say that, although undoubtedly it defined an important dogma, revealed by God, it would, notwithstanding have been more prudent to be silent, and leave error full liberty to propagate itself?

2. But this blessed definition has given birth to discord and contradiction. See the conduct of certain governments, and the existence of the new heretical sect calling itself 'Old Catholics?"

So much the worse for themselves. The fault is there own. It is only too true that scandals must come, to distinguish true from false Catholics. Other Councils and other definitions have aroused even more violent contradictions and more formidable revolts. Jesus Christ was saluted by the holy old Simeon in the Temple as a sign of contradiction; it is thus also with His Vicar here below. The fault is theirs who turn to their own ruin a definition which, for them also, would have been an instrument of salvation, had they humbly submitted to it, instead of dashing themselves against the rock which Jesus Christ Himself established as the foundation of His Church.

3. Yes; Infallibility is a fine privilege for him who is charged with teaching truth to the world; but does it not weigh heavily on those who must submit to its de-

We should not speak thus, for the Pope did not receive the gift of infallibility for his own advantage, but for the good of the faithful. And is it not indeed an inappreciable benefit for the world to possess an infallible authority to teach it faith and morality?

4. But in setting forth so conspicuously the principle of infallible authority, do you not suppress the liberty of science, of progress, of modern civilization, of reason itself ?

We may dismiss these questions of outraged liberties, for these are not liberties, but licenses and the licenses of errors. Can such license ever be a benefit. And is it not, the other hand, a great gain for science, progress, and civilization, to have a living teacher who, in the name of God, combat error and teaches truth in faith and morality? That such an authority should have been solemnly defined is assuredly an immense advantage for individuals, for nations, for the Church, and for society.

5. I now understand that the decision having been delared nothing more remains for us to do but to submit to the Pope's decision, either through love or through force?

Let it be through love. Catholic obedience to the Pope should be entire, filial, spontaneous and affectionate. The definition of infallibility obliges us to gratitude toward God, who has given us a pastor infallible in faith and morals; of gratitude toward the Council, for having made us more clearly understand this great benefit of God; we likewise owe submission, devotedness and love to the Pope and the See of Peter, which is the chair of truth. To conclude, we owe a peculiar love to Pius IX., the Infallible Pontiff of the Immaculate Virgin-the Pope, who, after having glorified Mary by defining her Immaculate Conception, saw the Council of the

Vatican define Papal Infallibility.
Such are the fruits which, by God's grace, I hope that I have gathered from the instructions I have heard on the Infallibility of the Pope.

## PALMERSTON AND THE PRIESTS.

No more instructive work has issued from the press than the so-called "Life of Lord Palmerston," which has just appeared. It is a revelation of the inner mind of British statesmanship, as regards Ireland. Let us remark that such revelation was extremely

required, especially by the Irish clergy, some time ago. They are far from being a vindictive class; they do not brood over their wrongs when these are passed, or seem about to pass; they have great Christian virtues, and amongst these charity is one of their eminent qualities. Unfortunately, they have to deal with British politicians, and in that occupation charity is not the quality likely to preserve them from their enemies. The utmost possible vigilance is required, and a very large amount of suspicion. They can no longer allow themselves (if they wish to be safe) to pass what is called a chardable judgment," and give credit for the best | ening and mournful deathbed, hastening over the motives; they must pass a just judgment, and

sometimes give credit for the worst. They are in the position of men dealing with wild animals. It is a matter of life and death that they should keep their eyes upon every movement. and every glance of their companions, or they may

be torn asunder. They had forgotten this. They had forgotten that the "cunning of the serpent" was commanded as well as the "innocence of the dove." They went as doves to the den of the British Minister, and he plucked them.

For these reasons we fervently welcome the epistles of Lord Palmerston; they supply a revela-tion and a warning which will prevent the priests and the people of Ireland from being deceived by more plausible speeches for a generation at least. It was high time. Having emerged from the pains and penaltics of the infamous code, called Penal, and hearing all around them the enchanting words of toleration and liberality, seeing also in all the glory of his reign " the great Liberal Minister"the Irish Catholic clergy were lulled into a state of confidence. They had not the remotest suspicion that they were regarded as anything else than a Christian clergy, doing their duty as best they could, poorly paid, and unfairly treated. We speak of the great majority and the majority of the great amongst them. Were they not, indeed, told that the Estab-

tance of God, which assistance, however, does not exclude study and research in Theology.

Palmerston's Ministers—nay, spoken well of by himself? How was it possible for them to imagine, then, that he was, with the most intense and crafty purpose, holding them up to infamy at Rome, and blackening their characters to all posterity, so far as he could, as assassins and murderers? Impossible, no doubt-but, before you launch forth against Lord Palmerston's dcuble-dealing and diabolical hypocrisy, remember this—British politicians in later days have discoursed in public as politely as he, why not suspect them also of secret plotting?

There has been secret plotting. Time will show it. of that make now doubt-that much we may guarantee. The day of plots is not gone by with Lord

Palmerston, by any means.

Let us now give a specimen of Lord Palmerston's letters to his agent at Rome. It was dated Dec. 3. 1847, and addressed to Lord Minto—an individual whose name was well known at that time in Ireland. The "National Press" denounced his mission to the public. The Liberal-Whig Press censured the "revolutionary wickedness" of the National Press in daring to do as much. The Liberal-Whig clergy naturally enough thought the journals they read were honest and sensible, and that the National Press was wild and reckless at best, flinging imputations at dignitaries without just cause, and thereby showing its revolutionary character. And now what do those of then who survive think of this question? Let them read the following statements in reference to their character from the pen of the Great Liberal Leader" :-

My Dear Minto I send you a letter from Clarendon, the whole of which you may, I think, read to sure the Papal authorities that at present in Ireland MIS-CONDUCT IS THE RULE, AND GOOD CONDUCT THE EX-CEPTION IN THE CATHCLIC PRIESTS. That they, in a multitude of cases, are the open, and fearless, and SHAMELESS INSTIGATORS, TO DISORDER, TO VIOLENCE, AND MURDER, and that every day and every week the better conducted, who are by constitution of human nature the most quiet and timid, are being scared by their fellow-priests, at well as by their flocks, from a perseverance in any efforts to give good counsel and to restrain violence and crine.

This passage is hideous enough, at first view but further inspection reveals in the deep a yet deeper pit. Just let us examine it a little, with re-

spect to two or three points. 1. What Clarendon was is tolerably well known, He was undoubtedly a political miscreant of the darkest dye, who stopped at nothing to carry bis point. He caused letters to be opened in the Postoffice. But he did much worse. He employed the creature Birch to revile and culmniate, in the World newspaper, of Dublin, the leaders of the Irish people, more especially the Young Irelanders, who were denounced as Communists and Socialists; week after week Birch and the Viceroy had interviews or communications, when the latter gave instructions to the former what nick-names he should call, what new slander he should utter, what trick he should try to alarm the clergy and respectable classes in reference to the conduct and intentions of those who were trying to protect Ireland from the evils of misgovernment.

Clarendon being such a man, is it not plain that he did not keep within the limits of probability when the object was to defame the Irish Catholic clergy? We must assume that he painted them in pretty black colours so that they would have been unrecognisable, if they had seen the picture. But even that was not enough for the English Premier. The Viceroy, living in Ireland, was unable to paint the picture dashingly enough: his imagination, reckless as it was, seemed limited by the circumstances of his position. Hence Lord Palmerston's hint-nay, direction and command-to his Roman agent, to "go farther than Clarendon," Clarendon, perhaps, found his official despatch would appear in a Parliamentary paper, and reveal what a rogue he was whilst he lived, and thus spoil his play—Palmerston had no fear that his private cor-respondence would appear in print until after his death. And then he knew that English public opinion would not rebuke his memory, whilst the lrish Priests might rage in vain—he would be in a region which such as he have made "too hot to hold" good Irishmen.

In simpler language, the English Premier might hav-said-"Our Viceroy in Ireland is too wary to invent the slanders we require-you may do the work safely-so go forth at once and tell the Pope's Ministers that Irish priests are all murderers, in act or desire. Tell him that if there happen, by any rare accident, to be mild-mannered men amongst them, that they are frightened wretches who dare not mutter a word for fear of their savage flocks and their savage priestly brethren." Such, in plain terms, is Lord Palmerston's order to his minion Minto at Rome. Great men have uttered memorable sayings. Napoleon wrote-" Activite, activite, attivite;" O'Connell used to repeat-"Agitate, agitate, agitate." Somebody else has cried-"Educate, educate, educate." What cry was this of the natorious Premier's? Nothing else than-"Calumniate | calumniate | calumniate ?"

Now, what were the priests about at this memorable period? How did they conduct themselves? there any colour at all for the infamous slanders flung upon them. At that time Ireland was suffering from the sore affliction of an artificial famine. The potatoes had been blighted and rotten in the ground; but there were plenty, and to spare, of grain and meat in the land. Its fertility had not disappeared—Ireland was still a fruitful mother still could nourish her children had her hands been free to feed them, and the food she had laboured to produce been left her to give them. But it was otherwise arranged, and the nation had been stricken with famine and fever. Where were then these Irish priests-where? Ah, when the English Premier was refusing to send out an idle vessel to carry there the gift-grain of America, the Irish fever-stricken people, and sharing their humble means with the hungering poor. At the sad christbleak moor, crossing by night the dreary mountain, enduring sleet and storm, the Irish priests, true scions of our Irish race, faithful apostles of the doctrines of Christ, wended their weary way, undaunted by misery, unchecked by the fear of disease, ministering to the afflicted and sparing their own that they might share with the suffering.

These were the men whom the English Premier

confident'ally informed the Roman Court were "THE OPEN, AND FEARLESS, AND SHAMBLESS INSTIGATORS TO

DISORDER, TO VIOLENCE AND MURDER!" He considered that outrageous calumnies which had no chance of belief in Ireland, which dared not even be published in Ireland-but which were well talked over in England, were matters of common acceptance in official circles in England-he considered that the officially-concocted slanders might be credited at Rome, when delivered by an English agent, it a noble lord," on the authority of another "noble lord"-the Prime Minister of Great Britain and Ireland. It is well, very well to know with what ferocity we have been calumniated by England at Rome.

In order to give circumstantiality to his account, and thus enable Lord Minion Minto to impose more readily on the unsuspicion of the Roman Ministers, Lord Palmerston cites some fictitious cases, which can, of course, stand no scrutiny in Ireland. They were doubtless taken from the same Orange Tory

science or virtue of man; it depends on the assis-, lishmen? Were they not complimented by Lord been assaulted. But even as Lord Palmerston states the case, its flimsy character is apparent. We do not think it worth while to insist upon this part of the subject-what we wish particularly to point out is the opinion entertained in England regarding Irish priests, and that at a time when our clergy undoubtedly exhibited traits of devotedness shown in no other country, by no other clergy whatever. Remembering that fact, read this :-Major Mahon, who was shot the other day, was denounced by his priest at the altar the Sunday be-

fore he was murdered. He might have been murdered all the same if the priest had not denounced him, but that denunciation, of course, made all the people in the neighborhood think the deed a holy one. The irritation and exasperation thence growing up in the public mind against the Cutholic priesthood is extreme and scarcely anybody now talks of these Irish murders without uttering a fervent wish that A DOZEN PRIESTS MIGHT BE HUNG FORTHWITH, and the most EFFECTUAL remedy which has been suggested, and which seems the most popular, is that whenever a man is murdered in Ireland THE PRIEST OF THE PARISH SHOULD BE TRANSPORTED. A MORE GENER-ALLY POPULAR PROPOSAL WOULD BE THAT HE SHOULD BE HUNG, and many who clamour for martial law fancy, I have no doubt, that by martial law this latter process

could be adopted. Do not waste your breath in exclaiming against the abomination of this extract-but make it clear to your minds that it is the composition of the 'Prime Minister of Great Britain and Ireland"-in other words, of the English Government. It was the English Government which wished "that a dozen of Irish priests might be hung forthwith"—it was the English Government which considered it would be "the most effectual remedy" to transport or hang the priest of the parish-it was with the English Government itself that those ideas were popular." That is what Irish priests must take care to recollect.

It was not the individul Palmerston who was moving in the matter. He had no personal agency at Rome, so far as we know. It was the English Gov-erement which was using all its apparatus of foreign agents—part paid by Irish taxation—to caluminate the Irish prests as murderers and to make the world believe that every decent man in Iretand as well as Great Britain wished to hang them.

Do you thing the inference a forced one? Then read this extract, in which the Queen's Minister gives open and deliberate expression to his desire to get a priest hanged. The state of crime in Ireland at that period had been proved by Daniel O'Connell to be far less grevious than it was in England, where constantly murders of the foulest kind were perpetrated :-

I really believe there never has been in modern times, in any country professing to be civilized and Christian, nor anywhere out of the central regions | him desire to divorce his lawful wife, Catharine, of Africa, such a state of crime as now exists in Ireland. There is svidently A Deliberate and ex- refusal to pander to his appetites, and the conse-TENSIVE CONSPIRACY AMONG THE PRIESTS AND THE PEASANTRY TO KILL OPP OR DRIVE AWAY ALL THE PROPRIETORS OF LAND, to prevent and deter any of their agents from collecting rents, and thus practically to was begotten in adultery. Incidentally we arrive transfer the land of the country from the landowner to the at an immense amount of information regarding tenant. I trust, however, that some of these murd- Cardinal Wolsey, and, though he was by no means erers will be taken; some, indeed, have already blameless, it is made as clear as daylight that his been apprehended, and if evidence can be got character was totally different from the one comagainst them, the hanging of a dozen of these miscreants monly painted; that he was, in the noblest sense, in a row may have some effect in deterring others the best friend Henry ever had; that "diplomatic from following their example, AND IF WE COULD | fiction" is alone responsible for his supposed con-BUT GET A PRIEST IN THE LOT it would be like a nivance with Henry's adultery, as well as for the patmigan in a bag of grouse, or a pied or ring necked pheasant in a battue - Yours sincerely,

PALMERSTON.

We have no fear that these expressions will not be taken to heart by the Irish clergy, nor any dread that they will be lightly forgotten by them or by the Irish people. But this is not all; they must both revolve the matter over in their minds and

scrutinize it in all its aspects. Firstly-It is to be noted that the Irish people were at that very period wonderfully quiet. Is pal point so far as Catholics are concerned, but ne this merely our assertion? No, every historian has acknowledged that the moral influence exercised over the masses by O'Connell was amazing, and altogether without parallel: all his energies had been devoted to drilling and disciplining them to peaceful ways, and it is confessed that he was thoroughly, perhaps too thoroughly successful.

Secondly-The people were not merely quiet; hey showed a spectacle of sobriety displayed other nation, at that epoch. equally emphatic import-one which has been admitted by all writers. Who, indeed, forgets that Father Mathew, that new apostle, who might have stood among the Twelve of old, had extended his sway over the whole island, and that all the land present Master of the Rolls (Sir George Jessel) has was under the sovereign beneficence of his peerless

Thirdly-Whilst we have (happily) these arguments of world-wide admittance to confute the the expense of that which is a fact. No one object-English Premier, be it recollected that he knew the state of the country as well as we do-knew that "moral force" reigned-knew that Temperance ruled—and that with this knowledge he instructed the English agents to utter the most foul and atrocious calumnies against the priests and people of this country.

Fourthly-Recollect where the English agent resided to whom such special instructions were sent: We will not outrage our feelings by asking was he was at Rome, and he was ordered to fill the cars of the Pope's Ministers with these foul slanders, in order to alarm his Holiness for the state of Christianity in Ireland, and to induce him to issue a mandate against the Irish priests—and when we say "priests," be it noted that Bishops were included in the calumny by the English Premier, For what grosser brand could be placed upon these Christian overseers than to declare that the clergy under their care were "open and fearless instigators of murder?" It was equivalent to saying that the Bishops heard them inciting to murder, since they did it openlyand tantamount to declaring that the Bishops did not stir a finger to restrain them, since they were fearless"-and since it was required that the English Government should appeal to Rome upon this priests were ministering by the side of the famished, subject. The whole Irish Hierarchy were, as a matter of fact, impeached to the Pope by the English Government as aiders and abetters of assassination.

Fifthly-What was all this but a repetition of the conduct of the English Monarch Henry II., when he complained to Pope Adrian that the Irish Church and people were sunk in such a state of barbarism that it was necessary that he-the murderer of St. Thomas A'Becket, Archbishop of Canterburyshould be commissioned by his Holiness to chasten, to purify, and to "ameliorate" it? Palmerston was the new Henry, and if an Irish priest or prelate were not murdered by his minions, it was plainly because they lacked daring, not because his words lacked stimulus.

What is the moral we would draw? We leave

every reader to draw his own moral : and conclude with an epigram written in the language of ancient Rome, which may be read in modern Rome, with profit when dealing with English politicians. A Pope said of some fair-haired Anglo-Saxon children who he saw at Rome, that they would be "Not Angles but Angels, if they were only Christians." Referring to this saying an Irish poet, whose verse is found in Hardiman's collection, pointed out the peculiar species of Angels to which The Englishman (typified by Palmerston) does truly belong: Anglicus angelus est cui nunquam credere fas est,-Cum tibi dicit ave, velut, ab hoste cave.—Dublin Irishman.

THE BRITISH NAVY .- Mr. G. J. Reed, in a letter, maintains that there are only twelve ships at the present moment which constitute the seagoing iron-

THE MOTHER OF THE REFORMATION. A Great deal of history has been made during the last quarter of a century, and most of it has been very delicately cooked to suit the various palates partaking thereof. The published summaries of the twenty-five years commencing in 1851 and reaching down to last January sufficiently prove the cleverness of the historical chefs, while many of the manufacturers must be fairly flabber. gasted at the recorded versions of events that have passed under their very eyes, while being moulded by their very hands. A great event cannot be concealed, but the circumstances can by mystified, the springs of action leading up to it may be covered up, and the motives causing it are easily distorted beyond recognition. When some two or three hundred years have passed away, the narrative of the period referred to, already thoroughly well-cooked by essayists and journalists, will come to be dished up by the historians, and our descendants will have some very pretty work in picking out the grains of truth from the mountains of fiction. We may be certain that Catholics in the future, as ig the long past, will get the worst of the process at the outset, and it will not be until after weary years of misrepresentation that they will be able to clear the memory of their ancestors; nor will they be in a position to do it at all until after many a fierce battle with the Powers of Darkness, urged on by the Father of Lies. Some such struggle is going forward this present moment of writing, and it refers to one of the most absorbing periods of England's history. There are two stories of the forced apostacy of

the nation under the Tudors, Henry, Elizabeth, and Edward; and, while Protestants ascribe what they are pleased to call the glorious Reformation to the infamies of the Church, Catholics place those infamies to the right account in the ledger, that of Henry VIII. Our opponents, working through false historians, represent the secession from the Faith as the result of conviction; we say that the birth of Protestantism first shone through Boleyn's eyes; and it would appear, as shall be presently shown, that the Faithful are right, the unfaithful wrong. An experienced hand, Mr. J. S. Brewer, M.A., re-An experienced hand, Mr. J. S. Drewer, M.A., received permission, when Lord Romilly was Master of the Rolls, to dig out, from the buried pile of literary treasures in the Public Record Office, the true story of the reign of King Henry VIII.; and he has just produced from the only trustworthy sources virgin sources also-his fourth volume, which is, practically speaking, the official account of the Reformation. Its accuracy cannot be impugned, and it is needless to say that it establishes in the main the Catholic version of that great event. The Records do away altogether with the theory that Henry thought of splitting off from Rome until the fact of his falling into lustful love with Anne Boleyn made when ensued the contest with the Holy See, its quent schism which has lasted from that day to this. Anne Beleyn comes out as the true mother of the Reformation, Henry as its true father, and it equally suppositious aid of the Bishops of Lincoln and of Tarbes in France; and that to the statesmanship of the great Cardinal is to be directly attributed the elevation of England from the second into the first class of European Powers. But Wolsey would not consent to the King's proposed crime in respect to Anne Boleyn; his fall from power was the immediate consequence; the crime was completed, and the "glorious Reformation" forthwith sprang from the foulness of it. This is the princione need be surprised to hear that Mr. Brewer has produced from the Records "a multitude of other thinge hitherto imperfectly known, or unknown altogether."

From this we can see how history has been, and in all probability will continue to be, dished up for politico-religious purposes, and we are sorry to have to expose a damning fact in connection with Protestantism and those hines of This is a fact of been treating. While Mr. Brewer was producing his first three volumes, he found no opposition whatever to his labours; when he had to tell the truth about the Reformation, a clamour was instantly raised for the stifling of that truth, and the been persuaded by the ultra-Protestants to restrict such men as Mr. Brewer in their labours, in a manner that is intended to maintain what is fiction at tapped the right spring whence has flowed out Protestantism; the moment the discovery was made it became necessary to strangle it at any cost; and we are sorry to learn that a man occupying such a high office as does Sir George Jessel should lend his countenance to the transaction. He and his Protestant instigators seem now to see the evident necessity of giving a new reading to a grand old maxim, and of crying out, not "great is the truth and it shall prevail," but "so great is the truth against us, that it must be kept back."-Liverpool Catholic Times.

## IRISH INTELLIGENCE.

The Belfast Corporation has adopted a petition in favor of the Irish Sunday Closing Bill. Mr. T. D. Sullivan has consented, in answer to a

request from the citizens of Tuam, to deliver a lecture in that town at an early date. The death is announced of Mother Mary Clare

O'Brien, Superioress of the Convent of Mercy, Nenagh. Thirty Home Rulers voted with Mr. Osborne Morgan in favor of his Burials Bill. Last session 25

members supported the Bill. The Very Rev. Dr. Cleary, of St. John's College, has been appointed parish priest of Dungarvan, in succession to the late Very Rev. Father Halley.

The Irish Times says :- " During the last week the waters of the Shannon have risen considerably, and large tracts of land, comprising thousands of acres, are under water."

LATE DR. KEANE, -A crystal memorial altar has been recently creeted in the eastern transept of Fermoy parish church in memory of the late Dr. Keane, Bishop of Cloyne.

MOUNT MELLERAY ABBEY .- The Abbot and Community of Mount Melleray have acknowledged the receipt of a very valuable Library, presented by Mrs. Sutton, of Victoria-road, Cork.

A VALUABLE EWE. - A ewe gave birth to five lambs on the 3rd March, at Carragrigue, near Nenagh, the property of Mr. Wm. Carroll, 14, Marystreet, Dublin. Four of the lambs are ewes and one a wedder. All are alive and likely to live.

Lord Justice Christian proposes a scheme involving the suppression of the four lesser Irish Equity Judgeships and the concentration of all Irish Equity business in three Courts of First Instance in the

CONVERSION OF THE SISTER OF VISCOUNT MASSAREENE. The Hon. Mrs. John Ross, of Bludensberg, daughter of the late and sister of the present Viscount Massareene and Ferrard, has been received into the Catholic Church.