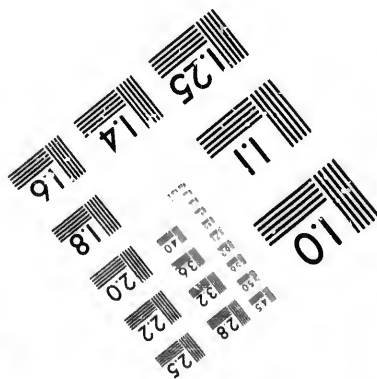
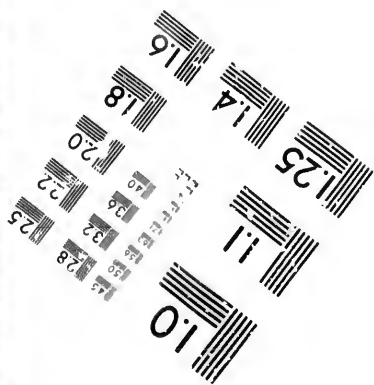
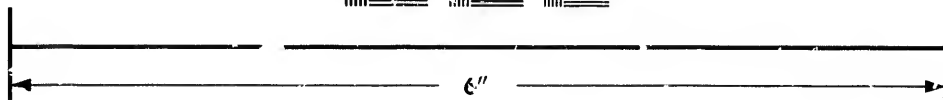
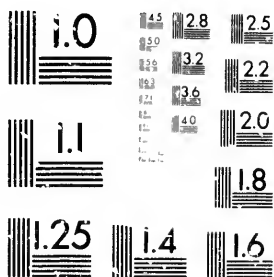


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

23 28
30 25
32 22
36 20
8

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

10

© 1981

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Includes supplementary material/
Comprend du matériel supplémentaire
- Only edition available/
Seule édition disponible
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
			✓								

The copy filmed here has been reproduced thanks to the generosity of:

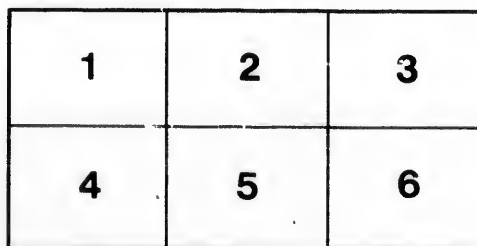
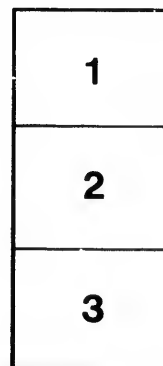
Library of the Public
Archives of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

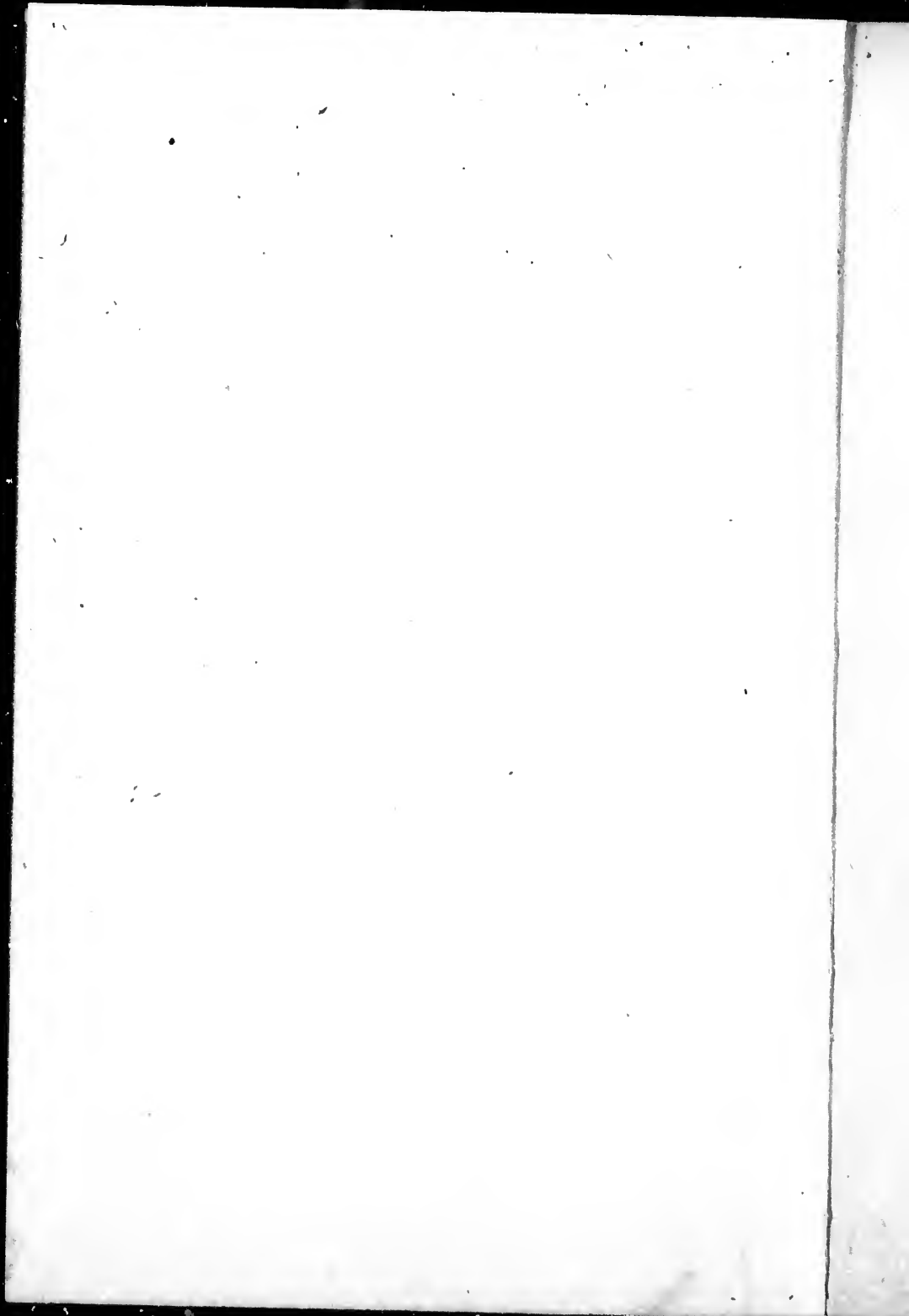
La bibliothèque des Archives
publiques du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.



LECTURE

BY

M. W. KIRWAN,

EDITOR OF THE *TRUE WITNESS*,

IN REPLY TO

REVEREND MR. BRAY,

ON THE

“ ROMISH ” CHURCH,

DELIVERED IN THE

MECHANICS' HALL, MARCH 13, 1877.

PRICE FIVE CENTS.

MONTREAL :

PRINTED AT THE “ TRUE WITNESS ” OFFICE.

—
1877.

cc
G
I
ki
w
be
w
in
m
na
cl
ta
m
an
T
cl
si
p
m
ce
p
ce
h
to
w
a
h
d

THE "ROMISH" CHURCH.

LADIES AND GENTLEMEN,—

For some years past I have been before my countrymen in public life. I am not unknown in Great Britain, and I may claim to be well known in Ireland. Many and many a time in "that old kingdom by the sea," I have stood side by side with men of Irish birth, defending the honor of, or battling for, the Fatherland. I always rejoiced when I could raise my voice and exercise my mind in defence of the old, old cause, doing, I hope one man's share in the effort to make my country a nation once again. Throughout many a stormy chapter in the history of the last decade, I have taken my share of glorious toil, and have been more than rewarded by the generous confidence and constituted trust of my countrymen at large. The ever changing current of events produced a change in the spirit of my dreams, and some time since I found myself in Canada, here to seek a peaceful occupation and a home. At the hands of my countrymen here I received that cordial welcome which I interpreted as an endorsement of the policy I advocated in the old land, and as encouragement to pursue a somewhat similar policy here. I came here to be loyal to your laws, obedient to the constitution, and desirous of living in peace with Protestants and Catholics, Jews and Gentiles alike. If I am proud of my own land, and proclaim her glory from the house tops, if I occasionally dwell upon the time when Ireland was the land of

4

scholars and the nurse of arms; if now and then I like to picture anew, the time when the genius of Irishmen shone like a beacon light from pole to pole, and the virtue of whose daughters has for ages been the theme of universal admiration, then I only express myself as Deakman did when he wrote

——— —“ Our Fatherland !

Who speaks the name of Fatherland without a tear?
The voice of love, the voice of fame,
The voice of all we hold most dear,
Tell us to love our Fatherland.”

But as I have been all my life an Irishman, so have I been all my life a Catholic; and as I have often battled for the old land, so do I now find myself battling for the Faith. To-night I come before you in a new character—placing for awhile Ireland and her cause aside—I am here to-night to defend the Catholic Church. I neither sought nor desired this quarrel. I, as one member of that “Romish” Church which has been so much calumniated, had no wish to measure weapons with a foe. I certainly never would have commenced the assault, nor have stirred up religious feuds, which, in my opinion, have done much to retard the progress of Christian communities. But the worm has been trod upon and it has turned to sting. Unfortunately, perhaps, I am not of too amiable a mould, and when I am slapped upon one side of the face, I never turn the other to receive a like castigation. I generally try to give back blow for blow, and in self-defence to fight my corner as viciously and as determinedly as an Irishman can. I am by nature a hater of bigotry in any and in every form, and I care not from whence it comes, bigotry is to me a thing accursed. Christ died to save mankind—He suffered for us all, and while believing in no theory about a universal religion, such as Emerson desires, yet I hope to do my best to cultivate a kindly and a friendly feeling towards those who differ from us in

matters of dogma or Faith. I am a friend to civil and religious liberty all the world around, and would defend my principles, I hope, if needs be, at any sacrifice. It is well indeed for us all that toleration is becoming universal and that men are ceasing to hate each other for His sake, and that a good and Christian spirit is day by day finding itself into men's hearts and understandings. But like the rest of those things which man disposes, there are exceptions to the rule, and one of those exceptions is I fear, the Rev. Mr. Bray, of Zion Church, Montreal. Like myself he is a new comer to Canada, and like myself he too was here before he thought that in Zion Church he would make a name, and in its precincts, find a local habitation. This gentleman then has attempted to heap ridicule and contempt upon the Church of Rome, and in my humble way I am here this evening with Defence and not Defiance as my motto. I see around me too such a gathering of the citizens that I feel I am not alone, and that the Catholics of Montreal, one and all, say with me that the pastor of Zion Church has grossly and gratuitously insulted our Faith. Our Church was "despotic" and "Romish," and "used every weapon that would serve for the hour." In the person of our Church, "the flesh and the devil had taken holy orders." It was "Popery" and "Priestcraft." The Pope although Infallible, "was not happy" and the Church again "was a colossus of crime." The Papal court at Avignon was the "most voluptuous in Europe," the Jesuits should be turned out of Canada, and the priests in Spain would soon leave "her ancient halls of chivalry" because there was not much spoil to get there. The clergy had "bestial passions" they "broke marriage vows," "invented miracles," and "spared nothing" in order that they might wallow in riches. And yet, this gentleman said that he had no intention of of-

fending his "Roman Catholic friends" and even after the lecture professed a kindly feeling towards we "Romish" men, and almost pitied us for the darkness which overshadowed our minds. Now let us look at the question. Our Church ridiculed, our priesthood belie'd and insulted, extermination to the Jesuits, and the people branded as priest-ridden, and yet no insult intended gentlemen—no insult. O yes, insult was intended, and has been accepted, and this magnificent assemblage of the wealth, and the intelligence and the Catholic manhood of Montreal is the reply. Yes, this is the reply. You Catholics here to-night will with me pledge your fidelity to that old Church which has outlived hurricanes of persecution—you will too, declare yourselves anxious to offend no one, but determined to defend your own—you will declare unfaltering confidence in your old soggarth aroons.

SOGGARTH AROON.*

AM I the slave they say,
Soggarth aroon ?
Since you did show the way,
Soggarth aroon,
Their slave no more to be,
While they would work with me
Ould Ireland's slavery,
Soggarth aroon ?

Why not her poorest man,
Soggarth aroon,
Try and do all he can,
Soggarth aroon
Her cômmands to fulfil
Of his own heart and will,
Side by side with you still,
Soggarth aroon ?

Loyal and brave to you,
Soggarth aroon,
Yet be no slave to you,
Soggarth aroon,—
Nor, out of fear to you,

*Priest Dear.

Stand up so near to you —

Och ! out of fear to *you* !

Soggarth aroon !

Who, in the winter's night,

Soggarth aroon,

When the cold blast did bite,

Soggarth aroon,

Came to my cabin-door,

And, on my earthen-flure,

Knelt by me, sick and poor,

Soggarth aroon ?

Who, on the marriage-day,

Soggarth aroon,

Made the poor cabin gay,

Soggarth aroon—

And did both laugh and sing,

Making our hearts to ring,

At the poor christening,

Soggarth aroon ?

Who, as friend only met,

Soggarth aroon,

Never did flout me yet,

Soggarth aroon ?

And when my hearth was dim,

Gave, while his eye did brim,

What I should give to him,

Soggarth aroon ?

Och ! you, and only you,

Soggarth aroon !

And for this I was true to you,

Soggarth aroon ;

In love they'll never shake,

When for ould Ireland's sake,

We a true part did take,

Soggarth aroon !

Men who insult the Catholic priests insults the Catholic man. Protestants should not estimate their feeling towards their clergy, as if we felt the same way towards ours. There is a vast difference. We reverence our priests, while I am sure I do not offend when I say that Protestants do not always even respect the clergymen of their creed. O yes there is a great difference in the way they are treated, and if we are quick to resent an insult heaped

upon them, it is only because of the respect we owe to them, and the affection in which they are held. Yes the priests of the old Church, the old Faith, like an aged ship firm in plank and heading towards the sea, tosses off the successive assaults upon its bulwarks, as spray is thrown off in oft repeated showers from her impenetrable sides.

I claim therefore to have come to Montreal on a mission of peace, and I contend that the Rev. Mr. Bray, from the commencement, declared his intention of coming on a mission of war. I have heard that when he was here some twelve or eighteen months ago, that he delivered what was described to me as a "splendid lecture or sermon" on "the Prodigal Son." So far so good. At the end of the sermon or lecture however, the demon of bigotry broke forth and he expressed himself pleased with everything he saw in Canada—except the "Popery." He returned to England and he came here again, this time as Pastor of Zion Church. I have heard that one of his very first sermons here was a declaration of war upon the "dominant religion"—that threat he has carried out, and now it is war indeed. Well within the precincts of Zion Church the Rev. Mr. Bray has a right, if he thinks fit, to reasonably and argumentatively combat the "dominant" religion. That may be his special calling, as it certainly is his special right, if he chooses to exercise it. No one could object to such a procedure. But he should do it without insulting us. He should do it without denouncing Pope and Popery and by telling us that our priesthood are bad and ourselves blind. He should in fact do it like a Christian clergyman, within the sphere of courteous language and with due respect to those Catholics in Montreal, who wish to live at peace with their Protestant neighbours. But the Rev. Mr. Bray pursued another

course. He jibed and slandered and all the while said he meant "no insult." Gratuitously, and uncalled for, he violently assailed the "Romish" Church; at a time when all was peace, he throws the brand of bigotry and hate among the people, and he is astonished that we have this manliness to give him back measure for measure. He professed to be surprised that I should call him hard names, and appeared to expect that I, as well as all the mere Irish and Catholics of Montreal, should be taught courtly grace and manner from the maker of a silly and an offensive pun upon—"No no, Pic Nonol!"

Of course he criticised my reply which appeared in the TRUE WITNESS. And now let me inform you, that the TRUE WITNESS was printed and published the very morning that his lecture first appeared so that his charge about taking seven days to give my answer is a mistake. The writing of my reply took just about as many hours. Then strangely enough he passed over the many imperfections of style which I recognised in my reply when I saw it in print and found fault with the literary construction of a quotation I made from Macaulay. I thought all the world had read these beautiful essays, but I find I was mistaken. To the admirers of Macaulay I hand the stricture of the Rev. Mr. Bray.

But he commenced by describing the rise and fall of the Roman Empire, and said that Rome had done much for civilization. By "Rome" we learn that he meant Pagan and not Christian Rome. Well I shall let the word pass. But I shall show that "Christian Rome," the Rome of Constantine and since, has done far more for Civilization than its Pagan predecessor. Grant that the Golden age of Roman literature was during the Augustian era. He found Rome a city of brick and left it one of

marble. Christianity was then proscribed and the Christians were hiding in the Catacombs. At this time slavery was prevalent all over the world. The marts of Sparta, of Athens and of Rome were full of them. In Athens alone there were forty thousand slaves to twenty thousand freemen. Was it the civilization of Pagan Rome that grappled with the emancipation of those helots of Sparta or those slaves of Rome? Was it not the early Catholic Church which from the commencement declared that all men were born free, and that all men should be equal in presence of the law? Did not Pagan Rome lay down rules for the perpetual servitude of the serfs, and did not the philosophers of the time declare that slaves were created by the Gods for the use of freemen? Plato and Aristotle said so, and all the Pagan world accepted the philosophy as a wise provision for the happiness of mankind. The serfs were treated as *things* not as persons. Who was it that combatted this evil from the first and recognized the nobility of soul, without distinction to creed or to class? Who but the Catholic Church—the first emancipator of the bondsmen. It was she first recognized that slavery was a bitter draught, and struck the shackles from the limbs of serfdom, and elevated man into the dignity and the glory of a freeman. The Protestant historian so well known for his leaning Guizot admits this and all the world acknowledges it. Slaves were freed by the decrees of ecclesiastical councils, and, as Baluzet tells us, the very *sacred vessels from the altars were sold to purchase their emancipation*. Yes, it was the Catholic Church that first raised the standard of freedom, for all men that freedom

“ Whose battle once begun
Bequeathed from bleeding sire to son
Though often lost is ever won.”

But time goes on—Goth and Hun, Visigoth and

Ostrogoth, brought ruin in their wake. Italy was overrun; the "Empire which was to last for ever" passed away, and Rome fell to rise as Pagan Rome—no more. The Vandals of the North, carried Chaos wherever they went. Attila and Aiaric destroyed all before them. The temples were ruined, the libraries were burned, and the magnificent collections of painting and sculpture were trampled upon and broken. The Catholic Church stood upon the ruins of the civilized world, and out of Chaos built up the structure to which mankind owes nearly all, yes, nearly all, the civilization it possesses to-day. Yes, as Samuel Laing, the Scotch Presbyterian, said:

"The Catholic Church and her establishments were then the only asylum in which the spirit of freedom and independence of mind were lodged, kept alive, and nursed to their present maturity, and that all that men have, of social, political, and religious freedom, may be clearly traced, in the history of every country, to the working and efforts of the independent power of the Church of Rome."

Yes, "Rome did much for civilization" but Christian Rome did far more than Pagan Rome to advance thought and consolidate freedom. Lecky too, who was a non Catholic, substantiates Laing, for he says that the beneficial works of the early Church of Rome:

"Constituted to gather a movement of philosophy which has never been paralled or approached in the pagan world."

Yes, it was the Catholic Church that saved civilization to the world; or, as Guizot says:

"Powerfully assisted in forming the character and in furthering the development of modern civilization, whose innumerable monasteries, with active monks and clergy, potent at once in the dominion of intellect and in that of reality, and whose glory is that the human mind beaten down by storms took refuge in the asylum of Churches and Monasteries."

Who was it then that in the dark age of ruin and dismay, when the light of learning was put out,

the fire of literature and inquiry quenched, barbarism triumphant, and civilization destroyed; who was it but the Catholic Church that rescued the world from anarchy and decay? Let a Protestant again reply:

“If the Catholic Church had done nothing more than to preserve for us, by painful solicitude and unrewarded toil, the precepts and intellectual treasures of Greece and Rome, she would have been entitled to our everlasting gratitude. But her hierarchy did not merely preserve these treasures. They taught the modern world how to use them. We can never forget that at least nine out of every ten of all the great colleges and universities in Christendom were founded by monks or priests, bishops or archbishops. This is true of the most famous institutions in Protestant as well as in Catholic countries. And equally undeniable is the fact, that the greatest discoveries in the sciences and in the arts (with the sole exception of Sir Isaac Newton) have been made either by Catholics or by those who were educated by them. Our readers know that Copernicus, the author of our present system of astronomy, lived and died a poor priest, in an obscure village; and Galileo lived and died a Catholic. The great Kepler, although a Protestant himself, always acknowledged that he received the most valuable part of his education from the monks and priests. It were easy to add to these illustrious names many equally renowned, in other departments of science, as well as literature and the arts, including those of statesmen, orators, historians, poets and artists.”

O yes, the Catholic Church was the saviour of civilization the emancipator of the world. She was so during the first four hundred years of her existence and she was so during what is called the “dark ages.” The Rev Mr Bray says the Catholic Church was a “colossus of crime”—that for long ages her Popes “were guilty of almost every crime under heaven,” and that “the immorality of her priesthood was largely instrumental in her ruin.” He said too that the alliance of Church and State was brought about for “the aggrandisement of the Church and for the suppression of liberty.” I challenge one and all of those issues.

barbar-
 d; who
 ed the
 otestant

t than to
 rded toil,
 d Rome,
 ratitude.
 easures.
 We can
 all the
 ounded
 s is true
 ll as in
 he fact,
 the arts
 ve been
 cated by
 r of our
 riest, in
 atholic
 always
 rt of his
 y to add
 in other
 e arts,
 ets and

our of
 She
 of her
 ed the
 tholic
 r long
 crime
 of her
 ruin
 and
 ndise-
 on of
 sues.

The Church was never so free, the people never so happy, as when the Popes exercised the temporal power. Italy does not now, nor never did, enjoy so much liberty as she did during the days of the Republics of Genoa, Pisa, Lucca, and Florence. How is it possible that a Church that has civilized the countries which embraced it, can be opposed to liberty, for civilization and liberty must of necessity go hand in hand. Let us look as St. Augustine coming to England to convert the people. Let us see him baptizing King Ethelbert who in the fervour of his zeal was anxious to coerce his subjects and force them to adopt the Christian religion? Who prevented the King from using extreme measures—who but Augustine, the delegate of Pope Gregory I. Was not Michael, King of the Bulgarians warned not to force idolators to become Christians by Pope Nicholas I? Did not the Council of Toledo, the fourth great reforming council, enact that “no one should be compelled against their will to become a Christian?” Yes and this too at a time when the Church had unlimited sway, and when its power in Europe was unquestionable and unquestioned. Who stopped the crusade which was being preached against the Jews—who but St. Bernard. Can we forget the touching letter written by F. neion, Archbishop of Cambrai, to the son of King James II. of England, in which the illustrious prelate said:—

“Above all never force your subjects to change their religion. No human power can reach the impenetrable recess of the free will of the heart. Violence can never persuade men; it seems only to make hypocrites. Grant civil liberty to all, not in approving everything as indifferent, but in tolerating with patience whatever Almighty God tolerates, and endeavouring to convert men by mild persuasions.”

Do we not remember what Dr. Brownson, who was at that time a Protestant,—do we not remember

his thanking God that there was a power on earth—meaning thereby the Temporal Power of the Church of Rome—that could stand like a wall of iron against the tyranny of earthly sovereigns. No the Catholic Church has been the friend of civil liberty all over the earth. Who told the Emperor Theodosius not to enter the sacred portals of the Cathedral at Milan because the blood of his subjects was on his hands, who but the intrepid St. Ambrose, Archbishop of Milan. Who wrung from King John the *Magna Charta* of British liberty, and upon the plains of Runnymede, made a reluctant monarch grant civil liberty and *Habeas Corpus* to his subjects—who but Langton, Archbishop of Canterbury. Was not European liberty developed when Catholicism was triumphant? I grant that since the Lutheran secession liberty in Europe has advanced. I freely grant that before that secession the progress of liberty may have been somewhat sluggish. But what was the cause? Was not feudalism already being destroyed by the Church? Was not the administration of justice moral, rational, and equitable. Were not States becoming larger and the grievances of municipalities being ameliorated. I grant that the organisation of society, and civil liberty was not the same in the sixteenth century as it is now, but it is absurd to compare the liberty of the subject three hundred years ago with the liberty of the subject today, as it would be to compare the liberty and security enjoyed in the sixteenth with that enjoyed in the thirteenth century. The temporal power of the Popes was never universal, therefore, they cannot be charged with the slowness of civilization and liberty, outside their own domain. When Mr. Bray says that that power was usurped, he uses not merely an inaccuracy, but he uses an anachronism. The temporal power of the Popes was the salvation

arth—
Church
gains
atholic
l over
us not
Milan
hands,
hop of
Magna
plains
grant
—who
as not
m was
theran
freely
ness of
But
lready
ne ad-
itable,
vances
at the
y was
ry as
com-
years
as it
secur-
joyed
ver of
y can-
on and
Mr.
es not
onism
vation

of Society. In Rome alone was the Inquisition never used to put a human being to death, while the rest of Europe was reeking with blood. In Rome alone did the people enjoy more civil and religious liberty than they did in any part of the world, as the spirit of the Catholic Church opposed to servitude and injustice, brought comfort to the afflicted and threw the mantle of its protection over the persecuted of the earth. Thither flew the Jews when there was a price upon their heads, and there, aye, under the shadow of the temporal power, under the guardianship of that religion, which they had attempted to destroy; there in Rome I rejoice to know—yes, I glory in knowing,—that there alone was civil liberty secure, and men—Jew and Gentile possessed more freedom than they did in any part of the civilized globe. “Ah, yes,” says the Rev. Mr Bray, “all very well, I grant there was a time when the Church was good, but it afterwards becomes a ‘colossus of crime.’” The clergy were for the most part profligate and the entire record of the “Romish” Church for whole centuries was but the record of “social and political crime.” Sweeping charges and liberally applied. At one time, he said, “a million swords would have been taken from the scabbard at its call: now only a few hundred French, and Belgians and Irish would respond to her appeal for martial help.” Not so sir, not so! Now as then a million of swords would spring out of the scabbard at her call for martial help, if the *Faith* was assailed. Yes, millions of Catholics would joyously take their places in line, and at a moments call if the Church or the *Faith* required it. We might not all battle for the restoration of the temporal power, but God forbid that the Pontiff—the aged and venerable Pontiff, God bless him—or his successor should find it necessary to call the Catholics

of the world to his standard in defence of the Faith. If that day ever comes and if the Rev. Mr. Bray lives to see it, I promise him that he will see history repeat itself and will witness millions of swords flashing from the scabbards, millions of bayonets glittering in the sunshine, and millions of men ready to march to death with military glee. He glories in the fall of the Papacy as a temporal power, yes, so did its enemies since the days of Cornelius to Pius IX. but it stands still as powerful as ever. The succession never failed, and 200,000,000 of faithful subjects give allegiance to its decrees. But I must go on. The Rev. Mr. Bray describes the trial of skill between Hildebrand and the King of Germany. But he gave a different account of the cause of that contest to what I have been in the habit of reading. Protestant historians too give a different version of the story. I read that Hildebrand was defending the liberty of the people, and opposing the heresy of the king. We know on the authority of Voltaire, Wheaton, and Kent, that the Popes were recognised as a power in Europe, and had a spiritual right to interfere in the internal affairs of other nations. Henry appointed a mock Pope, ordered Hildebrand, the elected of the Cardinals and the choice of the people, to abdicate, sent his soldiers into the Churches and acted the tyrant over the defenceless Hildebrand. But with the spirit of a true pastor, the Pope still held out for the people until at last the King and Pope met at Canossa, and the Pope challenged the King by the body and blood of Christ, to swear as he swore, *that he had never acted save for the good of the Church and the benefit of the people.* The conscience-stricken King recoiled from the terrible ordeal, he could not take the oath, and the Pope, as champion of the people and defender of the Church, triumphed over the tyranny and the despotism of the King. Voltaire, De

Faith.
Bray
his
words
onets
men
He
poral
s of
ower-
200,-
o its
Bray
land
t ac-
been
toe
that
ple,
w on
that
and
fairs
ope,
and
sol-
over
of a
ople
and
lood
acted
of the
billed
path,
de-
ny
De

Maistre, Bellarmine, and many Protestant writers, support the Pope, and rejoice that despotism received so severe a shock as it did at Canossa in the year of our Lord, 1075. Yes sir, the Popes whom you have so much abused have ever been the champions of liberty in Europe. They rescued it when the Saracens brought ruin in their wake and upon the plain of Poitiers the crescent went down before the emblem of man's redemption. Was that not the doings of Gregory VII and Charles Martel? You say the Church broke marriage vows. Was it not the much abused Popes who preserved the sanctity of marriage and in spite of threats and denunciations from Philip Augustus of France or from Henry VIII. of England held on, through all those dark ages to the precept that man shall not separate what God has joined. Infinitely the Popes have resisted all through history, as they resist now—the immoral teachings of the divorce court. But says the Rev. Mr. Bray when the Court left Rome and went to Avignon, it became the most "voluptuous" Court in Europe. Harsh words Sir, very harsh words,—and let us see how true. The Papal Court left Rome for Avignon in 1309. Of the Popes at Avignon Platina tells us that one of them Benedict XII. was a good man, "that he loved and sought out the good, but repelled the wicked." Again St. Peter Thomas of Aquinas celebrates the merits of another of the Popes who lived at Avignon—Clement VI—while Feller exposes the calumnies of Fleury about the same Pontiff. Again we find Navoessing of another of the Avignon, Popes — John XXII. that "he carried great constancy into his enterprise. His mind was sound and sagacious, his heart magnanimous, and his prudence consummate. He was known to be eloquent, sober, frugal, humble and just." Another of the Avignon Popes—Innocent VI, is said to have

10

"loved uprightness and justice. His own life was upright and his zeal for religion unalterable." Of another, and the last but one of the Avignon Popes—Urban V—that he was "adorned by the finest virtues, and that his memory was so much respected that the King of France for a long time exempted from taxation the place where he was born." And this is all. Here are all the Popes who were at the "voluptuous" court at Avignon. Ah but this is not all. Why did not the Rev. Mr Bray tell the condition of Rome in 1309 and its condition when the Popes returned in 1371? Why did he not tell that in 1309—the marts were full of merchandize, the libraries full of books, and Rome looked as if she was about to equal the splendour of the age of Augustus. Where were the 150,000 souls which the Popes left in Rome in 1309, where were they when they returned in 1371. Gone, gone nearly all gone! Of the 150,000 only 17,000 remained. Grass, says De Maistre, was growing in the streets, the cattle were browsing in the thoroughfares, commerce had fled the marts, while literature was almost destroyed, and science was no more. Gone, gone, all gone. The people were half starved, and yet the Pope left the "voluptuous" court at Avignon, and gave up its seductive pleasures for the misery of Rome; they abandoned the limpid waters of the Rhone, for the muddy freshet of the Tiber. I am not prepared to say that the Court at Avignon was all it might be, but take it all in all I deny that history sustains the charge that it was "the most voluptuous in Europe." I grant that some of the Popes were not the best of men, but what had that to do with the purity of the many. Was the sanctity of Christ in any way sullied by the presence of Judas in the apostolic college? Of the 250 Pontiffs who have been head of the Church how many were bad? What line of Kings in the world can

show so clear a record. Can England or France, Germany or Spain, Russia or Sultan point to so pure and virtuous a succession,—a succession which has supplied the world with testimonies of virtue and piety, and has left a record, take it all in all, a history to which civilized nor Pagan history furnishes a parallel. O if I chose to dwell upon the monarchs of merrie England and compare them with the Popes, but I am here to-night simply to defend and I shall not be betrayed into a single word that would hurt the feelings of the most susceptible Protestant in Montreal. But I allow Voltaire, who cannot be accused of kindly feeling towards the “Romish” Church to give his testimony of the Popes of Rome he says:—

“The wealth which the Popes acquired was spent not in satisfying their own avarice and ambition, but in the most laudable works of charity and religion. They expended their patrimony in sending missionaries to evangelise pagan Europe, in giving hospitality to exiled Bishops at Rome, and in feeding the poor. And I may here add that succeeding Popes have generously imitated the munificence of the early Pontiffs.”

Yes the glory of our Pontiffs has been attested to in a thousand ways. All the world has been forced to witness their piety and their zeal. The infidel Gibbon says of them that:—

“The Pope’s temporal authority, is now confirmed by the reverence of a thousand years, and their noblest title is the free choice of a people whom they have redeemed from slavery.”

Yes, whatever abuses found, for a brief while, refuge in your ranks, they were quickly reformed, and the history of the Pontificate stands the proud monument of your virtue. You sent reformers over Europe — you sent missionaries to civilize mankind, and to-day you find a grateful and obedient people the testimony to your virtue and to your zeal. You sent forth your missionaries to preach God’s truth in every corner of the earth, and the

20

Gospel was carried wherever mankind found a refuge or made a home.

But I must go on. I come to the Lutheran secession, and I find the Rev. Mr. Bray saying that Luther bared the iniquities of the Church of Rome to the world. Now I shall say nothing of Luther to-night. I shall let him pass. I shall not to-night rake up counter charges against the Protestant Church, nor shall I revert to the persecutions which Catholics suffered in every country in the world, where the Lutheran secession became triumphant. My position to-night is purely defensive, and I have no desire to leave behind me any painful record of this lecture. There is now, at this moment, abundant chances of striking home at the reformers of the time, but I shall allow it to pass, and I sincerely hope that I shall not be compelled, in self defence, to bare the doings to which the Catholic Church was subjected at the hands of Luther and his followers. But I may however speak of the Lutheran Secession generally, and I am prepared to argue that the Lutheran secession may have impeded instead of having advanced the progress of civilisation by introducing discord. If Europe had remained Catholic, most of the world would now be Christians. The Church of Rome civilized nations when the difficulties of travel and research were almost inseparable. Her missionaries penetrated every corner of the known world, when it took years to cross the deserts of Africa, and sea voyages were long and perilous and almost unknown. The sound of the missionary bell was heard on the shores of China when St. Francis Xavier had to tramp wildernesses to reach his goal. Yes, the world was fast becoming christian when the Lutheran secession may have retarded its progress. If Europe had been Catholic, her Majesty's possessions in India would to-day scarcely be wor-

shippers of Vishnu, or followers of Mahommed. The Catholic Church triumphed over Islamism in Europe, and if Europe had remained Catholic, it would in all probability have triumphed over Islamism in Asia. Yes, the Lutheran secession probably retarded the progress of civilization. About that time Catholic Europe was putting forth gigantic efforts to civilize the world. De Gama had doubled the Cape, Columbus had discovered America, Cortez penetrated a new world and took possession of its Capital, Magellan found a new passage to the Pacific—the spirit enterprise was everywhere abroad—Catholic Europe laid her right hand on the East and her left on the West,—the land of Tasso was joyous—and a Catholic Navigator, Sebastian D'Elcano, had made a tour of the Globe. But the Lutheran secession brought religious wars, the nations were divided, civilization became paralyzed, and from that day to this it has been a social war between the different schisms which have sprung up all over the world. I do not say that civilization has been permanently retarded by the Lutheran secession, but I say it was for a time paralyzed, and that the progress made by the Catholic Church in the past warrants us in saying that the world might have been more advanced if that secession had never taken place. I now come to another theme which the Rev. Mr. Bray calls the curse of the "Romish" Church—the plotting Jesuits. The poor Jesuits—terrible men—they always come in for their full share of denunciation. They have often been persecuted, and even for a time suppressed. In the last century Pombal of Portugal, the Bismarck of his time, was their bitter foe, just as the Bismarck of to-day is their unrelenting enemy. They were expelled Portugal, as they have been expelled Germany, and, like the Popes, when they were expelled from Rome, they

have always had an unhappy knack of coming back again. The "wicked, plotting" Jesuits have afforded our opponents a wondrous fund of small talk, and I was not at all surprised that the Rev. Mr. Bray should have taken them into his keeping. Whether the Jesuit is in Pekin, directing the observatory, or within the Arctic Circle, living on blubber and tallow candles, collecting manuscripts at the Vatican, or furnishing a meal for the frolicsome natives of New Zealand—whether he is kidnapping Indians on the prairies or savages on the pampas, it is all the same, there he is the plotting, terrible Jesuit. But let us look into what they have done. In no country in the world had the order of Jesuits, so much power as it had in Paraguay. There they were found in all their terrible authority—and what do we find as the result. Listen to what D'Alembert, who certainly was no friend to the order; but listen to what he says of those "plotting Jesuits" in Paraguay:—

"The Jesuits have acquired a monarchical authority in Paraguay, founded solely on opinion and on the mildness of their government. They make the people who obey them happy. What we know of their administration is its best eulogium, and perhaps makes it desirable, if what is said is true, that other barbarous countries where the people are oppressed and unhappy, should have the Jesuits for apostles and masters."

Raynal, a non-Catholic, writes in his "Histoire Philosophique":

"Nothing equals the purity of morals, the mild and tender zeal, the paternal care of the Jesuits of Paraguay. Each Jesuit is at once the real father and guide of his parishioners. This authority is not felt, because he neither commands, forbids, nor punishes anything save what is commanded, forbidden, or punished by the religion that they all adore and cherish as he does himself."

Buffon, the infidel, writes:

"The missions have made more Christians among these barbarous nations than the victorious armies of the princes

subjugated them; they conquered Paraguay; mildness, good example, charity, and the constant practice of virtue opened for the missionaries a path to the heart of the savage; they possessed their confidence after having tamed their ferocity. Nothing redounds more to the honor of religion than to have civilised these nations and laid the foundations of an empire without other arms than those of virtue."

Don Juan d'Ulloa writes a glowing eulogium of the Paraguay mission in his "Voyage de l'Amerique meridionale."

The English historian Robertson avers that "it is in the New World the Jesuits have exercised their talents with the most *eclat* and in a manner the most beneficial to humanity," and, like Don Juan d'Ulloa, he pronounces a long and magnificent eulogium on them.

The illustrious Muratori concludes his excellent "Relation des Missions du Paraguay" in the following words:

"I wish that some of these enemies of the Roman Church who push their hatred of the Jesuits so far as to decry the zeal of these admirable missionaries, and the purity of their intentions in the painful ministry they exercise among infidels, would consent for a space to become the companion of their apostolic voyages, and thereby witness and examine all the sufferings they undergo for the salvation of souls. He would soon return minus his prejudices, and perhaps that view would suffice to draw him out of error, which can never boast of such apostles as are to be found within the Catholic Church."

Count Ferrand, peer of France and Minister of State, who died in 1824, writes:

"The Jesuits established the happiest government that ever existed." He calls it "a miraculous work of concord and happiness," and concludes with these words: "When, after having read the sanguinary annals of America, we come to the history of Paraguay, we imagine ourselves elevated to a higher region and a purer, and more vivifying atmosphere. What would have been the result had the unhappy Indians been treated throughout all America the same as in that privileged land?"

What a host of testimony. Protestant and In

23
fidel to the merit of those terrible men. Yes, they are terrible men, who are in advance of their time. Their enemies do not despise these terrible men, but they fear them. Persecuted they are still triumphant, and they stand like a wall of brass between the enemies of the Church and its assailants. Yes, the foes of the Catholic Church have reason to fear the Jesuits, for in them the best opposition legion will find foemen worthy of their steel. But the Rev. Mr. Bray goes too far when he threatens them with expulsion from Canada. Take care sir, you broach on dangerous grounds, and you will find that those plotting Jesuits have friends in court, even as terrible as they are represented to be. Let us not forget that Bacon, in speaking of the best art of training youth, says that "the shortest method to do so would be to consult the teachings of the Jesuits," and as he afterwards adds "among all that has hitherto existed there is none better." These men—these terrible men are likely to have friends around them, and it is a dangerous policy to advocate their expulsion from Canada. Like the Church, they have survived persecution in every land, and they are even likely to survive the hostility of the pastor of Zion Church, Montreal.

I can imagine one of those bad men—the Jesuits—quoting Shakespeare in reply to the Rev. Mr. Bray, and saying:—

There is no terror in your threats,
For I am arm'd so strong in honesty.
That they pass by me as idle wind,
Which I respect not.

But I must again pass on, and once more cross spears with the Rev. Mr. Bray, when he says that the Church of Rome was a political institution defying the Government of the people. You are wrong again, Rev. Sir. The Church claims to be no such thing. She exercises no more authority

than other churches *claim* as belonging to the bodies that govern them. Yes, I shall pin you down to your assertion, an assertion which I challenge you to prove and in which I know you are mistaken. All the Church claims is supreme *spiritual* authority. The Church no more claims to "defy the State," than it does to defy the moon. I could quote from the Reformed Dutch Church; the Westminster confessions, still believed in by Presbyterians, from the book of discipline of the Church of Scotland; from the Book of Common Prayer of the Church of England, in the thirty nine Article; from the Act of Parliament of Henry VIII; from the book of Concord, and numerous other works to prove that the Catholic Church *claims no more, nor less* than other denominations claim as their privilege and their right. The Catholic Church—as a Church—has no temporal power. She never had such a power, and she never claimed it. Will you take the authority of Cardinal Manning when he says. "The authority which the Church has from God is *not temporal but spiritual.*" And again "In all things which are purely temporal, and in *extra finem ecclesie*, outside the Church, it neither claims nor has jurisdiction; In all things which either promote or hinder the eternal happiness of men, the church has a power to judge and enforce." I find the same in a higher authority—Pope Innocent III. Saurez and Bellarmine say the same, while the Bull of Boniface VIII, so often quoted against us, is proved to refer purely to temporal authority—by the words—*de necessitate salutis*—No, no, the Catholic Church never claimed temporal authority, she never exercised it, but vigilant of the spiritual wants of her flock, she jealously guarded them, and constitutionally resisted, such temporal power as was likely to endanger the safety of her children. Other

churches *claim* as much powers as the Catholic Church, but none of them, perhaps, exercise so much vigilance in defending it. If individual cases of excess occur then they must stand upon their own merits; they do not make up the Church. No, no the Church claims no temporal power whatever, but so far as her "spiritual" authority is concerned—like the old French Guards "They die but never surrender." Yes she has guarded the spiritual wants of her children, from the saintly Pontiff who still remains in the Vatican, down to the time when her authority is almost lost in the haze of fable. She has guarded it in the twilight of civilization, and she guards in the zenith of its glory. She has guarded it in the Old World, she is guarding it in the New, where the losses she sustained in the one are more than compensated for by the victories she obtained in the other. She guards it here in Canada, and we the loyal children of her Faith stand to-night the defenders of her honour, the champions of her fame, and the repeller of the calumnies which have been heaped upon her name.

But insult follows insult. They come not in single files but in battalions. Our priesthood were "immoral" the temporal power was "usurpation"—"miracles" were "invented." The Pope was "infallible but still he was not happy" and for "centuries the Church was guilty of almost every crime under heaven." Yes every insulting phrase which could with the commonest decency be used upon a public platform was hurled at our heads. Our young men were "unfitted for trade"—"Scotchmen would get rich while Roman Catholics would get poor" and Rome "was the enemy of domestic peace, of general freedom, of social morality, the friend of popular ignorance, of barbarism, political corruption, anarchy and political re-

volution." And all this from the Rev. Mr. Bray, pastor of Zion Church, Montreal.—This from the gentleman who meant "no insult." It is not true, Rev. Sir, it is not true. I say here in the presence of this magnificent demonstration, that any man who could use such language cannot be a true Christian, much less a true Christian minister. What! the Church of Rome "the friend of popular ignorance" and all the rest. The Church that rescued civilisation from the chaos caused by the barbarians of the North—the Church that has been the very corner stone of popular liberty, social security, and intellectual advancement. The Church that opposed not liberty but license. Who founded nearly all the Universities in Europe? The Church and the Catholic Church alone. Lecky tells us that it laid the very foundations of modern civilisation, and Huxley confesses that the nineteenth century strikes its roots into the centuries gone by, and draws nutriment from them. This Church that is "the friend of popular ignorance." Aye I'll pin you to your words Mr. Bray—this Church that is the friend of popular ignorance is said by Hallam to be the cause of saving the ancient history of Greece and Rome. How truly does Dr. Newman say that there is "not a man in Europe, now who talks so bravely against the Church, but owes it to the Church that he can talk at all" Under the Church, America was discovered and the holy sacrifice of the mass was offered up, with magnificent *eclat*, when Columbus set sail upon his enterprise. Was not the Savoyard priest who afterwards became a bishop, a discoverer in his way, and have not whole communities as well as individuals like Secchi acquired eminence for their learning. Had not St. Augustine as lofty a mind as Huxley. Was not Suarez more subtle than Bain, Kepler more profound than Buckle

Bossuet more eloquent than Froude, and Newman loftier than Tyndall? What is the Catholic Church "the friend of popular ignorance?" I will quote Protestant authority against you, and first of all I will take Froude who said that the Church:—

"Was always essentially democratic while at the same time it had the *monopoly of learning*."

Did the Rev. Mr. Bray ever hear of Ranke, who was not a Catholic but who said:—

"A slow but sure and unbroken progress of intellectual culture had been going on within its (the Church) limits for a series of years. All the vital and productive energies were here united and mingled."

Did he ever know that Lecky said that:—

"There can be no question that the Papal power was on the whole favourable to liberty, and the *special* representative of progress."

Did Hallam's, an authority which the Rev. Mr. Bray cannot deny, words ever cross his eyes as he said that:—

"The praise of having originally established schools belongs to some bishops and abbots of the sixth century, and that it was owing to the influence of Theodore, Archbishop of Canterbury, sent thither by the Pope in 660, that the knowledge of the Latin and Greek languages were propagated in the Anglo-Saxon churches."

What does Maucaulay say about the:—

"Boasted revival of letters in the sixteenth century was at least as active within the court of Leo X. as outside it, and that the advancement of learning and philosophy has always been so acceptable to the Catholic Church in the past, that it is not easy how it can be any danger to her in the future."

Was not Copernicus a simple priest, who was sheltered by the Pope and encouraged in his researches. Has not the calumny about his fearing to publish his discovery been exposed, and exposed too, upon the testimony of a Protestant historian—Karl Adolt Menzel. To him is due the theory of the earth's motion and the enemies of the Church

say that he was afraid to publish his theory "because of the opposition he expected from the Church." But what does Menzel say? Speaking of Copernicus, he says:—

"His indifference to renown, was one of the reasons why he did not publish his works" and, "if he had needed a protector he would have found one in the lover of science Pope Paul III."

Why his work, when it did appear was dedicated to the head of the Church—and as we read the bishops of Culm and Cardinal Schomberg superintending its publication:—

"On the express grounds" says Sir David Brewster, "that the authority of the Pope might silence the calumnies of those who attacked these opinions by arguments drawn from the Scripture."

Are we to be troubled by the phantom of that poor starry Galileo in this year of our Lord, 1877. Has not the misrepresentation that he was cast into prison by the Pope because of his theories, been confuted over and over again. Is it not true that his telescope was erected in the garden of Cardinal Bondini, and as Salisbury says,

"He received an honourable welcome from them all. His imprisonment it is well known was due to personal jealousy by some members of Sincæn academy. The Pope was his protector, encouraged him in his labours, and even granted him a pension of one hundred crowns and to his son Vincenzo fifty crowns for life. Are all these facts not enough

Does not Brewster say of this that:—

"It must be regarded as a donation to science itself and as a declaration to the christian world, that religion was not jealous of philosophy, and that the Church of Rome was willing to respect and foster the genius of its enemies."

The Church, "the friend of popular ignorance!" Who appointed Kepler—a Lutheran to a chair of astronomy in Rome, after he had been persecuted at home, and the theory of the earth's motion as taught by him condemned by the divines of

Tubingen as "damnable and contrary to the Bible?" Who but the Church of Rome, "the friend of popular ignorance." My authority for this is the Protestant Wolfgang Wenzel. But even then had not Rome her Leonardo de Veveirs, her Fracastori, and her Casalpin? Was not the Lyncæi established 50 years before the Royal Society in London or the French College in Paris? And after all did not great men in those days—as Hume tells us, Lord Bacon among them, reject the theory of Copernicus "with positive disdain." The Church of Rome "the friend of popular ignorance" indeed. The Church carried the torch of enlightenment over the whole world—and diffused the knowledge which she possessed over every corner of the Globe. Aye, here too, in Canada, must the Rev. Mr. Bray say the Church has been and is "the friend of popular ignorance." Here he said the Church of Rome "had a most expensive system of education doing nothing," that Catholics were "unfitted for trade" and that "Scotchmen would get rich while Roman Catholics would remain poor." Calumny after Calumny until I approach the end. And now let us see what truth there is in this remark. When I saw it I knew it could not be true and I went to work to expose the calumination. And what did I find? I found the Durham Despatch. Most of you are aware that Lord Durham came to this country armed with exceptionally great powers, and now I shall quote from his despatches in order to place before you the opinion of a Protestant nobleman in opposition to that of the Rev. Mr. Bray:—

"I am grieved—he writes—to be obliged to remark that the British Government has since its possession of the Province done, or even attempted, nothing for the promotion of general education. Indeed the only matter in which it has appeared in connection with the subject is by no means creditable to it. For it has applied the Jesuits Estates

part of the property destined for education to supply a species of fund for *secret service*."

Again he says :—

"It is the Catholic clergy to whose exertions the French and Irish population of Lower Canada are indebted for whatever means of education they have ever possessed."

What does the Rev. Mr. Bray think of that? But that is not all. The same nobleman says again that :—

"The Catholic priesthood of this Province have to a remarkable degree cultivated the good will of persons of all creeds, and I know of no parochial clergy in the world whose practice of all the Christian virtues and zealous discharge of their clerical duties is more universally admitted and has been productive of more beneficial consequences. They are the effectual guardians of the morals of the people."

And still more from the same nobleman :—

"I know of no people among whom a larger provision exists for the higher kind of elementary education or among whom such education is really extended to a larger proportion of the population.

And now I shall take another authority Mr. Samuel Laing, the Scotch Presbyterian :—

"The education of the Catholic clergy," says Laing, "is perhaps positively higher and beyond all doubt comparatively higher than the education of the Scotch clergy."

I could quote authority by the yard if time permitted, all refuting the untruthful charge that the Catholic Church is "the friend of popular ignorance." But I shall too give you an extract from the *Montreal Gazette* when writing of the report of the Catholic School Commissioners. In a leading article on the subject the *Gazette* admits that the :—

"Catholic School Commissioners are in no way behind and are in fact as to one of their schools particularly rather in advance of their brother Commissioners having charge of the Protestant Schools."

I may, however, add that since that was written the Protestant School Commissioners are making laudable efforts to surpass their Catholic friends and, in such an effort, I hope that a generous

emulation will inspire both one side and the other.

Is not this strong testimony—written in a Protestant journal but written by a man who is not blinded by bigotry or hatred or Popery and all its belongings. "An expensive system of education doing nothing," says the Rev. Mr. Bray. In all there are 21,000 children being educated out of a Catholic population of about 90,000, and that is "doing nothing." In 1867, the number of children at school was only 13,000 odd, and to increase to nearly 21,000 in ten years "is doing nothing." In 1872, the lay commissioners had only 2,500 children under their jurisdiction, while in 1876 they had 6,088 "doing nothing." Then there are 13 young men who have been educated at the Catholic Commercial School, in the Banks of Montreal, "unfitted for trade." As to the wild assertion about a teacher who was desirous of making an application for an increase of salary, but could not write a letter, I challenge Mr. Bray to prove that assertion, or he must allow the stigma of being the "willing victim" of a misrepresentation to be attached to his name. The Catholic and the Protestant School Commissioners have always worked harmoniously together, and all the enemies of 'popular ignorance' will do their best to secure a continuance of that good understanding in the future.

He said, too, that there was a Mechanics' Institute and literary and debating society in Montreal at one time, but "the priests finding the good they were doing the masses, would not have them, for the people got to know something, so they killed off the institute and put in their places card, billiard, and drinking saloons." Into what excesses will bigotry carry one, and into what errors it causes the unfortunate to plunge. The "Institute" referred to belonged to the Catholic School Commissioners.

The Commissioners were removing to better quarters—the magnificent building in Plateau street. Their old building was put up to the highest bidders, and was purchased by a society of Catholic young men, for the purposes of a club. The club was well conducted and respectable, a place of recreation, of amusement, and of instruction, but what mocking demon pursues this man's soul that he could thus construe this commercial dealing to the wickedness of our clergy. Would not the Catholics of Montreal be ashamed to hold the Protestant clergy responsible for the uses to which some of their houses of worship have been turned? Are there not a few places now in Montreal—places which are a disgrace to the city, and were they not once dedicated to Protestant worship. And would not every respectable Catholic in the city blush to hear Protestant clergymen held responsible for the late uses to which some of those buildings had been turned?

And now Rev. Mr. Bray—man of unclean lips—I leave you. You have wantonly and without being provoked thrown the brand of discord among the citizens of Montreal. You have heaped insult after insult upon the Catholic people, and I leave you to the mercy of all impartial and peace abiding men. Your mission is war upon the “dominant” religion, and calumny and bigotry are your weapons of assault. There was a time in Montreal a time that even the pleasure of reading about, conjures up far different and more Christian emotions than those that are likely to be awakened by the Rev. Mr. Bray. I have heard that in the days of the late Metropolitan—the revered, venerable and beloved Dr. Fulford—peace was the order of the day. I have heard that earlier still when this Colony was emerging from its struggle with the wilderness, when here in Montreal in the Church of the Recollect Fathers in Notre Dame St. there was

mass for the Catholics in the morning, service for the Church of England in the forenoon, and worship of the Presbyterians in the afternoon. Yes, these were Christian times—times when men were guided by Christian and charitable virtues, and the nobler impulses of the mind swayed the conduct of all. But they say “old times have changed, old manners gone”—and in some respects more’s the pity. But of that old old Catholic Church—that rock of ages—which has seen the dynasties of the earth, crumble in decay—beside which Greece and Rome, Sparta and Athens, Saxon and Celt have vanished like “the baseless fabric of a vision”—against whose sides schism and infidelity have dashed themselves in vain—stands to-day the glorious record of Catholic piety and Catholic progress, all the world around. As Antous of old gained fresh strength when he touched his mother earth, so you, old Catholic Church, inspire your faithful followers with zeal, when they seek refuge in your bosom. O yee, old Church—200,000,000 of faithful souls stand by you to-day, and glory in that new resurrection which appears to be awaiting you, and as the horizon predicts the *resurgam* of your glory, we hail you in the fulness of our joy,—old Church—Infallible—Indestructible and One.

f
.
,
o
o
f
l
s
e
n
.
a
l
t
l
.
e
n
o
.
r
l
.
s
e
.

