

## INFIDELITY, HERESY, AND PUBLIC WRONG THE SOURCE OF CIVIL DISORDER.

SOME little time ago I took the liberty to call the attention of the Protestant "leaders of public opinion" in Dunedin, and the literary and religious public generally in that intellectual city, to a passage in Lord Macaulay's writings, in which he strongly urged the necessity of studying the history of the Papacy or Roman Catholic Church—of course studying it candidly and fully. In his opinion there is not now and never has existed on this earth any one thing more deserving the study of scholars and philosophers than the Papacy, or Roman Catholic Church. More recently, another English Protestant historian of greater repute even than Lord Macaulay has expressed himself much to the same purpose, or rather, if possible, more strongly. I mean Mr. Froude. He is of opinion that nothing more grand, more beautiful, or more useful and beneficent, has ever been known to man out of himself than the Roman Catholic Church as it "once was." He, learned and clever as he is, does not seem to see that what the Papacy and Roman Catholic Church once were, they are still the same now, and ever will be in all essential points. Her principles and her aims now are the same as they were 600 years ago, when Mr. Froude says she conquered, by the sheer force of her spiritual power and "goodness," the hearts of the noblest and the bravest champions of freedom whom the world has ever seen. A like work she is now engaged in, for she is striving—and successfully striving—to conquer, or rather re-conquer and bring under her spiritual dominion again the noblest and the bravest people whom the world has ever known in modern times—"the imperial race" of England, as Archbishop Manning calls them—men whose passion for liberty no one doubts any more than he doubts their many other great virtues. Could any one truthfully say of any Church calling itself Protestant what Mr. Froude has said of the Roman Catholic Church as it "once was." True the love of many Catholics has waxed cold in later times. The instances of heroic charity are not so frequent and conspicuous among the Catholic clergy or laity now as there were 600 years ago, when, as Mr. Froude tells us, the Roman Catholic Church was so grand, so beautiful, useful, and powerful. But the Catholic fervor of these early times it beginning to revive fast in ours. Even in the worst of times the Church has always contained some few men and women eminent for their sanctity, though their names may never be heard of by the public. It is they who nurse Catholic piety and charity, and keep them warm in secret till the time comes when they shall openly show themselves to the world, and spread like fire. If the history of the Papacy be a profitable and interesting story to literary and religious men, the history of heresy is equally so. As the Roman Catholic Church is the sole defence of Christian faith and best support of civil order, so heresy is the worst enemy of both. The object of all heresy is to undermine the authority and even destroy the existence of the Roman Catholic Church. It consequently renders all constituted authority in every country, Catholic or Protestant, insecure, and dependent on mere popular caprice. Among heretics and bad Catholics the law of the strongest is the only law. Right and justice are of little account to them. Witness the treatment of Roman Catholics by the Presbyterians of Otago in the matter of schools, and, indeed, by Protestants generally. The worst enemies of Christ—the Gibbons, the Humes, and Voltaires, and Tom Paines—are ever the deadly enemies of the Pope and the Catholic Church, and they fraternise with Protestants in many ways. Heresy, infidelity, tyranny, and treason are birds of one feather. Heresy is usually the first step to the rejection of all revealed religion. It is producing the fruit of infidelity plentifully in these times, and, as the natural consequence, a lax morality. Both Mr. Froude and Lord Macaulay have said much to confirm the prejudices of the prejudiced against the Roman Catholic Church, but they have also said much in her favor—more than appears quite consistent with their position as her obvious, if not avowed enemies. On the whole, they have done her more good than harm most probably. The wonder is how they and such as they, have seen so much of Catholic truth without seeing it all; but such is the force of early prejudice and intellectual pride. However, the Protestant readers of the works of these great writers may be often more candid and just in their way of viewing Catholic affairs than the writers themselves, and may profit accordingly. Lord Macaulay and Mr. Froude must have been at times rather bewildered at the thought of their having to say so much in favor of the Catholic Church while they were its open enemies, and laboring to hold it up to public odium and execration. Were all that they have both written as to the abuses and immorality in the Catholic Church true, and not exaggerated or misrepresented, that would not in the least affect her claim to be the sole and the infallible teacher of Christian doctrine. The Jews—the lay and ecclesiastical portion of them both—sinned as no other people have sinned; yet they were the sole possessors of the whole truth of God. Their sins did not invalidate their claim to be the true children of promise. All the sins of Catholic priests and laymen, were they tenfold greater than their worst enemies have represented them to be, would not prove that the Catholic Church ought to be rejected. By its fruits the tree is known, is a sound and indeed divine maxim or rule of judgment; but it is capable of a wrong application. It is surely misapplied when used to prove that the Catholic Church cannot be the true Church because of the multitude of bad Catholics in all ages. Faith is one thing, practice is another, and we know from the highest authority that, though many be called into the true Church, yet few in it are chosen for eternal reward, and that through their own fault they shall perish. The melancholy exhibition of Catholic depravity which such writers as Macaulay and Froude make in their works, by no means establishes the position which the enemies of the Catholic Church are so eager to maintain against her. Many Catholics in every age have exhibited, among laity and clergy, and in every condition of life, such degrees of piety, self-denial, and heroic charity as the best of Protestants have scarcely ever dreamt of, and certainly never attempted to imitate. Mr. Froude himself tells us as much. Bad Catholics abuse God's grace as

no other man can abuse it. It is natural to suppose, then, that when Catholics are indifferent about their spiritual interests, or out-and-out bad, they must be bad indeed—worse than any other class of men, or even pagans. Experience proves that such is the case. It is because the Catholic religion is so pure and severe, and so much opposed to everything worldly, that so many of its tepid professors are so remarkable for their irreligious and immoral habits. If the Catholic religion were more lax and accommodating, many of its adherents might be outwardly more decent and respectable in a worldly sense.

LAIC.

## IRISH SKETCHES.

(Continued.)

MOUNT MELLARY.

Another celebrated religious and educational institution visited by your humble correspondent on this occasion is that of the famous Mount Mellary. Here I slept one night to realise for myself the proverbial hospitality of the Cistercians. Here are these monks on the side of this rough mountain, fighting with natural sterility, and the doors of their refectory and dormitory open to the whole world for the last forty years! The very night I arrived there the main house was crammed with guests, and next day after the departure of one batch, I counted sixteen strangers at the table with myself! From what I have seen and heard, I believe with many others that this "Mountain of the Lord" sheds a spiritual influence over the whole Irish Church—it is the common muster ground for lay and clerical retreats from the Giant's Causeway to Bantry Bay.

As for scenery, the province of Munster may be truly called a natural fairy land. To attempt a description of Killarney alone, this letter should be at least twice its present length and say not one word on any other subject. It is, indeed, fully equal to its fame. "From morn till dewy eve" a stream of sight-seers keep flowing and ebbing to and from this land of enchantment throughout the year—fancy the railroad from Mallow to this one spot having little else to do than to bring customers to this single market of *ocular breadstuffs*! Another line is moving from Cork in the same direction, but more southward for the sake of Gougane Barra, Glengarriffe and the Bantry Bay region. As yet, however, it does not extend beyond Macroom, about sixty-six miles from the lakes; but good horses and cars render the journey even now very pleasant.

THE BLACKWATER.

Then at the other side of Cork is the glorious Blackwater, and I for one would as soon miss Killarney itself as the Irish Rhine, I have seen your Hudson, but I must lay my longing eyes on some other Hudson before the natural poem from Youghal to Lismore can lose its place in my memory. The sanctuaries of Mount Mellary overlooking this glorious picture—the scene seems the holiday attire of nature to win us to the beauties of grace. Then the very different type of scenery on the mountain road from Lismore to Cahir, the road running along the side of Knockmoldown's highest summit, overlooking a vale of great beauty and fertility, flanked on the other side by the still more alpine range of the Galtiers enclosing that gem of ravines, the magnificent Glen of Aherlow—O, here is a treat for the visual palate of any connoisseur! Farewell, my lovely native land, I may never see thee again. God save Ireland.—Fidelis in the Cincinnati Telegraph.

## THE GERMAN PERSECUTION.

### A CALL FROM THE ARCHBISHOP OF WESTMINSTER.

THE following letter was read by order of the Archbishop of Westminster, in all the Churches of the Archdiocese:—

"Archbishop's House, Westminster.

"REV. AND DEAR BRETHREN AND DEAR CHILDREN IN CHRIST—On Tuesday last a meeting was held in St. James's Hall by certain of our fellow-countrymen to express their sympathy with the Government of Prussia in persecuting the subjects of the German empire on account of their religion. We are all free in this country to speak our mind. Those who got up and attended the meeting last Tuesday had a right to do so. They approve of violations of conscience and of persecution by fines and imprisonment for the sake of religion. Every man who took part in that meeting is an accomplice in these acts of tyranny. They have spoken their mind. It is for you now to use the same liberty, and to speak your mind with equal freedom. On Friday next, the 6th of February, a meeting will be held in St. James's Hall, at half-past seven in the evening, to condemn these doctrines of persecution, fatal to the rights of conscience and to the civil and religious peace of our country. You will also convey to those who are suffering for conscience' sake in Germany an expression of heartfelt sympathy, and a promise that we will pray day by day that by the grace of God they may be made strong to stand firm and inflexible against all violence for the rights of conscience and for faith. As many of you as are able will be present at the meeting of the 6th. It is a cause in which rich and poor are alike concerned, for it is the cause of God and of His Church. You will, we are sure, allow no hindrance of any worldly kind to prevent your attending to protest against these mischievous attempts to rekindle the religious animosities which in times past have so cruelly afflicted those kindoms.

"† HENRY EDWARD,  
"Archbishop of Westminster."

January 30th.

News! Indeed!—An exchange from the other side of the Atlantic says: "Judge Lush, now engaged in the Tichborne case, is the first Catholic to occupy the English bench since the Reformation."

Irish Club in London.—Some gentlemen, including members of Parliament interested in the experiment, intend to get up an Irish social and political club in London.