

Judge to answer for the conduct of my whole life; and am I to be appalled and falsified by a mere remnant of mortality here? By you, too, although if it were possible to collect all the innocent blood you have shed during your unhallowed ministry in one great reservoir, your lordship might swim in it."

[Here the judge interfered.]

"Let no man dare, when I am dead, to charge me with dishonor. Let no man attain my memory by believing that I could have engaged in any cause but that my country's liberty and independence, or that I could have become the pliant minion of power, in the oppression and misery of my country. The proclamation of the Provisional Government speaks for our views; no inference can be tortured from it to countenance barbarity or debasement at home, or subjection, humiliation, or treachery from abroad. I would not have submitted to a foreign oppressor, for the same reason that I would resist the foreign and domestic oppressor. In the dignity of freedom I would have fought upon the threshold of my country, and its enemy should only enter by passing over my lifeless corpse. And am I, who lived but for my country, and who have subjected myself to the dangers of the jealous and watchful oppressor, and the bondage of the grave only to give my country their rights, and my country her independence, am I to be loaded with calumny, and not suffered to resent it? No; God forbid!"

Here Lord Norbury told Mr Emmet that his sentiments disgraced his family and education, but more particularly his father, Dr. Emmet, who was a man, if alive, who would not countenance such such opinions. To which Mr. Emmet replied:—

"If the spirits of the illustrious dead participate in the concerns and cares of those who were dear to them in this transitory life, oh! ever dear and venerated shade of my departed father, look down with scrutiny upon the conduct of your suffering son, and see if I have, ever for a moment deviated from those principles of morality and patriotism, which it was your care to instil into my youthful mind, and for which I am now about to offer up my life. My Lords, you are impatient for the sacrifice. The blood which you seek is not to be congealed by the artificial terrors which surrounds your victim—it circulates warmly and untroubled through the channels which God created for noble purposes, but which you are now bent to destroy, for purposes so grievous that they cry aloud to heaven. Be yet patient! I have but a few more words to say—I am going to my cold and silent grave—my lamp of life is nearly extinguished—my race is run—the grave opens to receive me, and I sink into its bosom. I have but one request to ask at my departure from this world, it is—**THE CHARITY OF ITS SILENCE.** Let no man write my epitaph; for as no man who knows my motives dare now vindicate them, let not prejudices nor ignorance asperse them. Let them and me rest in obscurity and peace; and my tomb remain ununscribed, and my memory in oblivion, until other times and other men can do justice to my character. When my country takes her place among the nations of the earth, *then and not till then* let my epitaph be written. I have done."

## THE FIRST STATE THAT GAVE FREE RELIGION.

THE 'London Telegraph' of April 15, had the following interesting article on the State of Maryland, and the long lawsuit that has continued for 241 years, and still is unable to define the State boundaries:—

"When an American gentleman wrote one of the most successful national or quasi-national songs of our own time, and addressing 'Maryland, my Maryland!' informed that personified State that 'the despot's heel' was on her 'shore,' he would have considered it impertinent if any old lawyer had informed that it was impossible to say where the aforesaid shore began or ended. The State is one of the oldest and most respectable in the Union, and, strangely enough, its exact boundaries are unsettled down to the present day. It was founded, as everybody knows, in the reign of Charles I., by Lord Baltimore, a Roman Catholic nobleman, and was mainly colonized by gentlemen of his creed; but everybody does not know the singular fact that it was the first, and, for many years, the only, State in America where persons of all creeds, without exception, were treated with toleration, like Sterne's Negress, the expatriated Papists at that particular time had 'suffered persecution and had learned mercy.' Early in the life of the colony it found itself engaged in a law suit with Virginia as to the proper frontiers of the two States, and when England engaged in civil war the Marylanders, mainly Cavaliers, and the Virginians, principally Roundheads, found in this dispute a ready excuse for outrages and retaliatory raids. After the independence of America the quarrel still went on, though transferred to the law courts, and a commission appointed in 1872, to make a final adjustment, gave up the questions as a bad job. They examined old witnesses who had been 'ducked' or 'whipped' to make them remember the old bounds—aids to memory familiar in our old parochial histories—but as the whippers and duckers belonged to one of the disputant States the evidence was invalidated. Taxpayers were produced who had been called upon to pay by the collectors of both jurisdictions, and who refused to pay either; this is credible. But we hesitate to accept, without further proof, the statement that taxpayers were examined who asserted that they had paid taxes to both States. 'There is no such man,' or if there did exist on any part of the earth a man meek enough to pay taxes twice over he could not possibly be a Yankee. The law suit still goes on; it is now in its 241st year; and unless a compromise breaks out we do not see why it should not go into the twentieth century, and usefully impress young America with the fact, now faintly accepted rather than believed, that once upon a time there were no Presidents and no Stars and Stripes, and that questions between Maryland and Virginia were referred not to Washington, but to the privy Council of the King."

During the month of March last 221 sailing vessels and 19 steamers were reported as wrecked;

## FAIR PLAY IN HISTORY.

As the most lovely flowers are at times hidden away, just managing to steal sufficient of the sun's rays, from their rocky hiding place, so, on looking over our exchanges, we discover in the most modest of our far-off acquaintances, evidences which go to show that we can learn much from the perusal of such enterprising and carefully edited journals as 'The Catholic Sentinel,' of Oregon. Among various articles that we have noticed in the 'Sentinel' we have been particularly struck by one entitled "Catholic Foot-Prints in American History," in which attention is justly called to the fact that if we—

"Take up any school history of the United States we find it filled with encomiums upon the enterprise which led the Pilgrim Fathers to settle near the Plymouth Rock, but not a word about those other fathers—the missionaries of the Catholic Church, who were the first to tread the forest and the prairie, and to whose example we owe the discovery and settlement of a vast portion of the United States."

The same thought has struck us repeatedly, and it has been more than once the subject of remark and lengthy criticism in our contemporary, 'The Catholic Record.' It is not difficult to understand that Protestant publishers will not compile Catholic histories or Catholic Readers, but it is undoubtedly a mystery to many how the few attempts at writing school-books of history have signally failed when undertaken by Catholic writers, one would suppose, from a Catholic standpoint. The books most used in Catholic schools, for the study of United States History, are Kerney's, Wilson's, Swinton's, Quackenbos's, Goodrich's and Frost's. As the best proof of the deplorable poverty of detail to be found in these, as far as justice to Catholics is concerned, let us take up what these authors have to say on the early settlement of various portions of this continent. Certainly we will find reason to assert with the 'Sentinel,' if our scholars have no more of Catholic history than is found in the text-books, that—

"That there is no denying the fact that our Catholic youth are not sufficiently educated in the history of this land upon those historical events which should be made familiar to their youthful minds, as, in too many instances, they receive their ideas of their country through Protestant sources, and thus their historical education is completed to the exclusion of all knowledge of the noble deeds performed by the heroes of the cross. Such education as that is not calculated to make more zealous Catholics or better citizens of the rising generation, and the sooner our histories are re-written or re-modeled on a wider basis, the better will it be for the Catholic Church and the Catholic youth of America."

It will require no effort to substantiate our own position, as well as that of the 'Sentinel.' The history of Maryland is one with which most people are supposed to know the Catholic side of the question. Frost's School Histories disposes of it in the following summary fashion:—

"Although Sir George Calvert was a Roman Catholic, he allowed the most perfect religious liberty to the colonists under his charter, and Maryland was the first State in the world in which complete religious liberty was enjoyed." Frost continues: "The Catholics were persecuted from 1652 to 1658." Not a word of disapproval, however. Goodrich, used by many of our best Catholic schools, and highly recommended by the principals of such institutions, finds he has said enough when he has told us that the Catholics were liberal. He takes care to say nothing of what was afterwards done against Catholics.

Florida opens a very fine field for a compliment to Catholic piety and bravery, yet we look in vain through Quackenbos' History for more than this slim piece of information, which says: 'Florida was first visited by Ponce de Leon, in 1502, and received its name from the day on which it was discovered, Easter Sunday, called in Spanish *pascua florida*.' Our authors give the following account of other States in which Catholics are entitled to a large share of praise. Of New Orleans we only learn from these that "In 1718 more French colonists were sent over; a city was laid out with much ceremony, and named New Orleans, after the Duke of Orleans, then Regent. For several years it grew but little; huts were put up without order; and the people who had been sent to build a city, encamped on its borders, 'waiting for houses.'" What industrious people these Catholics were!

Pennsylvania also offers a very fair chance to those who might wish to speak of the efforts of Catholics during the Revolution. Any tyro of history may learn that our predecessors took a glorious part in furnishing men and weapons for that struggle, yet not a word in their favor.

Thus we might go on indefinitely extending quotations—all showing that, as far as Catholics are concerned, there is no such thing as "fair play in history."

We trust the report is true which says that the Catholic Publication Society is about to issue a series of Catholic school-books. With the influence this Society possesses, and the hints and suggestion that may be given by the various bodies of clerical and religious teachers in the metropolis, there is no reason why we should not soon have a first-class course of works that will tell, at least, something about the Catholic side of the questions involved in the history of the United States.

We may include in this notice for the present the remarks of a most successful writer, whose views are worth examining. In a late issue of one of our Catholic magazines he says, in substance, that "Catholics have done more than anybody else to keep Catholic history from being tried in Catholic schools."

From this we may assert, in conclusion, with the 'Sentinel,' that "The study of the holy lives of these men," whose absence in American books of history we protest against, "is calculated to instil into the minds of the Catholic youth the claim which they have as Catholics to a share in the glory of the land; moreover, it would imbue them with a spirit of religious zeal which, in the future history of our common country, will doubtless be called into action, and lacking which they will have to succumb to the march of events which will override their rights, and deny them even a place in their country's history."—*Standard*.