

ous publications, is sufficient to dispel such an idea. The word 'Romanist' is an offensive and obsolescent controversial slang-term that is no longer used except by persons who wish to emphasise their lack of good-breeding. It is defined to mean 'an adherent of the Roman Catholic Church; a Roman Catholic.' But 'an adherent of the Roman Catholic Church' is precisely what McCarthy is not. It is true that in his early years he was brought up in the ancient faith. But while yet young he was taken away from its influences and placed in a Protestant school at Middleton (Cork county). He passed thence to a Protestant university, abandoned long ago the practice of the Catholic faith, and has become one of its most rabid and furious assailants. The little briefless barrister has found it more profitable to slander his fellow-countrymen in untidy and clumsily-written no-Popery shockers than to wait wearily in his den for clients that would not come. In these agglomerates of paper and type which we shall agree to call 'books,' he has denounced the Catholic Church root and branch. He screeches at her Sacraments and sacramental system; he pours vitriolic ridicule on her most cherished doctrines; he describes her religious practices as mummary and mystery, unintelligible gibberish, superstition, etc.; he brands the bulk of our co-religionists as 'idolaters'; and for priests and people alike he has nothing but the envenomed word, the evil tale, and the ready falsehood that befit, not the 'devout Romanist,' but the tempestuous orator who shrieks like a hurricane against 'Rome' on the anniversary of the 'glorious, pious, and immortal memory' of William of Orange. So far as McCarthy has any religion, he is a Protestant, as may be seen from the extravagant praise which he here and there bestows upon the doctrines, principles, and practices of the Reformed creeds. The London 'Guardian' (Anglican), however, holds that 'by his books, he has proved himself not to be a Catholic, or even a Christian.' Of his latest 'book' ('Priests and People') the Anglican 'Church Commonwealth' says that 'it is as virulently Orange as any professional Church Associationist could ever wish. Protestantism is all light and altogether lovely, whilst Catholicism is as black as Erebus and reeks with rottenness.' And this is the man whom the dwarf journal in Westport takes upon itself to describe as not merely a 'Romanist,' but 'a devout Romanist'—that is, one 'filled with devotion' for 'the Roman Catholic faith.' Here, in good sooth, is a contemptible piece of controversial trickery. If McCarthy is to be accepted as 'a devout Romanist,' then all the 'devout Romanists' are in the Orango lodge or kindred associations, or conducting virulent little no-Popery sheets like that of Westport, which, in ability as in size, is to a normal journal what a washtub is to a warship.

The Westport quarterly is 'onaisy in its mind' because it is satisfied, on McCarthy's unveracious evidence, that in far-off Ireland the priests are a grave financial burden to the people. It has only itself to blame for provoking the 'odorous comparison' which we publish hereunder from the last Irish census and from the figures and clergy-lists in 'Thom's Almanac and Official Directory'.

	Number at last cen-us.	Number of clergy.	Proportion of clergy to people.
Catholics	3,308,661	3711	1 in 891
Episcopalians	581,089	over 1600	1 in 363
Presbyterians	413,276	about 800	1 in 554
Methodists	62,000	about 250	1 in 248

(The number of clergy attributed above to the Presbyterians is made up of 650 'regular' ministers, 76 ordained ministers not in regular charge, and between 70 and 80 others who are attached to various dissident Presbyterian bodies, chiefly in Ulster). It will thus be seen that, in proportion to their numbers, Catholics in Ireland have far fewer clergy than the members of the Protestant denominations mentioned above. The Methodist proportion is almost exactly four times greater than the Catholic. In other words: to have as great a relative number of clergy as their Methodist fellow-countrymen, Irish 'Romanists' should have 14,800 priests instead of 3711.

But that is not all. (a) The Irish Methodists have to contribute a fixed salary and to support, not a celibate, but a married, clergy. They have to provide not alone for their clergy, but separate homes and maintenance for them and their families as well, and to afford salaries which shall enable their ministers to educate their children and settle them decently in life. (b) The Catholics have to support, not a married but a celibate, clergy with no hangers on beyond what are required for domestic help. (c) Great numbers of the Catholic clergy live in communities of two, three, and more—an arrangement which greatly reduces the cost of living. (d) They re-

ceive no fixed salary, but only such free-will offerings as their people can well afford. We speak of this matter from personal knowledge gained by several years' parochial work in Ireland. Moreover, in practically all cases, the surplus above decent and unostentatious support finds its way—generally in the short run, otherwise in the long run—into the hands of the poor, or for the glory of God's house, or for the upkeep of the various institutes of charity in which the Catholic Church is rich above all others. (e) The Irish priests are the apple of the people's eye, and clergy and flock are bound together by bonds of mutual affection which were forged in the sorrows of dark and evil days, and have never been weakened or broken. Through centuries of bitter persecution the Irish priest was the staunch, tried, and faithful friend and father of his people, the partner of their rare joys, the sharer of their long and bitter sorrows, the sustainer of their hopes, the guardian and mainstay of their faith, even when his mere presence in the land was high treason, when the bloodhound was on his track and the price of the wild wolf upon his head, when his altar was the mountain-rock, and his temple the open sky, and when the celebration of the Holy Mysteries meant swift death by levelled muskets or the slow agony of the hangman's noose and quartering knife. And, thank God, our recent wanderings through the Old Land of the tear and the smile enable us to testify that, if possible, the traditional bond of love between priests and people has never been stronger at any period than at the present time. To this hour the priest is the father, the counselor, the friend of his people, and, in hearty service for Christ's dear sake, their bond-servant, not their despot. He is still their beloved priest, their 'soggarth aroon': more loved, perhaps, than even in the days when Banim wrote his famous lay, of which we quote three stanzas here:—

'Who, in the winter's night,
Soggarth Aroon,
When the cowl'd blast did bite,
Soggarth Aroon,
Came to my cabin door,
And, on the earthen fire,
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?'

And the answer to every query comes:—

'Och! you, and only you,
Soggarth Aroon!
And for this I was true to you,
Soggarth Aroon!'

(f) Let bigots rave and renegades rail; but the 'soggarth aroon' has been one of Ireland's best assets, for to him, under God, is due the proudest glory of Inisfail, the matchless purity of her daughters, and the singular freedom of the grand old Catholic land from immorality and vulgar crime. James Anthony Froude was one of the bitterest enemies of the Irish Catholic people—Lecky testifies that his 'English in Ireland' 'is intended to blacken to the utmost the character of the Irish people, and especially of the Irish Catholics.' Yet in his fifth lecture in New York (reported in the London 'Times' of November 16, 1872) truth compelled him to pay a glowing tribute to the enormous power for good which had been exercised in Ireland by the modern Catholic priests. And then, having described the singular freedom of the country from cheating, housebreaking, robbery, etc., he added that 'in the last hundred years at least, impurity had been almost unknown in Ireland. This absence of vulgar crime and this exceptional delicacy and modesty of character were,' he continued, 'due, to their everlasting honor, to the influence of the Catholic clergy.'

(2) The miniature Westport quarterly evidently holds, with the character in Kipling's 'A Day's Work,' that 'there is no sense in telling too much truth.' Here is a