

FURY OF THE ENEMIES OF THE CHURCH.

It is appalling to observe the mad fury with which the enemies of Christ and his Church rush along in their efforts to destroy religion. Every best gift of God to man is turned into a powerful weapon for this work of blasphemy. Literature particularly is made a powerful agent. The Internationalist literature actually reeks with the most horrible utterances of blasphemous profanity. There is not a Christian in this country who will not read with loathing horror the following words, which we transcribe with a feeling of deep repugnance from this most recent of the abominations of the International? The writer is discussing the belief in the existence of God, and after some revolting excesses, he bursts forth as follows—"God! I have always denied you, and I deny you still. If you exist, I defy you to paralyse my tongue which insults you, or my arm which threatens you." In another of their pamphlets the vilest of outrages are heaped upon the priesthood of the Church, and it concludes as follows:—"Yes, the Kingdom of Heaven will be established upon earth when it shall have been reddened with hecatombs of priests." Such is the foe, such is the warfare against which Catholics have to stand in array in this generation. There need be no fear that in His own good time God will defend the right.

Our Supreme Pontiff, the Prisoner of the Vatican, sees and knows of all that is going on, both good and bad, and, may we not say it, much of what is to happen. Let us hear some of the latest words pronounced on the 2nd inst., before a distinguished assemblage of Cardinals and Bishops, in reply to an address from the Roman Youth. Referring to the efforts that are made to drive him out of Rome and so to deliver the city up to the horrors of the revolution, the Holy Father immediately added:—"Fear not at all, for the holy city is well guarded and I have the firm confidence that my enemies will not succeed in driving me from this last asylum, where I await aid from on high." Just before he had said with marked energy and emphasis: "In this moment of struggle God gives to His own and notably to His Vicar, to the Pastors of the various dioceses, an invincible force which makes them resist without fear all the attacks of hell." Finally, the Holy Father, inviting all the by-standers to look forward to the day when the Divine Mercy shall be manifested in the exaltation of the Church, pointed out one of the signs, the forerunners of this mercy:—"Confusion reigns already in the camp of revolution, in the same manner as it spread in the camp of the Midianites who, at the sight of Gideon and his 300 companions, armed with trumpets and lights, killed each other almost to a man, not recognising one the other." These are consoling words indeed from the lips of the Holy Father.—*Bombay Catholic Examiner.*

CATHOLIC EDUCATION:—IRELAND.

THE resolutions adopted by the venerable and illustrious Hierarchy of Ireland at the meeting of the Presbytery, Marlborough St., Dublin, on the 15th and 16th October, were made public the following day. Every journal in the kingdom, Catholic, Liberal and Conservative, has commented upon them. The Catholics exult with joy. "The Irish Bishops have acted like faithful pastors and sound statesmen. The complete success of Catholic education is assured, if the programme of their Resolutions is carried out with vigor and perseverance." This is what the 'Tablet' says, when announcing this new plan of operations laid down by the Bishops.

1. That, with a view to the improvement of Catholic education, and in order to make our University a great centre of Catholic education throughout Ireland, we will take immediate steps to affiliate to it the several colleges, seminaries, and higher schools of our respective Dioceses; that we approve and adopt the scheme proposed to our meeting relative to examinations for matriculation and degrees in arts, philosophy, and theology; and that we sanction the arrangements for the creation of Bourses and exhibitions, and authorize the University Council to complete and carry out this scheme in all its details.

2. That we pledge ourselves to have the prescribed collection for the Catholic University made every year on the third Sunday of November, in every parish of our respective Dioceses, giving it precedence of all local claims.

3. That, whilst earnestly exhorting our flocks to support the Catholic University by their generous contributions, and to sustain by their influence our Catholic educational institutions, we renew our most solemn admonitions to Catholic parents to keep their children far away from all condemned colleges and schools.

4. That, whilst we sympathize with our people in every legitimate effort to ameliorate the condition and to promote the temporal welfare of our common country, we, as Bishops, call upon them to use all constitutional means to uphold the cause of Catholic education, and we pledge ourselves to support, and exhort our people to support, as candidates for Parliamentary honors, only those who will, in Parliament and out of Parliament, strenuously sustain our educational rights, which we inseparably bound up with the best interests of religion.

5. That the administration, financial and disciplinary, of St. Patrick's House of residence, Stephen's-green, be confided to the Jesuit Fathers.

6. That the erection of a new school of Medicine and University Hall, on the University site in St. Stephen's-green, shall be commenced without delay, the plans to be previously approved by the University Council; and that a Committee be formed by the Rector to aid in collecting funds for that purpose.

7. That the Rector be authorized to engage the services of competent gentlemen as lecturers on the following subjects for the present year, eight lectures to be delivered on each subject, viz, English language, English literature and poetry, fine arts, geology, Irish antiquities, evidences of the Christian Religion, Modern Irish History.

8. That we will use our best efforts to establish and maintain classical schools in the principal towns of our diocese.

9. That we earnestly call upon our clergy throughout Ireland to exert all their vigilance and zeal in repressing drunkenness, which is one of the great evils of the day, demoralizing and impoverishing the people and destroying in thousands the souls which Christ died to save.

Amongst the means which may be usefully employed we recommend the "Association of Prayer," and the establishment in every parish of Temperance Societies, based upon the principles of the Catholic Religion.

10. That we see with deep sorrow the continued sufferings of Our Most Holy Father, Pope Pius IX., and the persecution to which Religion is subjected in Rome, the centre and capital of the Christian world; that we also deplore the evils by which in Germany, Switzerland, Spain, and Italy the Bishops of the Church, their clergy, and Religious Orders are afflicted; and, therefore, exhort our flocks to put on the spiritual armour of faith, and to approach the throne of God in fervent prayer, that in His mercy He may look down upon His children, and restore peace to the head of His Holy Church and to its members.

Signed on behalf of the meeting.

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CATHOLIC INTELLIGENCE.

Religious institutions are springing up in Ceylon, giving solid proof of the activity of the clergy all over the island. Sunday, the 5th inst., the foundation stone of a new Benedictine monastery was laid at Kandy by the Rev. Dr. Cingolani; the stone bore the following inscription:—*hujus monasterii nomini SS. Benedicti ac Silvestri abbatum nuncupati lapidem posuit adm: Rev. Leo Cingolani d. d. Silvestrius Congregationi adscit us die 5 Octobris anno salutis 1873.* After the stone had been lowered, Dr. Cingolani addressed the audience speaking of the benefits which would be derived from the monastery. The plan of the structure is by Father Tabarrani and has been most tastefully done.

On the same day, the Rt. Rev. Dr. Bonjean blessed and opened the new Convent at Kurunegala, in which is to be established a school, for the purpose, as the Bishop said in his discourse on the occasion, of imparting a truly sound and christian education, and of founding an Orphanage for Buddhist children of either sex, by means of which he hoped to raise a number of solidly professing Catholics and thus effect a means of spreading our Holy Faith throughout the stronghold of Buddhism.—*Bombay Catholic Examiner.*

Religious and Secular Education.—The result of the examinations that have just taken place in the different schools of Paris are altogether in favor of the Religious-taught Schools over the Lay Schools:—In the drawing competition 35 schools have competed, 24 of which are taught by lay masters and 8 by Christian Brothers. Out of 9 prizes awarded, the Christian Brothers' pupils take 8. In the competitions for burses at the higher schools, the number of candidates was 907; of these 269 had been the scholars of lay masters, and 238 came from the Christian Brothers. 165 were successful of whom 109 belonged to the Christian Brothers, and 36 to the lay teachers. The last quotation is the most satisfactory of all; out of 20 "first-places," the Brothers' scholars take 16; and out of 100 "first-places" they take 70. The revolutionary papers carefully abstain from copying these facts and figures.—*Advocate.*

Speaking of the new education law in Victoria, the 'Advocate' says:—In the meantime the Minister of Education is exerting himself to provide school accommodation for all the Catholic children in the Colony to be taught free. The difficulty of maintaining Catholic schools will therefore be much increased. Now for the significance to Catholics of the enormous preparation and expense. What is the object of it? Is it to make of the youth of this country such well instructed and intelligent people that Victoria shall be pre-eminent in sciences, arts, power, and wealth? No! the means are not adapted to the end, because the schools belonging to the religious bodies have beaten the secular schools in secular results. Is it in order that faith and revelation being ignored, the youthful generation may become a community of Atheists? Yes! for the means are adapted to this end. Secularism is a mask, under which is Atheism. If secularism gain more adherents, Atheism will show in the ballot-box, and in a new law of public instruction. What means, in the present state of public opinion, better calculated to promote Atheism could the State adopt? Atheism is a denial of God's existence, and the State opens free schools on condition that nothing about Him be taught during school hours. Let Catholics learn the value of their children's faith from secularists. These wilfully commit a plain injustice in order to strike at the faith of Catholic children; but if Catholic parents, though poor, think of the real significance of sending their children to a State school, they will shrink with horror from the suggestion, and gladly testify their fidelity to God and His Church by doing their best to support a Catholic school. "But one thing is necessary." Learning is a good thing, but its value depends on the use made of it. Consider the ever-increasing number of criminals who have received good "secular" schooling. Forgeries and embezzlements by gentlemen and clerks are common; so are darker crimes. Ladies' vices are known in every circle, and sadden many families. Mere "secular" education leads to infidelity, and infidelity to the indulgence of the passions. Religious instruction, on the contrary, subjects the passions to reason. If in a Catholic school prayers be said and catechism be taught merely, the children will better understand their duty to parents and the authority of the master, and will learn better. Let not Catholics parents be disturbed at the incessant "cracking up" of State schools by the Press and the passionate unreflecting multitude. If they simply try to do what they think is right, although at some sacrifice, they will never repent it.

The result of one man's alms has given a church to the town of Stokeley, in the Diocese of Beverly, England, where heretofore the holy sacrifice has been offered in a miserable loft, as in the days of persecution. The church has been dedicated with interesting ceremonies, and furnishes another illustration of the rapid recovery from the "Reformation" manifest through England of late years.

The Catholic Church which is to surmount the brights of Montmartre, in France, will mark the scene of the martyrdom of St. Denis, and also the founding of the Society of Jesus of St. Ignatius and his companions, who took their vows in the Subterranean Chapel.