

## ANGLO-NORMAN, AND IRISH CELT.

CERTAINLY the author of the article "Poor Paddy," in your last number, has shown that the swaggering tall bullies of the English Press in Dunedin and elsewhere, who are so lavish of their accusations or insinuations against the Irish Celt, had better keep quiet on the subject of treachery and bloodthirstiness. It would be difficult to tell whether the Anglo-Norman or Irish Celtic race have furnished in past ages the most numerous instances of base treachery and revolting cruelty. We may all congratulate ourselves that we did not live in these times. But it is unfair to judge any race or nation by the faults of certain individuals belonging to it. If the Irish Celt and Anglo-Norman have shown great vices, they have both of them also shown great virtues. Some of the Jews were sinners above all other sinners, and so it may be said of some Catholics in all countries and ages. For all that, the Catholic Church is prolific in holy men and women, and is regenerating the world. The attempts so industriously made by a portion of the English Press to parade and exaggerate the real or alleged faults of poor Paddy, proceed no doubt in great part from the fact that Paddy, with all his faults, has adhered manfully to the grand old Church of the Apostles, and resisted every effort to bribe or force him from his allegiance to it. This ought to have raised Paddy in the estimation of modern Englishmen if they had respect for the rare virtue of fidelity. Paddy has been faithful among the faithless. He stuck to his creed when it was an object of derision and scorn among the great and learned in England, and when it was made the object of the most cruel persecution in Ireland. He has now the happiness of seeing that creed making its way rapidly among the highest of English families, and the most accomplished of English scholars. He knows, and it is to him a great satisfaction to know, that the venerable mother of his Sovereign gave in her adhesion to it ere she passed from this transitory scene—rest her, God. But what useful purpose can it serve to institute any invidious or odious comparisons between the virtues or vices of the people of the different parts of the United Kingdom. Are we not all fellow subjects of the same Sovereign—God bless her—and do we not all profess to be followers of one divine master. The history of the past contains a sad record of dark crimes and absurd or vicious follies—committed both by Celt and Anglo-Norman—the recollection of which ought to be a source of regret and shame to both. No one can doubt that the Irish Catholics have been for ages the victims of a grinding oppression under the Anglo-Norman rule. We all know that it is of the nature of oppression to degrade the character of its victims; to crush out their virtues and to increase their vices; especially the vices of treachery and cruelty. That not a little of the evils suffered by Irishmen have been owing to their own fault, and especially to their own quarrelsome disposition and want of unity among themselves, I think is true. But they are now more united, and Home Rule is likely to be the fruit of that unity. England never could permanently subdue the Scotch, though she often tried. The Scotch know how to combine against their enemies and oppressors. The Irish Celt is wonderfully fruitful under favorable circumstances, and in the Colonies they threaten to become "like the stars of heaven for multitude" the reward of their virtue and fidelity we must suppose.—Yours,

June 12.

SCOTCH CELL.

## PRESENT SUPERNATURAL GROWTH OF THE CATHOLIC RELIGION IN ENGLAND. ITS PROSPECTS IN NEW ZEALAND.

By way of appendix to some remarks on the present wonderful progress of the Catholic religion in England, which lately appeared in your paper, the following passage from the pastoral of "Archbishop Manning and the other Bishops of the Province of Westminster, in Provincial Council Assembled," may be read with interest.

"The Church in England," says this pastoral, "is now so rooted and fruitful, that it needs only time to grow to its fulness. The malevolence which forty years ago threatened us, has now given way before a truer knowledge of what the Catholic faith and Church really are. For three hundred years both have been hidden from the intelligence of England by Penal Laws, and by controversial misrepresentation. Ever since this Church has regained her liberty, this has become impossible. She is now seen, and heard, and known. Educated Englishmen know us better. The poor of England have now no animosities against the faith of their fathers. Our people are mingled with them. They live and labor together. They have learned that the Catholic religion is the Church of the poor. We have heard them say more than this; but this is enough. There is at this hour spread over the breadth of England, a benevolence towards the Catholic Church and the faith of their ancestors, such as for three hundred years has never been."

The present effort of the Good Templars to bring about a union with Catholics, is one proof of what is here stated. If such be the present benevolent feeling of the people in England, generally, towards the Catholic Church and the faith of their fathers, we may reasonably hope that a like feeling will soon pervade the people of this and other British Colonies. Indeed there are not a few indications that such a friendly feeling towards the Catholic Church is already beginning to gain ground even in this Colony, notwithstanding the ungracious attempts of some journals, such as the 'Bruce Herald,' and some public men, like Mr Gillies and Mr Barton, to encourage in the public mind sentiments of a very different kind towards us; and it is possibly just because of such favourable signs that these men express themselves so bitterly or sarcastically against Catholics, and you, the Catholic organ in this Colony. When our bigotted enemies show such anxiety to put us in the wrong, and manifest such strong feelings of irritation against us, we may safely infer that we are making headway, and conciliating the good will of the public generally—the just and reasonable portion of the people. The English naturally lean to

the side of justice when not misled by bigoted and designing men, who practice on their prejudices and credulity. We all know how fond men of the Gillies and Barton stamp are of representing Catholics as the victims of ignorance, superstition, and priest craft.

It is a happy omen that a new edition of the works of Bishop Hay is now being published in Edinburgh by one of the oldest book-selling firms in that classic city. If the Catholic religion is to flourish in this Colony, as it is now doing at home, its progress, under God, must be due to the same causes here as there—the zeal and prudence of our Bishops and Clergy, sustained and augmented by the hearty co-operation of the laity. Let us show to all men that "the Catholic religion is the religion of charity, and that the Catholic Church is the Church of the poor;" and that the Catholic schools, though unmistakably religious or denominational in their character, are yet not one whit behind any other Colonial schools in their standard of secular instruction. To accomplish this last work will require no ordinary efforts. We are a small minority. We are burdened with poverty, and for the present we have all the influence and wealth of Government to contend against; and what is harder still to endure, we have the influence of some inconsistent or unfaithful Catholics brought to bear against our schools—though thank God the power of such Catholics is not great—not worth naming in fact, and is not likely to increase. We must look to just and generous Protestants to aid us in obtaining redress. They have not failed us in the old country, and we may hope they will not be less just or generous in this hemisphere, if we only be true to ourselves. But we must not condemn Mr Gillies and our other enemies, or more properly speaking our conscientious opponents, rashly or too severely. We must make allowance for those prejudices which they have imbibed with their mother's milk, and which has grown and strengthened in the course of years. The power of early prejudices over the strongest intellects and most benevolent hearts is great, beyond calculation. Yet it must be owned that it is extremely difficult even for charity herself to frame excuses for the hostility of such men as Mr Gillies to the Catholic religion, at this time of day. A blindness to Catholic truth such as his, one can hardly suppose to be other than a voluntary blindness, an obstinate resolution not to see the light, however clear and bright it may be. Yet there was a time when something of the same kind, possibly, could be said of Archbishop Manning and Bishop Hay. Though Archbishop Manning and Bishop Hay long resisted the truth, they yielded to it at last, and it cannot be said that their belief and profession of the Catholic faith was the result either of ignorance or prejudice or self interest.

## HISTORY OF ITALIAN FREEMASONRY.

IN the following year was held another general chapter (*costituente*) of the Italian lodges. The one fixed for the summer of 1873 was put off, in consequence of the cholera breaking out in Rome, but even when the pestilence was over there was no talk of the *costituente*. The reason was want of money. In Italy, as elsewhere, the annual contributions (*tasse*) came in very shably; and it would not do to risk the necessary outlay for the assembly. Not that Italian Freemasonry had been idle; the abolition of religious houses in the States of the Church, and above all in Rome, had been a good stroke of work, and all was done that could be done towards furthering the great end—the destruction of the Church. But the country was too Catholic to allow of the expulsion of the Jesuits, the sworn foes of Revolution, and so Freemasonry, as usual, sought to obtain by popular tumult what could not be "legally" accomplished. The riots against the Jesuits in Florence at the close of November and the beginning of December, 1873, (most of the actors in which were foreigners), were the work of Freemasonry and the Socialist unions which were its puppets. The Milanese organ or the lodges, 'La Luce,' boasted in the following words of this heroic exploit: "The meeting at Florence against the Jesuits is a second battle (the first was the abolition of the convents) fought by Freemasonry against that Society."

How low must be the point of honor of people who make a boast of the grossest mob outrages of rioters and disturbers of the peace!

It was at the close of the summer of 1873, that the "Universo" Lodge was founded at Rome, with the object (as it was said) of secretly working against Henri Cing's elevation to the throne. But let us hear the worthy brethren themselves on the subject. They declare the object of the Universo to be "the collecting together of all the Freemasons scattered through the valley of the Tiber (Rome)," and the 'Rivista' says—"The new lodge Universo rescues the traditions of the one which flourished gloriously under the same name in the valley of the Arno (Florence), and its desire is to gather around itself all honorable and Liberal men, men who have a hand in the management of public affairs; not that what was once the case may happen among ourselves, namely, that the Government may be in our order, an evil greatly to be deplored, but that the order may penetrate into the Government, and lead it on by secret influence to the ultimate objects of the brotherhood." This "secret influence" is now visible enough. Louis Pianciani, the Red Republican, is not only a member of the Universo and of the Grand Orient, &c., but commander-in-chief of the National Guard and *sindaco* of Rome. He has great influence with the numerous artisans of the city, and has made a barrack for the municipal guard in the Convent Ara Cœli. Another brother of the Universo, Antonio Pacca, is commandant of the municipal, and colonel in the National Guard. What may not happen in this state of things, when the long-dreaded moment comes, when, for instance, the standing army is marched to the frontier on foreign service! Certainly the attempts at Paris and Cartagena failed, but who can vouch for a similar result next time? Has not Carbonarism also had to suffer on the scaffold, under the *Piombi* of Venice, at Spielberg, Turin, and Alessandria, again and again, yet its constant dream, Italian unity, stands now before the world a *fait accompli*! It is with a view to the destruction of the Catholic Church, that an organized attack upon the hierarchy is being made in all countries under Masonic influence. First, the