

## PROTESTANT BURIAL IN IRELAND.

AN industrious person in Ireland—his name, Mr. R. Barry O'Brien, deserves to be recorded—has been spending some superfluous postage stamps, strategy, and time which does not appear to be very valuable, in interviewing by letters various Protestants connected with Ireland, on the very singular question whether it is true that "the grave of a Protestant has no sanctity for the Irish." We presume that no sane person who knew Ireland or the Irish could have any doubt on the point, and if any others had such doubts it was scarcely worth while to hopelessly try to disabuse them. Nevertheless, the absurd question has been an excuse for various more or less public Protestants saying some complimentary things of their Irish fellow-countrymen, and as it is somewhat more useful to find the Protestant Irish talking well of the Catholic Irish than to find the latter acting decently at the Protestant graves, we notice some of the comments. Mr. W. H. E. Lecky says: "I know nothing about St. Michan's except that it is situated in one of the most disreputable parts of Dublin; but surely the general assertion that 'the grave of a Protestant has no sanctity for the Irish,' hardly requires a serious answer. Everyone who knows Ireland knows that this is untrue. The Irish law of burial is much more liberal than the English law, and its very satisfactory working is one of the best arguments of English Liberals. Probably the most imposing memorial monument erected of late years in Ireland is the noble cross erected to the memory of Mr. Herbert of Muckross, by a tenantry who are chiefly Catholic. Protestant landlords have long been the most popular members in a large number of the most Catholic constituencies in Ireland, and when an agrarian war has subsisted between landlord and tenant it has always shown itself quite irrespective of creed. The funeral of Lord Leitrim was a great scandal, and the language employed about Lord Leitrim in Parliament has been, if possible, still more disgraceful, but the former at best is not unparalleled. When Lord Londonderry committed suicide in 1822 his coffin was borne to Westminster Abbey amid the insults of the crowd, and in the *Gentlemen's Magazine* of 1788 you may find an account of a very similar scene which took place at the funeral of Bishop Burnet." Lord Inchiquin, not a very Irish peer, in reference to the same matter says: "So far as my experience goes, the statement that the 'grave of a Protestant has no sanctity for the Irish' is perfectly unwarrantable. The funerals of Protestants are nearly always attended by large numbers of Roman Catholics, and their graves are treated with equal respect." Lord Leconfield writes: "During the few years that I have become more directly intimate and acquainted with the Irish people, no instance, to my knowledge, has occurred of any outrage on the grave of a Protestant by a fellow-countryman of the Roman Catholic religion." Lord Waterford writes from Carraghmore:—"As far as the south of Ireland goes I quite agree with the remarks you make in your letter. There are, unfortunately, people in this country who live by agitation, and would try and teach the people to believe that because a man is a landlord and a Protestant he must therefore be their enemy. These agitators give Ireland a bad name, and, as far as I have ever seen, not at all deserved." Lord Devon has no hesitation in stating that, so far as his experience of Irish life extends, he does not believe that there "are any grounds" for the assertion that the "grave of a Protestant has no sanctity for the Irish." A very respectable Protestant clergyman of Dublin, Rev. W. S. Carroll, writes: "My own experience of over thirty years' ministry enables me to say that I never knew an instance of Catholic hostility or disrespect at a Protestant funeral. I have seen in the papers accounts of disturbances at funerals in Ireland as well as in England, and in both countries, I dare say, the disturbances were owing to local causes, and in the accounts of both there may have been exaggeration. For instance, at Sir John Grey's funeral, at which I officiated, it was reported that there was very bad behaviour, and that I was assaulted, &c. There was no bad behaviour beyond an unseemly eagerness and crushing to get near the coffin after the service was over; and so far as the assault on me, they made way for me to pass out. Whatever Mr. Long says you may depend upon; but the rowdiness of tipsy corner boys of the North Liberties of Dublin is a slight premise for a universal conclusion. Possibly some extra sectarian rancour may survive amongst that class in Saint Michan's parish from the fact that the Irish Church Missions were cradled there. If the Redemptorist Fathers were to open a Mission in Sandy-row, Belfast, would you be surprised at a shindy?"—*Catholic Review*.

## FATHER CURCI'S RECONCILIATION.

THE following letter, presented to Pope Leo on the 26th of April, will be read with gratification by Catholics:—

HOLY FATHER,—The priest Charles Mary Curci having become aware that his recent writings and acts have caused scandal to some, as has been remarked to him by pious and learned personages, and desirous of avoiding even the shadow of suspicion on his part, comes to throw himself at the feet of your Holiness, to declare that he adheres fully, and without any reservation of heart or feeling, to all the teachings and all the prescriptions of the Catholic Church, and in particular to all that the Sovereign Pontiffs, and quite recently your Holiness, in the Encyclical letter 'Inscrutabili,' etc., teach as to the temporal power of the Holy See. He deploras any annoyances which his writings may have caused to your Holiness or your predecessor, as he has always entertained the sincerest sentiments of filial homage and most docile obedience to the Vicar of Jesus Christ, to whom he submits his judgment as the sole and legitimate judge competent to decide on what conduces to the real usefulness and veritable benefit of the Church and the welfare of souls. He makes this declaration as a sincere Catholic, as he always has been and still remains; and while withdrawing all that your Holiness deems worthy of censure, he places himself entirely in your hands, ready to follow everywhere and always your infallible directions.

(Signed,)

CHARLES MARY CURCI, Priest."

## THE TEMPORAL POWER OF THE POPES.

(Concluded.)

"Our ultimate aim," they openly declare, "is that of Voltaire and of the French Revolution: the total annihilation of Catholicity and of every idea of Christianity." This is the end aimed at by the Protestant schools already opened in many towns in Italy; it is to this that all hostility against the clergy is directed; this is what it is sought to accomplish by ridding the laws, education, marriage, and finally society, from what is called *theocratic tyranny*. It is to this that independence, renovation, progress, as they understand it, that is the abolition of Catholic worship, the annihilation of the religion of Jesus Christ, the destruction of faith in souls, a return to the darkness of Paganism, resolve themselves. This plan of conspiracy is by no means obscure to any one who does not refuse to open his eyes. But how is it to be carried out? It is to be carried out, (listen attentively to this, dearly beloved, that you may not fall into the snares of the wicked), it is to be carried out by multiplying assurances, by making protestations, by swearing loudly that there is no desire to touch religion nor to violate it in any manner whatever.

Now, this horrible design being exposed, it is evident that there is no longer any middle course for us: we must either stand with Christ and His Church, that is with the Roman Pontiff, who is the Vicar of the first and Visible Head of the latter, against the enemies of our faith, or stand with those against God and His Church. It is no longer a question of politics, it is a question of conscience. We are no longer permitted to halt between Christ and Belial; we would show ourselves vile and foolish before men, enemies and guilty before God: *Qui non est mecum contra me est*. Constrained, as we are, by this necessity, to decide between the courage of Catholic conscience and adherence to perfidious principles, can I believe even for an instant, that there is one among you who would prefer to take the side of the enemies of the Vicar of Jesus Christ? This would be betraying the traditions of your ancestors; it would be (allow me to use the words of the pact of your country) "to degenerate from the ancient and noble blood of your ancestors," who not only displayed the greatest zeal for the faith, but who even wanted to make a buckler and a rampart of their breasts for the temporal domain of the Sovereign Pontiffs. They knew too well by what an intimate bond the freedom of conscience and the honor and independence of the Catholic family were united to that domain. Even before the time of Charlemagne, that illustrious soldier of the Church, as far back as the year 727, Perugia spontaneously gave itself to the Holy Roman See.

It was at the time that the Emperor Leo the Isaurian, opposing the worship of holy images, was excommunicated by Gregory II. Perugia no longer wishing to be subject to the dominion of a sacrilegious prince, and having abandoned him, pledged itself by a solemn oath to defend for ever the State and the life of the Sovereign Pontiff, under whose authority it was careful to place itself, and all its possessions. When the factions of the Guelphs and Ghibellins sprang up in Italy, Perugia always remained faithful to the Sovereign Pontiffs. If any trouble broke out in Rome against them, Perugia immediately offered them a secure hospitality, where they found safety, and the Conclaves the fullest freedom. This fidelity on the part of Perugia shone forth with marvellous brilliancy under the Pontificate of Alexander IV. The Pope called your fathers *the robust athletes and the picked warriors of the Church, not surpassed in constancy and strength of soul, by the generous Machabees*. But Perugia reached the summit of her glory when, in the first half of the fourteenth century, she carried her victorious army beyond Umbria, which was already subject to her, and reduced the adversaries of the Pontiffs to extremes. Your archives are full of Pontifical Briefs that bear testimony to the assistance given by your ancestors to the Holy See, and to all the blessings with which they were rewarded.

The history of your country is full of splendid feats of valour by which their invincible arms put their enemies to flight, and restored the rebellious regions to the authority of the Church. Such was the extent to which the religious spirit and a love for the Sovereign Pontiff burned in their souls! Ah! if they were to rise up out of their graves, with what noble indignation would they not hurl far from them, the counsels of those who would dispossess the common Father of the Faithful, and rob the Church of her liberty! They made the most complete sacrifice of the goods of this world, and even of life itself, whenever there was any question of defending and honouring the power of the Papacy; and would you be doing too much in abstaining from participating in the sacrilegious enterprise for its destruction? They have merited by the blood they have shed, the glory that surrounds the name of the defenders of the Church, and will you allow yourselves to be misled by those who seek not to have this honour, but who are preparing the most ignominious pages for the history of our country? Ah! rouse up, once more, within your souls those magnanimous and Christian sentiments that your noble ancestors have transmitted to you with their blood; and with the courage that faith imparts, sever, henceforth, all relations with these innovators; ever attach yourselves more closely to the centre of Catholic unity; cast those odious pamphlets that are circulated among you, and in which the majesty of the Sovereign Pontiff is reviled, insulted and outraged, into the fire.

Never in modern times has there been such a period of famine as in the last five years. First in Anatolia (Turkey), then in India, and now in China and Brazil. Tens of thousands have died from sheer starvation. Last month the deaths from this cause in Brazil were reported to be as many as one hundred a day. Government and individuals have done what they can, but are powerless to deal adequately with the calamity.

The King of Portugal has acceded to the request of the governor of Goa, and will allow the body of St. Francis Xavier to be exposed to the veneration of the faithful in December next. Special arrangements are to be made for the accommodation of the thousands who will throng to the scene, also for the preservation of the remains of the saint.