

her or weight with the host of sublime geniuses in every line produced at all ages by the Catholic Church. A list would be tedious; we refer any candid student to the scroll of history.

And if we regard the older inventions which have proved of great and permanent utility to mankind, a far greater number were made by Catholics than by non-Catholics. Who invented the mariner's compass? A Catholic. The art of printing? A Catholic. Gunpowder? A Catholic. The art of printing? A Catholic. Clocks and watches? Catholics. And steamboat navigation? Again a Catholic; Blaxo de Garay, a Spaniard, made the first successful experiment in steam navigation in the harbour of Barcelona in 1543. To Catholics belongs the glory of the discovery of America, and of first doubling the Cape of Good Hope, and penetrating to the Indies. The microscope, the telescope, the thermometer, the barometer were all invented by Catholics. The chief great discoveries in astronomy—that of Jupiter's satellites, of spots in the sun, and of most of the new planets or asteroids—were made by Catholics. But in saying this I do not intend to detract from the glory of Newton. The paper on which we write, the general use of window-glass and the art of staining it, the weaving of cloth, the art of enameling in ivory and metals, the discovery of stone coal, the sciences of galvanism and mineralogy—and many other inventions and improvements were first introduced by Catholics, and that too in the so-called "dark" ages. And it may be maintained on the faith of history that more great and important inventions were made during the 300 years preceding the Reformation than in the 300 years which have followed it. Still we are to be told that the Catholic Church is the foe of science and learning. Out upon such an impudent fiction and bare-faced calumny! Why the two greatest periods of modern literature—that of Leo X. and Louis XIV—both occurred in Catholic countries and under Catholic auspices. While the literary glories of Queen Anne's reign in England were equaled, if not surpassed, by those of the much earlier age of Ferdinand and Isabella in Spain.

A very common charge against the Catholic Church is that she keeps her people in ignorance, and to prove the charge an appeal is made to the condition of Catholic countries, in which, it is said, the common people are not educated. No assertion can be more unfounded. "For in every street in Rome—to take one instance—there are, or at least there were when the Popes were free Sovereigns of Rome, at short distances public primary schools for the education of the lower and middle classes in the neighbourhood. Rome, with a population of 158,600 souls, has 372 primary schools, with 482 teachers and 14,000 children attending them. Has Edinburgh so many schools for the instruction of these classes? Berlin, with a population about double that of Rome has only 264 schools. Rome has also her university, with an average attendance of 660 students; and the Papal States, with a population of two and a half millions, contained seven universities. Prussia, with a population of 14,000,000 has but seven." So speaks Mr. Laing, a non-Catholic and a Scotchman. The testimony is splendid and conclusive.

Sometimes non-Catholics point their finger at the Irish Catholic and upbraid him with his educational inferiority. This shows very bad taste and extreme ignorance. For if Ireland does not hold the rank in education she is entitled to it is England's fault. Until a comparatively recent date she prevented education in Ireland, in the same manner as she crushed manufactures in Ireland and in India. The devotion of the Irish Catholic clergy and people in the cause of education, has been simply heroic. Whenever the Irish youth have had anything like a fair chance, they have been second to none in intellectual proficiency. For an Englishman to reproach an Irishman with his deficient schooling is like a man starving another and then taunting him with his emaciation. Happily England is opening her eyes to her bigoted misgovernment, and is beginning to concede justice at least by small instalments. Cardinal Manning says that in primary education Ireland is already on a par with England. But the measure will not be filled until provisions have been adequately made for intermediate and higher education in Ireland, according to the principles and feelings of the vast majority of her people. For seven centuries Ireland has battled for the sacred rights of national education, but even at this hour, in the light of the 19th century, the boasted land of freedom and fair-play turns a deaf ear to her cry of right. While Trinity College has its £60,000 a year, and the Queen's Colleges £30,000, with charters and royal recognition, that one seat of learning which represents the faith and science of the vast proportion of the people remains isolated and alone, without charter or endowment; it is supported, like some poor scholar, by the charity and generosity of the faithful. And in New Zealand who can compare with Catholics in their devotion and open-handedness for the cause of education? Godless education they abhor, and so with one hand they pay an unjust taxation, and with the other maintain their own schools. However, their rights are sacred, and never will they cease to protest and agitate against the crying injustice, until it is removed. And yet, I suppose, they must still be called the foes of science and enlightenment. Such is the non-Catholic notion of fair play.

(To conclude next week.)

BROTHER JASPER, the sun-mover, immersed 358 coloured converts in his church in Richmond, Va., on Sunday the 9th June. The pool was a small one, and when the work was over the water was quite dark. He has boasted that he can put more converts under water in one day than any other preacher, black or white. On last Sunday, 800 persons were to be baptised in the First African Church.

We have been informed that Dr. Kirkus, of this city, recently preached a sermon in condemnation of private interpretation of the Bible. With Dr. Ewer, of New York, reiterating his conviction of the failure of Protestantism, with the *Church Union* of the same city asking for prayers for the dead, with the *Baltimore Methodist Protestant* presenting arguments for a belief in the existence of an intermediate state, and with Dr. Kirkus labouring to overturn the cornerstone of the Protestant schism, the indications are that the truth is making itself evident, and that the re-union of Christendom is not such a hopeless thing as might be thought.—*Catholic Mirror, Baltimore.*

THE CHINESE FAMINE.

THE *London Globe* (June 28) thinks, judging from the latest accounts of the famine in China, it would seem to be the most terrible calamity of the sort that ever befell mankind. It is estimated that more than five millions of human beings have already perished, and there seems every likelihood that the number will be doubled, or even trebled, before the end is reached. Whole districts, not long ago thickly populated, are completely depopulated, through death and migration, while in other parts the wretched inhabitants would seem to have become absolutely insane through their sufferings. If it be asked what the mandarins are doing to mitigate the calamity, we fear it must be answered, "Next to nothing." But the fault does not so much rest with them as with the Chinese Government in past times for stupidly throwing every obstacle in the way of improved means of communication.

The *London Times* (July 3rd) reports that further papers on this painful subject were presented to Parliament on Tuesday, July 2nd. The number of souls for whom relief is required is said to be between 3,000,000 and 4,000,000. One point brought out is the enormous cost of transporting supplies to the province of Shansi, where a mountain range has to be crossed and a distance of some hundreds of miles to be traversed by carts. Mr. Mayers says the reported cost of transporting these supplies to Shansi would be about four taels per picul, or say, £12 sterling per ton. Mr. Hugh Fraser sends from Peking, January 18th, the transmission of a memorial addressed to the Throne by Yen King-ming, Special High Commissioner for the Superintendence of the Arrangement of Famine Relief in Shansi. The commissioner dwells upon the painful scenes he has witnessed at every stage of his journey, in the course of which his chair has continually been surrounded by crowds of the famine-stricken population imploring relief, to whom he has administered comfort in soothing words, assuring them of the Imperial sympathy. The roads are lined with corpses in such numbers as to distance all efforts for their interment, while women and children, starving and in rags, know not where to look for the means to keep body and soul together. The memorialist, his heart wrung with despairing pity, cannot but ask why has such a calamity so awful as this been visited upon the people? He can only ascribe it to his own failure in the due discharge of his duty, and he feels that his shortcoming admits of no excuse. In reply, the Grand Council has received a rescript expressing profound sympathy with the sufferings of the people as reported in this memorial, and directing that all that is possible for their relief be done, in consultation with the governor of the province.

A POWERFUL ARGUMENT.

It made a tremendous impression on the great mind of Edmund Burke, when Bishop Gibson pointed out to him that, "if all the sects separated from the Catholic Church were assembled in jury to judge one single Catholic, on each point there would be a majority to approve his Faith. For where any Protestant sect raised a point, the majority derived from the Eastern sects and from other Protestant sects would be on the Catholic side; and where there is an error in an Eastern sect, the other Eastern and higher Protestant sects would be on the Catholic side."

"But," said Burke to the Bishop, "there is one thing you forget—the Pope."

"Not at all," replied the Bishop. "The Easterns still recognise him as the Head Bishop of the Church, and the President of her Councils, and the final voice; only they say he is in error on some one point that they maintain, be it the procession of the Holy Ghost from the Son as well as the Father, or be it in the two natures in Christ, or be it in the two wills in Christ, and on each of these points the other sects of the East, and the great Protestant communities of the West are with the Pope. And you must remember that whilst the adversaries of the Church, all taken together, give a majority on each point of doctrine to the Catholic, that one Catholic is one of a body which alone constitutes the majority of Christians, which has possession from the beginning, and undisputed succession, and that all others who claim succession profess to have brought it from the Catholic Church."

Burke sank his head between his hands, and remained astounded. After a time, he lifted up his face full of awe, and exclaimed:—

"An amazing truth! an astounding argument! I will go and tell it to Fox, and I hope to see you again."

"But soon after," concludes Bishop Gibson, "he died."—Bishop Ullathorne.

THE following singular incident reaches us from Jerusalem. A Franciscan Father was spat upon in the face by five Turkish soldiers, but the good Father, a worthy disciple of the meek and humble St. Francis, bore the outrage without the least complaint. Some passers-by, however, who had witnessed the scene, reported the affair to the French Consul, who at once complained to the pascha, or governor. The latter worthy official replied that he would feel less regret if such an offence were given to himself than to one of the good Fathers. It must be remarked that this pascha is a fair minded and honourable man, and holds the Catholics in high esteem. His son is a student in the college of the Franciscans, and two of his daughters are pupils in an academy taught by the Sisters of Zion. The Governor sent the entire garrison, headed by their general, to the monastery, to make an apology for the brutal outrage offered to the Father. As the five malefactors could not be discovered, lots were cast, and the ten who had the misfortune to draw the worst lots were publicly flogged and sent to prison.—*Are Maria.*

EARL PERCY, heir to the Duke of Northumberland, England, has become a Catholic, having been instructed by the priests of the Oratory at Brompton. Sixty-seven conversions, among them eleven clergymen, have been reported in Great Britain during the fortnight ending June 19.—*Pilot.*