

A PROTESTANT CLERGYMAN ON IRELAND.

THE Rev. David Walk in a lecture to the Congregation of the Linden St Christian Church, Memphis, Tennessee, alluding to Protestant and Catholic Ireland, said:—My business is to state facts—not to make them. Of course, I had ever been taught—in fact, I had read it in the Sunday-school book—that the North of Ireland, which is supposed to be Protestant, is greatly superior to the South of Ireland, which is supposed to be Catholic. Now, I have been through Ireland, from the extreme South to the extreme North, and I aver upon the honor of a gentleman, and a Christian, that a greater fraud than the assumed superiority of the Protestant over the Catholic population of Ireland was never palmed off upon an innocent and unsuspecting public. It is pitiful when men attempt to coin religious capital out of such material. On the other hand, I saw more squalor, more abject misery, more poverty and wretchedness in Glasgow and Edinburgh than in the whole of Ireland put together. Scotland is Protestant; Ireland is Catholic. I say it is my duty to state facts as I see them, and not to allow religious prejudice to blind my eyes to the truth. The sun shines on no fairer land than the South of Ireland. From Malrow on the Blackwater to Cork on the Lee, it is pure and beautiful as a dream in the heart of a sinless maiden. I saw just two cities in Europe which I should care to live in. One of these is Dundee, in Scotland; the other Cork, Ireland—with a decided preference for Cork. Everywhere in Ireland I was treated like a gentleman. Never for a single instant was I maltreated by a human being.

THE SYMBOLISM OF GOTHIC ARCHITECTURE.

(W. W. in the Catholic 'Standard'.)

HENRY Hart Milman, D. D., Dean of St. Paul's, London, in his history of Latin Christianity, says of a Gothic Cathedral, "that it can hardly be contemplated without awe or entered without devotion." This is emphatically true, and the reason is not far to seek. Buildings reflect the purposes and minds of those who erect them. Particularly is this the case when the style is original and the creation of its builders. Now, a Gothic Cathedral, erected, say, in the twelfth, thirteenth and fourteenth centuries, was constructed by persons who either were themselves deeply religious and impressed with the reality of things unseen, or, at least, lived at a time when faith was active and ardent, and when the Church universal held its proper place as the mistress, indeed, as the soul of society. A Gothic Cathedral is, nothing more nor less, than the Catholic religion in stone. It symbolises and exhibits the faith. It is a Catholicism in stone. As perfectly as human genius can do, it exhibits the majesty, eternity, sanctity and mystery of Almighty God and the Catholic Church. A Gothic Cathedral is consequently the perfection of human art, or rather of human genius. We say this unhesitatingly and care not if some modern builder could show that it might have been more scientifically constructed. We assert that a Gothic Cathedral is a greater and more wonderful production of human genius than a mail steam packet, a locomotive, a telegraph, the Union Pacific Railroad, or a monster hotel. And we would prove it in this manner. We assert that the religious or spiritual part of man, his soul, his higher nature, is greater, more important, on a higher plane so to speak, than his bodily needs. To express vividly a spiritual and eternal truth is nobler, is grander and requires greater genius, than to express a bodily or material truth. For example take oratory. The grandest orators were Chrysostom, Bossuet and Lacordaire, because they were so-taught by heaven that they could vividly express eternal truths in splendid language. Next to religion comes patriotism, and accordingly Patrick Henry, Burke, Sheridan and Webster, who spoke on national subjects, rank next. But who could fancy a splendid oration delivered on cookery or clothing? the idea is absurd. Yet eating and cooking are necessary, but as they are mere bodily requirements they do not call forth exalted genius.

Now to provide big hotels, comfortable Pullman cars and swift steamers, is all very well, but we hold that the builders of a Gothic Cathedral were greater men than the inventors of these things, and that their work was a grander one.

When a stranger enters Cologne, or York, Minster, or Seville, or Chartres, or Notre Dame, he feels a sense of indescribable awe, provided, of course, that he is a man of cultivated feelings and religious ideas. Even if he is only the former he does so. An irreligious man, a man destitute of faith, feels a sentiment of religious awe steal over him. The vast heights, the lights and shadows, the clustered columns, the distant altar with its solitary lights, the lofty stained glassed windows, the few kneeling figures, the faint smell of incense, the statues of the saints looking down from their several niches upon their little groups of kneeling votaries; the strains of solemn music that seem to hover in the air, all combine to produce in him the religious sentiment. That was the design of those who constructed these noble edifices. They labored for no paltry, no selfish, no narrow, no mean end. They labored to erect a dwelling in some degree worthy of Him who, while inhabiting eternity, yet dwells with man; and the success of their endeavours, a success impossible unless they had been imbued with religious feelings, proves that they were in some degree inspired by Him.

The Cathedral was vast. So is God, so is the Church: It was in the form of a Cross, for God was crucified on one, and as the ancient ecclesiastical writers say, even man standing erect with extended arms, is one.

The Holy Trinity, the Blessed Virgin, the Sacraments, the virtues and their contrary vices, the history of the Church, the prophets, saints and angels, the hierarchy in its various grades, in short everything connected with the religious idea was symbolized and exhibited in the arrangements and ornaments of a Gothic Cathedral.

The 'New York Herald' contrasts the sermons of Rev. Fisher Ozan, in that city, with those of Henry Ward Beecher, much to the advantage of the former. It says:—"The Christian reader should turn from Father Ozan's discourse to Mr Beecher's, and after reading both carefully, say if there is not much more of the Gospel, both in letter and in spirit, in the former than in the latter."

THE JESUITS.

The Catholic 'Standard' of Philadelphia publishes a lecture of one Dr. Lord, one in which he abuses the Jesuits in the usual stereotyped way, and in its reply makes the following remarks:—

Dr Lord has overshot the mark. He has acknowledged too much. It is contrary to "the eternal laws of mind," that men possessed of the *universally conceded virtues* of the early Jesuits; men of their great "learning," "genius," and "piety;" men whose "great influence" and "fame" were "well merited;" men whose enduring reputation "could not be based upon falsehood," and therefore *must have been based upon truth*—either could or would have organized a system of falsehood, of immorality and of political and social degradation and corruption, such as he charges upon them. There is no fellowship between light and darkness, between truth and falsehood, between virtue and vice. Nearly nineteen hundred years ago our Divine Lord enunciated the true principle by which the followers of LOYOLA are to be judged. "There is no good tree that bringeth forth evil fruit."

"Every tree is known by its fruit: For men do not gather figs from thorns; nor from a bramble do they gather grapes. A good man, out of the good treasure of his heart, bringeth forth that which is good." This is sufficient of itself to vindicate the founders and the early Jesuits from the aspersions of Dr. Lord. According to his own declarations, they possessed great "talent," "learning" and "genius." They could not, therefore, have erred through ignorance. They were eminent for their "virtues," their "devotion," their "zeal," and their "piety." It is equally impossible that they could knowingly and willfully devise and uphold a system whose principles were based upon falsehood, and whose tendency was immoral. Liberty does not consist in independence of or resistance to legitimate authority, neither does implicit obedience to that authority constitute slavery. Submission to the truth, to HIM who is the embodiment and source of truth, and to those whom He has constituted and ordained to be the teachers of truth in the highest freedom. It is so because in obeying the truth, and His teachers of truth we obey HIM, whose fear is the beginning of all wisdom and whose service is life and freedom in their highest forms. Hence our Saviour lays down the principle: "If you continue in my word, you shall know the truth, and the truth shall make you free." This is the principle that underlies the obedience of the Jesuit, and we may say of every faithful Catholic—the free submission by the autonomy of his own will, of himself, not to man or any body of men, but to THE TRUTH. And hence of all men Catholics are the most free: And history for eighteen hundred years when properly studied and read, bears glorious testimony to the value they have ever attached to true freedom, the jealousy with which they have guarded it, the heroic courage with which they have defended it, and the sacrifices—not counting their lives dear in comparison—they have made to transmit it to the coming generations.

As to the Jesuits being the upholders of absolutism in Europe, the fact is patent in history, that the absolutists were their bitterest enemies and persecutors. Dr. Lord's allegation also, that the members of the Order of Jesus had no confidence in the capacity of man for self-government, is of the same character with most of his misrepresentations—a grain of truth in a bushel of falsehood. They had not—nor have we—any faith in the capacity of ignorant vicious and corrupt men to govern themselves. But this is far from believing that mankind are incapable of self-government. According to Dr. Lord the founders of the Order of Jesus and the "early members" of the Order possessed sufficient "talent," "learning" and "genius" to understand the nature and tendency of the system they formed. They were men of eminent virtue, "devotion" and piety, therefore they could not designedly or willfully form a system other than good. The present Jesuits, too, are acknowledged faithfully to have adhered to the principles of the founder of their Order. No change of principle or system has ever been charged against them. Consequently, both the "early Jesuits" and their late and present followers must be equally deserving of commendation.

The 'Church Herald' says that the Roman Catholics have provided their archbishop with a suitable residence or palace in Westminster. It is situated at the west end of Victoria street, near the junction of that street with Vauxhall Bridge road. It is a large and commodious residence, and is being suitably fitted up. The archbishop's receptions will be on a much larger scale than usual, as the present residence is vastly superior to the old house in York place, as also to the late cardinal's previous residence in Golden square. The income of the Roman Catholic see of Westminster, is said now to amount to about £3000 per annum.

The Catholic population of the United States is divided under seven ecclesiastical provinces. There are seven archbishops, 52 bishops, and six vicars-apostolic. The number of priests is 4,890: There are 47 cathedrals and 4,250 churches, besides 1,754 chapels and stations, 138 monasteries, 333 convents, 283 charitable institutions, 1,577 academies, 112 seminaries and colleges, 848 students for the priesthood. The Catholic population is estimated at 9,600,000, the entire population of the Union being a little less than 40,000,000.

The 'Spectator,' referring to the part taken by Archbishop Manning as a social reformer, and especially to his advocacy of the cause of the agricultural laborers, contrasts his conduct with that of the ministers of the National and Nonconformist Churches; (except Canon Girdlestone, of whom it makes honorable mention,) and proceeds:—"No doubt the Bishop of Manchester has taken the right side in this matter, as he always does in most matters:

The Roman Catholic Church understands its relations to the poor and needy better than our own. Are we to leave the world to suppose that this is because it is itself poor, because it is a voluntary Church, without official authority and without national tribute? We venture to say that the English Church has never missed a greater opportunity of reaching the hearts of the people than when it left Archbishop Manning to plead the cause of these poor labourers alone."