

ENGLISH PROTESTANT CONFISCATION AND SACRILEGIOUS ROBBERY IMITATED BY MODERN INFIDEL ITALY.

THE confiscation of the funds of the Propaganda is only a carrying out of the principles of the Anglican Protestant Reformation. Confiscation, plunder and sacrilegious robbery marked the origin and progress of the Anglican Reformation. The Protestant Reformation must run its infamous career to the bitter end. It is running it now, but has not come to its close yet; Providence must arrest its career when and how He wills. The Protestant Reformation was the inauguration of the reign of shameless public injustice, impiety, and brute force in Christendom. Roman Catholics have been the chief, but not the sole sufferers from that unblest Reformation. Its curse has fallen on the poorer classes of all creeds in all countries. What is now denominated the secular education system is one fruit of the so-called Reformation, and a bitter, bitter poisonous fruit it is to the people—the poor among them. The people of this Colony—the main body of them—the poorer sort—are smarting under that system—Catholics more especially suffer. But their sufferings are a mere flea-bite compared to what the London rate-payers endure on that account. In London the education rate to support "board schools" has risen to become an unbearable burden, and is yearly rising still. A stormy meeting was held lately in the city to protest against the iniquity. The Cocknies might as well protest against the "Reformation,"—the real and primary cause of this extortion, as protest against the unbearable education rate. The Pope proposes to appeal to all the Christian Governments in Europe for protection against the disgraceful conduct of the Italian Government in confiscating the funds of the Propaganda. But is there any Christian Government at all in Europe now? Is the Government of New Zealand, for example, a Christian Government? Hardly so. There is a Christian population in New Zealand, and some individual members of the Government are Christians, but the Government, collectively, is under the thumb of Jews, infidels and heretics, and cannot therefore be called a Christian Government in any proper sense of the term Christian. So it is with the Government of England and of most European States in our day. If England were to protest against the Italian confiscation, the Italian Government might laugh in her face and say: *Tu quoque*; why, you once did the same thing yourself—or worse." No; Christendom has been scourged with scorpions by the Reformation, but not scourged enough yet to bring about repentance and amendment. Catholics, look to yourselves; trust not in princes! It appears to me that when the Pope appeals to the Christian, or so-called Christian, Governments of Europe for protection against the infidel Italian Government it is something very like invoking Satan to defend Christ, or the wolf to defend the lamb. This may seem rather an extreme view of the situation, however. The Pope appealed to the Christian Governments of Europe to protect him against the Italian and other continental red revolutionists 30 years ago. What came of his protests and appeals? The London *Times*, Mr. Gladstone and other so-called "liberals" put out their tongues at him, wagged their heads, cried "wah!" insulted him, and clapped their hands for joy when his enemies dethroned him or did what was equivalent to that. They would do the same now possibly if they saw Pope Leo XIII. torn from the Vatican and consigned to some noisome dungeon, or to the scaffold by his enemies. It seems just about as hopeless for the Pope to appeal to the Governments of Europe as it is for Bishop Moran and other Catholics to appeal to the Government of New Zealand for their educational rights. When the interests—the just and lawful interests of Roman Catholics and their Church—are invaded, Protestant and infidels will, without the least remorse, or sense of honour, justice, or shame, join their enemies in insulting and plundering them. Heretics, and their Governments and Press, are the worst of the lot in their iniquitous work. The enmity of a heretic, and an English or Scotch heretic, clerical or lay, in particular, to the Roman Catholic Church probably exceeds the enmity of Mahomedans, Jews, and Pagans, all put together, yet few countries in Europe owe so much to the Catholic Church as England does. Modern Englishmen are the most ungrateful of all heretics. But the end is not yet. When Pope Pius IX. was being dethroned M. Guizot, an eminent French statesman and historian said to the sovereigns and Governments of Christendom: "Beware what you are doing. In subverting the temporal power of the Pope you are undermining your own thrones—or power. You or your posterity will one day have bitter cause to repent your work. The Pope's temporal throne is the very keystone of that arch," he said, "which sustains the entire political fabric of modern Europe." Since these warning words were pronounced we have seen a Russian emperor assassinated; two agents of the British Government in Ireland also "removed" by assassins; the Queen herself, and her prime minister, living in terror of their lives surrounded by detectives; not to speak of the assassination of the President of the United States. The homes of Russia and England were thus menaced. Had M. Guizot been now alive he might have been justified in saying to Queen Victoria and Mr. Gladstone and the Czars: "Now, did not I warn you of the consequences you would bring on yourselves, and that in subverting the ancient temporal throne of the Pope, or encouraging, or permitting others to do so, you were shaking your own thrones and authority to their centre." But we have not even yet seen the end of the political drama and the whole effects of subverting the Pope's temporal throne. We have hardly seen the beginning. The sovereigns and Governments of Europe may yet ere long have still stronger reasons to rue the day that they ever permitted the Pope to fall a prey to his unprincipled enemies, who subverted his temporal throne—the oldest and most famous throne in Europe, and one evidently established by Providence Himself, and defended by Him for more than a thousand years. Victoria holds not her throne by so good or ancient a title as Pius IX. did his. The resolution of the Pope to remove the funds of the Propaganda from beyond the reach of the Italian Government, is as great, as deep an affront to that Government as can well be imagined. By that act the Pope

plainly tells the Italian Government more plainly than words could express: "You are a lot of thieves and rogues, whom no honest man would trust with the care or custody of his property if he could help it." But a Government like that of modern Italy is inaccessible to sentiments either of justice, honour, or shame, and some other Governments, which shall be nameless, are equally so, as the Italian Government, in dealing with Catholics and their Church. Whether the funds of the Propaganda would be permanently safe under such a Government as England may admit of some little doubt, when we know what England did to the Catholic Church in the way of plundering her of her lawful possessions in former times.

I see no prospect of Catholics obtaining justice for their schools under present circumstances from the blind and obstinate, bigots, who now rule this Colony, Sir George Grey included. Major Atkinson, though he has the inclination, has not the moral courage to aid us or be just to the Colony at large. It is a question with me whether we do not degrade ourselves by repeating our petitions to Parliament under such circumstances. However just our claim be, and however discreditable it may be for the Government to refuse it, we do not actually need the money. The pious liberality of faithful Catholic people all over the Colony is supplying all our educational wants. The true interests of Christianity in New Zealand, it is evident, are in the hands of Catholics and of them exclusively. Out of their very poverty the Catholics are covering and beautifying New Zealand with churches, schools, convents, and orphanages, and they will continue the noble work with their own money. It would be a pity that the Government, by subsidising them, should deprive them of any part of the credit due to them for such works in the future.

NORTH BRITON.

LINCOLN TO A BORROWER.

AN old letter from Abraham Lincoln to a "shiftless" brother has just been made public. The strong common sense of it makes it good reading for everybody, especially for those like him to whom it was addressed in such a firm, yet kindly tone:—

Dear Johnston,—your request for 80dols. I do not think it best to comply with just now. At the various times when I helped you a little you have said to me, "We can get along very well now," but in a short time I find you in the same difficulty again. Now this can only happen by some defect in your conduct. What the defect is I think I know. You are not lazy, and still you are an idler. I doubt whether, since I saw you, you have done a good whole day's work in any one day. You do not very much dislike to work, and still you do not work much, merely because it does not seem to you that you could get much for it. This habit of uselessly wasting your time is the whole difficulty, and it is vastly important to you, and still more to your children, that you should break this habit. It is more important to them, because they have longer to live and can keep out of an idle habit before they are in it easier than they can get out after they are in.

You are now in need of some ready money, and what I propose is that you shall go to work, "tooth and nail," for somebody who will give you money for it. Let father and your boys have charge of things at home—prepare for a crop and make the crop—and you go to work for the best money wages, or in discharge of any debt you owe, you can get. And to secure you a fair reward for your labour I now promise you that every dollar that you will, between now and the first of May, get for your labour, either in money or on your own indebtedness, I will give you one other dollar. By this, if you hire yourself at 10dols. a month, from me you will get 10dols. more, making 20dols. a month for your work. In this I do not mean you shall go off to St. Louis, or the lead mines, or the gold mines in California, but I mean for you to go at it for the best wages you can get close to home—in Coles County. Now, if you will do this you will soon be out of debt, and, what is better, you will have a habit that will keep you from getting in debt again. But if I should now clear you, next year you will be just as deep in as ever. You say you would almost give your place in heaven for 70dols. or 80dols. Then you value your place in heaven very cheap, for I am sure you can, with the offer I made you, get the 70dols. or 80dols. with four or five months' work. You say if I furnish you the money you will deed me the land, and if you don't pay the money back, you will deliver possession. Nonsense! If you cannot now live with land, how will you then live without it? You have always been kind to me, and I do not now mean to be unkind to you. On the contrary, if you will but follow my advice you will find it worth more than eighty times 80dols. to you. Affectionately, your brother.

A. LINCOLN.

About three weeks ago Mr. John M'Manus was ejected by the Court of Chancery from his patrimony, including a fine house in Derryhall, Moate. A man named Peter Nolan, of Lara, has taken a seven years' lease and entered into possession. He is protected by three police who live in the house. On Sundays two of them go to Mass with him to Rosemount, and sit on each side of him with loaded guns. On last Sunday the parish priest, addressing the congregation, said he had received communications from several people complaining of the impropriety of loaded firearms being brought into the chapel. If any man wants to be protected here by an armed force he had better stop at home. I am accountable for the safety of anyone coming here, and if any explosion should occur among so many women and children I would feel myself accountable. Although I do not attach any blame to the police here on this duty, I would ask them to consider whether it is right to bring loaded arms in here or not. I hope they will represent this to their authorities, and that they would discontinue it. If not he would be obliged to have a question asked in the House of Commons about the matter.—*Westmeath Examiner.*