

and its *raison d'être*. One parson referring to the state of the country tells his hearers their motto must be "hold fast that which thou hast." "Our forefathers," said he, "won the truth by 'battle and blood,' and we are to keep it at whatever cost and with unslumbering vigilance." But who on earth envies them their particular "truth," or has the least intention of making an attempt to rob them of it? Another speaker delivers himself of the following agreeable defiance: "He said there was a toast amongst the Roman Catholics of this country which said—'Here's that the mills of Ireland may turn three times round with Protestant blood.' Now whilst we, the Orangemen, are willing to live at peace with our Roman Catholic fellow-countrymen, yet they had better take care and attempt nothing of this kind lest the mills of the country would turn round not three times but six times with Roman Catholic blood. Should they attempt it in Ulster they might find themselves driven south at the point of the Protestant bayonets, and not only south but farther still into the Irish sea." And this agreeable speech is made although the speaker and the crew addressed by him know right well that there is no thought among Irish Catholics of interfering in any way with the privileges of Protestants.—Such a delivery in itself is a wanton breach of the peace—or if it had any meaning and were not—as well as a malevolent and mischievous—a stupid boast, it might serve to reassure those good folk who fear that Home Rule in Ireland would lead to the oppression of Protestants there. But as to the Protestant bayonets, they must be used against unarmed men to be of any particular effect—or else, as it has happened already, they must be in the hands of her Majesty's troops for the defence of valiant Orangemen.—But it will be seen how great a blessing it would be for New South Wales had eighteen thousand Orangemen been indeed present at Sydney to make a successful demonstration, and how far the happiness and prosperity of the colonies generally are involved in the growth of their institution here.

BIRDS  
OF A  
FEATHER.

THERE is nothing which strikes us as more clearly illustrative of the true nature of "Evangelical" Protestantism than the sympathy manifested by its votaries with the march of irreligion on the continent of Europe. Every time that there occurs

an anti-Catholic manifestation of any kind the organs of the party publish its details with alacrity. It does not make any difference to them that the demonstrations thus recorded have been the outcome of a fierce atheism, and that they include hatred and contempt for every thing that is Christian. So long as the chief object of attack or insult is the Catholic Church our "Evangelical" friends are delighted. We now find them gushing with exultation over the repression of Catholic processions by the atheists of France, and they are in ecstasies because the processions of the Fête Dieu were in various places according to their quotations from the atheistical Press hindered or attacked. All the ribaldry of the Press alluded to finds its echo in their columns, and they chuckle with delight over the inventions of the atheistical reporters. Charminglly witty do they find it, for example, that in one instance a flock of sheep should have been driven by some accomplice of the red revolution across the path of a procession, and their feeble giggle joins in with the sardonic laughter of the men who only do not turn round upon themselves because they know they present no obstacle whatever to the destruction of the Christian name. They have sympathy too for the Fête of the Bastille, and a word of reproof for the Bishop of Angers who ordered his clergy on the occasion to pray for the souls of the victims of the revolution rather than, as our Evangelical friends and their atheistical companions each in their own way, and yet in unison, do, sing a *Te Deum* in rejoicing over the mangled body of De Launay torn to pieces in the streets and all the horrors of which that event was the first fruits. But a man's character may be fairly proved by the company which he frequents—*Dis-moi qui tu hantes et je te dirai qui tu es*—and when we see our Evangelical friends rejoicing in the gambols of the atheists we may judge of the place they occupy with respect to religion. They make a pretence, however, to believe that the war of Atheism on the Church in France is carried on in the interests of their own sects—but may we suppose that even the most stupid among Christians can believe that God makes use of the devil as His herald? On the whole, then, our reasonable conclusion is that this union of atheist and Evangelical is a convincing proof of the truth of our Lord's saying that satan cannot be divided against himself. To us it is, moreover, an additional and most convincing proof of the truth of the Catholic Church.

THE Protestant conscience is evidently uneasy in face of the way in which the Catholics of the colony are treated as to educational matters. The English sense of justice especially seems grated upon, and, as it is necessary in the case of Ireland to evoke a fanciful belief about the impossibility of removing grievances from the minds of Irishmen, about the great and irrepressible wickedness of the Irish character, about the incapacity of

Irishmen for self-government, and about manifold other pretences by which the justice-loving conscience of England is set at rest, and grievous oppression made acceptable to it, so we find it is necessary for those among ourselves, who, in their secret hearts, abhor the wrong, to invent some pretence that may calm their minds as to the wrong they have still determined to uphold. And this is the reason why they have raised the senseless cry that, were it not for the priests and bishops, the Catholic laity would be fully satisfied with the godless schools. But the cry is as senseless as would be, that made in affirming that, were it not for the priests and the bishops, the Catholic people would be content to give up their religion altogether. No religious system can exist without teachers to teach what are the duties it imposes to those who are unacquainted, or but partially acquainted, with them, and to remind those who are fully versed in them that they must practise what they believe. "Civis," nevertheless, is quite right when he says "They (the bishops and clergy) evidently think that if they don't train their children in their own way they will lose a good many of them." Or if he is not quite right in what he says here, it is because he represents the bishops and clergy as only *thinking* that which they most certainly *know*. But the Catholic laity know it as well as the bishops and priests do—let us not forget that people very frequently require to be reminded of what they know perfectly well—and object strongly, as they have every natural and reasonable right to do, to lose a good many of their children. There is nothing in the world that can so much embitter the life of either man or woman as to see his or her children indifferent or hostile towards matters that he or she regards as of the utmost moment, and beside which all other interests, in the eyes of father or mother, are of no account. But suppose the Catholic laity to be ignorant of the consequences of secular education, and in their ignorance to be willing to submit their children to it, would it not then be the plain duty of the bishops and priests, who were not ignorant in the matter, to fulfil the duty owed by them to their people, and which their people confidently expected them to perform? Their people look to them for instructions as to what it is necessary for them to do in order to remain faithful to their religion, and to transmit it to their children as their best inheritance, and how should these bishops and priests answer to their people hereafter when, no warning given by them, the children had lost their faith? However it be regarded, then, and whatever may be the aspect of the question besides, the Catholic people call upon their bishops and priests to warn them as to all that may be of danger to the faith among their families—and woe be to them if they are silent—their hour of reckoning, even on earth, will surely come.—We agree, however, with "Civis" when he says, "There seems to be no reason in the world why the State should do more than train up children in a good, sound, secular course of education, leaving their parents and spiritual guides to look after their religion." But the State does not leave the parents and spiritual guides to look after the children's religion unhindered. It prevents them most effectually from doing so, and all that Catholics ask is that the State should so help to give their children a good secular education as that they may themselves be enabled, at the same time, and without the help of the State, to educate them religiously. But "Civis" proposes that a compromise be made as to history, and something done with the school books in common use by which the epithet "bloody" may be removed from the name of Queen Mary, and that of "good" from the name of Queen Bess. It is his belief, too, that Catholics look upon that sickly lady whose chief devotion was to a by no means over-tender or admirable husband, as "a saint of the first water," and upon "good Queen Bess" as "a monster of iniquity." Well, let us waive, for the moment, the controversial points, and receive as "bloody" an unfortunate woman under whose doubtful power certain men, some of them themselves stained deeply with blood, and the enemies of the ruling monarch, were burned—the punishment by fire being at the time among the regular methods of putting criminals to death, and continuing so for centuries afterwards—even up to the time of our worthy Georges, when a criminal or two was so punished for crimes involving much less danger to the State than that connected with the lives and careers of the Marian "Martyrs." Let us also receive, as "good," Queen Bess, without whose good will no one in all the kingdom dare so much as wag a finger, and under whose very real power multitudes of men, submissive subjects, and of harmless life, were disembowelled while they were still alive, and their palpitating hearts torn by the hand of the executioner from their breasts in presence of the mob. If such a comparison be made, we fancy it will be found by the unprejudiced that it would, at the very least, be pretty much the same to be "bloody" as "good." Even the omission of "controversial history," however, would not make the godless schools suitable for Catholic children.—The faith of Catholics is positive, and requires positive teaching; a mere neutral atmosphere would starve it, and hinder its growth. But there are many things besides history to be removed from the schools in question before their atmosphere could become even neutral—they are and ever will be hot-beds of hostility against the Catholic faith. Finally, "Civis" thinks Catholic bishops are inconsistent in receiving Protestant children into convent schools, where, since their parents' special