

Boh, April 15.—The crowd of visitors was so formidable this year, and the arrangements of St. Peter's so improved for my assistance at the ceremonies, that many of the habitués stayed away in despair of finding a place, and walked down the morning to St. Peter's to wait near the procession, which this year was unusually long and magnificent.

The Holy Father entered the Basilica about half-past nine, and assisted at the Mass of the palms, and then distributed them to the Cardinals, Ministers, Corps Diplomatique, and General of the Pontifical army. Two Royal personages also took an edifying and public part in the ceremony.

On Sunday afternoon the Cardinal-Pentecostary sat in St. John Lateran for the public confessions, and gave the indulgence of a hundred days to the faithful who assisted. A session of the Council was held on Friday last, and another on Tuesday. At both sessions Mgr. Pie, Bishop of Poitiers, spoke as "relator," and the voting occupied the rest of the sitting.

The letter of Mgr. Spalding, Archbishop of Baltimore, is a terrible blow to the Gallean party. Its firm and uncompromising tone of adherence to the dogma comes with double force from the American Episcopate, and carries with it the support of the Holy Father. Such a repudiation of his theories and their consequences would have been far less painful had it come from the Latins, the Vicars-Apostolic, or the bishops in partibus; but from an Anglo-Saxon, an American and a Republican, it is a very "Et tu Brute" to Gallicanism.

The Holy Father continues well. On Monday he drove to Ter Di Quinto beyond Ponta Melle, and there descended from his carriage. A great number of persons were on the bridge, and a long pile of carriages followed him to the spot. He was met by the Pope's brother, who he greeted as vigorously as ever, and he drove for nearly half a mile, the crowd following, and when he returned to his carriage gathering round him for his blessing. The cry of "Vive le Pape Infallible" was raised again and again principally by a number of French, German and English Catholics who happened to be on the spot.

The incident of the Armenian dissidents promises to be settled shortly. The Pope maintains the Brief "Revercurus," and the appointment of Mgr. Haessoun, and it is probable that the same will be done in regard to the 835 rebels, who may justly claim the title of a "Petite Eglise." The whole opposition was caused by the interference of the French Ambassador, M. Bourne.

On Holy Thursday the ceremonies followed the usual order, save that the Pontifical ceremonial of the Capella Sixtina took place in St. Peter's. The crowd was immense, and the Piazza of St. Peter's was absolutely filled for the Benediction from the Loggia. The Holy Father carried the Blessed Sacrament from the altar of St. Peter to the Julian Chapel, where the Sepulchre was prepared, and after adoring it, returned home on the Sedia Gestatoria and the Upper Loggia, where he gave the Benediction and indulgence. His voice was clear and full, as it was ten years since, and if he were fatigued he showed no signs of it. He afterwards performed the "Lavanda," or Maundy, and served the twelve Apostles at table, but the crowd was too great to admit of any save the earliest comers seeing either ceremony.

hearts of the people. The more distinctly people understand the dogma of religion, the more clearly will they be able to see that the God who created us loves God unless he knows something about God, especially His mercy and goodness. Why, the very existence of God is a dogmatic fact. Are we to go into a school and say: "Practice religion, dear children, but it is not allowed for us to say there is a God; it is not allowed that we should tell you of our Lord, to tell you what our Lord did, or to give you any explanation of passages of the Bible, as all this is unlawful?" What can a child know of religion if eliminated from dogma? Religion without dogma is a myth. If we are told "I will do as the British religion," we wish to continue it in the proper places, in church or at home. Now, one thing has struck me very much indeed in all the arguments that have been brought forward by the advocates of the secular system, and it is this—the utter want of practical knowledge of the working of education on the part of those men; they know nothing of the working of education. We have been engaged in this work for years—we have been teaching and managing schools for twenty years, and some of us for thirty years—and what has been our experience? We can speak of it in our own experience, and also of the experience of my own brethren. Going about daily, as we do, among the very poor classes of society, I am able to state to you that it would be utterly impossible to teach children religion unless it were taught to them in school. Many of them are the children of hard-working parents. How is it possible for men of this kind, worn out with toil, and perhaps obliged to spend the few hours at home in bed, in order to get the necessary strength and vigor with which to labor, had we not how it is possible for each man to set about teaching children religion? Then, again, it is a difficult thing for clergymen on a Sunday, after the hard work of the day, to give sufficient time to the instruction of children. There is another objection against the denominational system—that the State has no power and no authority to teach religion. We grant that to the full. We don't ask the State to teach religion, and the State has never attempted to teach it. We ask the State to leave us to teach it, and not to interfere with our religion. Again, it is said, "Why do you call upon us to pay for a religion in which we don't believe?" Now, I think I must characterize this argument, as I may characterize them all, as being mere clap-trap; it shows but a very poor appreciation of the intellect and acquirements of the audience which they address when those people think that such arguments as these will weigh with them. This argument is simply a falsehood and a fallacy. We don't ask any one to pay for religious teaching. We don't want any man to pay for such teaching, and no one is asked upon any pretext to pay for religious teaching. If they object to pay for religion that they hate, I object to pay for the absence of religion. But it is a mere waiting of words, as there is no one asking for payment for teaching religion. Another difficulty has been started. I read in a paper this very day that the Government must teach all religions or none; and this, they say, the dilemma. The State cannot teach all religions, and, therefore, it must teach none. That was the way they argued. I don't acknowledge the dilemma. I say let the Government teach none; and we don't ask it to teach any. We ask them to leave religion alone, as there is no necessity for the Government to teach all religions or none.

PERSECUTION IN ENGLAND.—A correspondent on an English paper, alluding to Mr. Newdegate's infamous motion relative to convents, points out the duty of Catholics: Mr. Newdegate having at last partly obtained what he desired by a ridiculous majority, it behoves every Catholic to protest against, and by every legitimate means in his or her power to resist it. What would a Protestant father or mother say were they to see their children, on a certain day, a set of hirelings, would enter the school to "examine" their daughters as to their teaching and morality? Yet, sir, this is the indignity which is alike threatened to the pure convent school girl in the midst of her studies and the non-singing girl for the preparation of the "Pious" in the world outside the Church may, it is plain—it must be plain to those who think deeply—that, in the present antagonism of the world to the Church of God, the Scriptures are being fulfilled to the letter. Protestant ministers feel this, whether Establishmentarian or sectarian. The Bible not allowed to Catholics! Why, we have now the gratification of seeing the credibility of the sacred volume defamed by a Catholic priest against a Protestant bishop. It is very sad to think that in this age of boasted civilization, the most beautiful examples of our Lord's teaching—examples which ought to satisfy any finite mind of His divine mission—are treated as fables. But to return. I can only see in Mr. Newdegate's attack on our institutions a desert truly Canaanite, in a garden, and the more we ascertain the mode and quality of relief, and the expenditure involved therein. From there let him go to Nazareth House, Hammer Smith, and make the like inquiry. Probably he would be rather surprised to find that, but *tempora mutantur!* Ages of faith are now known as the "Dark Ages." Portions of Scripture have been so often quoted to prove the truth of the various doctrines of Holy Church that I need only repeat that, when taken collectively, they seem to reveal the present attitude of the world towards revealed religion, they point with a fearful distinctness to a conflict yet to come between our Holy Mother, the Church, and "the powers of darkness." Let us, then, pray for our enemies. Let us pray for the Catholics, for the non-Catholics, with the majority of those external to the Church a respectable fashion.

A *Ride in Rome*.—The rides round Rome constitute the amusements whose charms, perhaps, endure the longest. Round Rome I say; but, in truth, the surrounding Campagna is as much Rome as the city itself. You may ride, think that, in this age of boasted civilization, the most beautiful examples of our Lord's teaching—examples which ought to satisfy any finite mind of His divine mission—are treated as fables. But to return. I can only see in Mr. Newdegate's attack on our institutions a desert truly Canaanite, in a garden, and the more we ascertain the mode and quality of relief, and the expenditure involved therein. From there let him go to Nazareth House, Hammer Smith, and make the like inquiry. Probably he would be rather surprised to find that, but *tempora mutantur!* Ages of faith are now known as the "Dark Ages." Portions of Scripture have been so often quoted to prove the truth of the various doctrines of Holy Church that I need only repeat that, when taken collectively, they seem to reveal the present attitude of the world towards revealed religion, they point with a fearful distinctness to a conflict yet to come between our Holy Mother, the Church, and "the powers of darkness." Let us, then, pray for our enemies. Let us pray for the Catholics, for the non-Catholics, with the majority of those external to the Church a respectable fashion.

A favorite method of the day with those who wish to confuse while pretending to argue for the "liberal education of children," is to dwell on the distinction between religion and dogma. On this subject before the Rev. Canon Consett, in a recent address before an English audience, said: We grant to those who want secular schools full liberty to have them, and we don't want them to send their children to our schools if they object. We insist as a right that we be allowed to teach our own children in our own way. We desire perfect liberty of conscience for ourselves, and that liberty of conscience we are anxious to grant to every one. In has struck me that it would be speaking to the purpose if I were just to notice some of the special arguments which we have heard so often lately brought forward by those who are the advocates of secular education. We are told, in the first place, "We are anxious about religion as you are. We look upon religion, as you do, as being the very foundation of all education; but we want religion without dogma." The question that you mean by religion without dogma? I may say I have never been able to learn what is meant by religion without dogma; but one thing I can say for certain—that religion without dogma is not Christianity. Words important and solemn have been quoted to you, showing that religion is necessary for morality, and I will say further, that dogma is necessary to religion. Unless we give to the people an intelligent sense of dogma, and unless we make them understand clearly their relations as creatures to the Creator, unless we unfold to them the great attributes of God, His power, mercy and justice, teach them the life of our blessed Lord and His Christian teaching, it will be impossible to have an intelligent sense of religion in the

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