

Tuesday night's *Gazette* announced that the Queen had been pleased to appoint Marshal Pelissier to be an honorary member of the Military Division of the First Class, or Knight Grand Cross of the Bath.

Preparations on a large scale are now being made at Windsor Castle for the reception of Victor Emmanuel, King of Sardinia, who accompanied by Count Cavour and a numerous suite, expected to arrive in England early in December.

THE MEETING IN HYDE PARK.—Sunday, as had been generally apprehended throughout the week, Hyde Park was again the rendezvous of an immense concourse of people, greater in number, perhaps, than the mob of the previous Sunday, though essentially different in character; but is gratifying to be able to state that the day passed over without the violence and outrage which reflected such deep disgrace on all parties concerned in the riot of the preceding week, and that the measures taken by the police to prevent the repetition of such a ruffianly spectacle, and to maintain the public peace, were completely triumphant.—*Times*.

The principle of "No Irish need apply" has just been officially recognised and acted on by a department of the government. By an announcement in an Australian paper we see that the Colonial and Emigration Commissioners have issued a circular, in which they state that they have received a request from the colonists of Victoria, that a greater number of English and "Scotch should be sent out" to counterbalance the Irish in the colony. The commissioners, in communicating this request, leave it to be assumed that they are prepared to carry it out, and we believe this accords with the arrangements they have lately made connected with the emigration to Australia.

THE ANGLO-AMERICAN WAR.—We should grieve at a war with our kinsmen at the other side of the Atlantic, but we should grieve without any mixture of fear for the result. As to any danger to be apprehended from a naval contest, it is a jest; the United States have no naval force to compete with one of our squadrons. And again, as to Canada, Canada proved sufficient for her own defence in the war of 1812, and the defensive power of the British North American Provinces has infinitely increased since that time.—There is another consideration that may check the belligerent spirit of the republicans of the New World. A war with England now would involve a war with France also, whereas in 1812 France was the zealous ally of the States. A war with England would, in fact, hermetically close the Continent of Europe against the commerce of the North American Republic. But some sage Jonathan will be disposed to say that the union of England with France is not likely to be permanent. This, however, is a great error. England and France have found out, too late, alas! that they have no conflicting interests—that, on the other hand, their interests in the peace and prosperity of Europe are identical. The right of each nation to choose its own form of government and its own sovereign, is now a settled point of public law. It is the proud title upon which Louis Napoleon rests his authority—that great man, who knows that England, as she was the first nation to establish the right of national choice of a sovereign, so she was the first to recognise in his favor its exercise by the French people. Swaggar as they may, the United States dare not go to war with England and France united, these nations, commanding the sea, and having an invulnerable point of vantage in the occupation of Canada. Nor is this all. There is danger in the South as well as in the North to quell the ambition of the blustering republicans. There are the slave States. If, according to the writers upon natural law, the state of slavery is but a continuance of the state of war—and there is no reason to question the proposition—in all the Southern States of the Union the free citizens are greatly outnumbered by enemies.—Woe to those who shall blow into a flame the smouldering war of slavery, for we repeat it, though smouldering, slavery is still war. But if the republic should be so mad as to compel us to the use of all means of defence, a few black regiments must be sent to the American continent, and it is as easy as it must be painful to tell what would be the effect of their presence amid a population of their kindred and color, bled in severe, not to call it cruel, slavery, by a handful of whites. These are considerations which must occur to the great body of the American people, though political agitators and political writers, tongue-valiant and pen-valiant, as they always are, may look to obtain distinction by violent warlike demonstrations. Meanwhile, absurd, and, in the abstract, even unjust as we may think, the interdiction upon recruiting for the British service in the territory of a now independent State, though once a British dependency, we by no means defend the violation of that interdiction, if, indeed, it has been violated. The law of the republic forbidding the enlistment of soldiers for foreign service would, however, have a better face of justice had not the States constituted themselves the general recipients of all emigrants or fugitives from their native countries.—*London Standard*, Nov. 1.

A TUNNEL BENEATH THE ENGLISH CHANNEL.—It is said that, in five years' time, a tunnel beneath the English Channel, will connect Dover and Boulogne. M. Favre, a distinguished French engineer, has lately been employed in surveying the neighboring coasts and taking soundings, with a view of immediately carrying out this magnificent project. The soundings show that the soil is very favorable to such an undertaking, free-stone having been found at a certain depth. As impracticable as this scheme may appear, calculations of its expense have been actually made, and plans for its execution devised. The length of the tunnel will be eighteen and a half miles, and its cost per yard \$5.39, amounting, in round numbers, to twenty millions of dollars. An atmospheric railroad is intended to be established, in order to avoid the smoke consequent on the use of ordinary locomotives. The estimate of the produce of this submarine railway are based on the supposition that two hundred thousand passengers now travel backwards and forwards annually between France and England. The company calculate that their transport of coal will amount at least to ten millions of tons yearly; and that the ships that now annually enter the harbors of Calais, Boulogne, and Dunkirk, with a tonnage of four hundred thousand tons, will yield a greater portion of their traffic to this railroad.

DESERTIONS.—The number of men who have deserted from her Majesty's service during the months of September and October, and who have not been as yet apprehended, amount to 310, of whom 74 only were natives of Ireland.

The *London Record* accounts for the disasters which have attended the British army before Sebastopol, as thus:—"In August, 1854, the English Parliament passed a law for the better observance of the Sabbath (the *Sale of Beer Bill*). The very next month, September, the English soldiers at the Alma drove their enemies before them; and carried a position which the Russian commanders had imagined to be impregnable. In August, 1855, the English Parliament re-traced its steps, and passed a law for the greater profanation of the Sabbath, repealing the act of 1854. The very next month, September, the English soldiers failed in their attack on the Redan."

THE NEWGATE BANKERS.—Sir John Dean Paul, whilst he always had his religion in his mouth, rarely failed to have his hands in other men's pockets.—Whilst at liberty, Sir John's religion was, of course, a counterfeit and a sham. Let us hope that penitence and solitude may turn it into a true thing. There is no such touchstone as stone-walls. Even now, so greatly are certain City folks startled by what they call the severity of the sentence, they cannot bring themselves to believe that its full chastisement will be inflicted. There is a sort of City mind that cannot realise to itself a live Baronet in convict grey, whatever may be the enormities by which he has fully earned the livery. Thus, we understand there are bets offered in the city that, under the benign system of ticket-of-leave, Sir John Paul will be set free in a year or two. Who knows?—we may yet see the ticket-of-leave Sir John an evangelical ticket-porter.—*Punch*.

The *Cork Examiner* gives a short sketch of the evangelical swindlers Paul, Strahan, and Bates. "Of the three" he says "Paul was the greatest villain. The annals of hypocrisy do not record a greater instance of imposture than that practised by this sleek knave—the type of his class—whose outward coat of fanaticism covered the grossest vices. The very opportunities he possessed of swindling in such an amount were derived from the confidence in his religious character—from his never-failing attendance at Exeter Hall and his hatred of popery. He built churches, he endowed evangelical schools, in fact he was the model of religious respectability, while all the time his dupes were pouring their money into his coffers, never to see it again. Thus it was that the pious Dr. Griffiths—a man 'poor in spirit,' with £22,000 in Dutch securities, and we know not how much besides—was induced to trust him with part of his little stock.—A staunch anti-convent man was Sir John, full of indignation at the mysteries of nunneries thinking all the while of the mysteries transacted at 117, Strand. But alas, never again shall Exeter Hall hear his pious voice—never shall he turn his eyes in horror at the marvels recited in that locality concerning Popery. His engagements henceforth will be of a different character from detailing slanders against Catholic institutions.

A strike in Manchester among the operatives is not improbable. On Wednesday se'night a meeting of factory operatives was held in Manchester in consequence of a number of masters having given notice to their operatives of an intended reduction of wages equal to ten or twelve per cent. The attendance was very numerous.

The Churchwardens of New Pendle, Yorkshire, have announced that in future their quarterly meetings will be held every six weeks instead of half yearly as formerly.

Of the 37 refugees expelled from Jersey 22 have taken up their residence in Guernsey and fifteen in England.

In consequence of the great numbers of disabled and destitute German, Polish, Irish, and other passengers who have been sent to Great Britain and perhaps to Ireland also, during the last Summer and Autumn by the commissioners of Emigration of New York, the British Government have determined to take stringent measures against all ships conveying that class of passengers hereafter to the United Kingdom.

AN ENGLISH MOTHER'S SPORT.—Mrs. Kellar, the wife of a London costermonger, killed her infant child while drinking gin with some companions in her own lodgings. She gave the infant some in a teaspoon and the grimaces which the poor child made rather amused her and her dram-drinking friends, so that she continued the operation until half a quartern was administered. Of course the child died.

(From the Northern Times.)

Our readers may not be told the force and acceptance of "fast-day" in Catholic society. Catholicity in this, as in every other respect, uses the language best adapted to convey the meaning she intends, and carries out in her practice the meaning so conveyed. Protestantism, however, being a "negation," sets all language and hermeneutics at defiance in her zeal to contradict the Catholic Church. Hence "fast-day," according to modern Protestant practice, is not an abstaining from any portion of aliment, but a more than usual indulging therein. It is not a day of retirement and humiliation, but a day of pleasure, eagerly looked forward to by many in all classes. Plans of enjoyment are laid out in anticipation long beforehand. The closely-confined serving girl has been promised an excursion and a trip to some favorite resort. Country friends are in full expectation of a visit. The apprentice projects a long walk, not to return to dusk.—Young men in lodgings have nearly all told their landladies very pointedly that they won't be in for dinner, and some have said as much as they expected a few friends to call in the course of the evening. Thus when the church bells peal forth the hour of service, many hundreds are far out of hearing.—There is an anecdote told of Oliver Cromwell which, as being somewhat to our present purpose, we shall here give in the words of Mr Hume—"It is a tradition, that one day, sitting at table, the Protector had a bottle of wine brought him, of a kind which he valued so highly that he must needs open the bottle himself; but, in attempting it, the cork-screw dropped from his hand. Immediately his courtiers and generals flung themselves on the floor to recover it. Cromwell burst out a-laughing. Should any fool, said he, put his head at the door, he would fancy from your posture that you were seeking the Lord, and you are only seeking a cork-screw." In the same manner, were a stranger to Protestant habits and customs to drop by chance into one of our Scottish towns on a Fast-day morning, and observe for a few minutes the "posture" of that town—its marts closed, its traffic suspended, the buzz of the streets hushed, its shop-doors shut, its church-doors open, bells solemnly pealing forth "beadles in arms, gentlemen of the

cloth hurrying along, and men of various shades of belief seeking their respective places of worship—he would very naturally fancy that that town was "seeking the Lord," and yet a very large proportion of its inhabitants would be at that very moment seeking cork-screws in the adjacent parishes.

Struck with the discrepancy which exists between the letter and the practical meaning of the word *fast*, as borne out in the conduct of Protestants, our curiosity prompted us to look into the original records which speak of the institution and manner of observing a fast-day. Accordingly, in the "Directory for the public worship of God"—a document of equal authority with the Confession of Faith, being agreed upon by the Assembly of Divines at Westminster, approved of by the General Assembly of the Church of Scotland, and ratified by Act of Parliament—we found the following injunctions for the observance of a fast-day:—"A religious fast requires total abstinence, not only from all food (unless bodily weakness do manifestly disable from holding out till the fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature when ready to faint), but also from all worldly labor, discourses, and thoughts, and from all bodily delights (although at other times lawfully, rich apparel, ornaments, and such like, during the fast.)" Here we have the law clearly laid down, and details minutely entered into, and yet the commentary made on it by Protestant practice is as directly opposed to it as it is possible for contrary propositions to be. Did we do wrong, then, to call it a burlesque? The stage has oftentimes exhibited things of far inferior quality, and won applause from delighted audiences; and we have no doubt that the Fast-day, in the hands of a good play-wright, would turn out an "unparalleled success" for Christmas time.

We are often thrown into amazement by the barefaced perversions of some texts of Scripture, which Protestant divines mould to their own shape. Henceforth nothing of that kind need surprise us, for we see them twice in the year interpret a "fast" to mean *feast*, and turn a day of humiliation and sorrow into one of masquerade and merry-making.

#### UNITED STATES.

New York, Dec. 4.—A meeting of delegates from the different Irish organizations in the States and Canada, is now in session at the Astor House. About 150 delegates are in attendance, and more are expected. The object of the meeting is supposed to have reference to the movements on foot for securing the redemption of Ireland by means of an invasion from this country. Parties are not admitted and the proceedings are kept private.

Catholicity is certainly on the increase in Philadelphia—right gladly do we record the fact. In the midst of persecution, it is delightful to know the Catholic Church stands out as pure and undeviating in her principles as she did eighteen centuries ago, and thousands are flocking to her standard who, now begin to see and feel that her mission is, one of love and peace to the human family. A few years ago, and our city could boast of but few edifices wherein the Holy Sacrifice was offered. What a change at this day do we behold! In every part almost, new churches have arisen—Temples truly of the Living God, attended by tens of thousands of devout worshippers. A magnificent cathedral is in progress beside, designed to accommodate an immense number of Catholics, which, when completed, will certainly stand first in the rank of edifices composed of the same material, in the United States.—*Catholic Instructor*.

WHAT IT COSTS.—There is great danger that the exorbitant dimensions to which the cost of our School System has been swelled will destroy that system altogether, by directing against it a popular impatience of intolerable taxation. They say our city is to be called on for *One Million and a Quarter of Dollars* this year for the support of Schools, being at the rate of two dollars per head for our entire population, and about *twenty-three dollars per head* for each child actually and steadily at school. We could hire our children taught in colleges for little more than that. Another "Free Academy" (for girls) is required—to cost some \$70,000 to establish and \$30,000 per annum to maintain, we presume. As a friend of Common Schools—one whom not even extravagance in their management can alienate—we protest against such exorbitant expenditure upon them. It will kill them if it is not curtailed. Will not the Board of Education consider?—*N. Y. Tribune*.

It will seem strange and unnatural to some that we should desire, as we ever did, to maintain the historic honors of the Irish in America, while we resist the present attempt to divert Irish pride and hope into an expedition homewards. Why, they will say, if your books, your lectures, your articles, were well meant, why oppose the efforts of those who regard Ireland's opportunity as having come, and who offer themselves to Ireland under that conviction? There are full fifty reasons why we do so, but to name a few will suffice. One is, that Ireland has not invited aid at this time, or in this fashion; another is, that France and England (for the present) are allies, offensive and defensive; a third, that this government must, perforce, proclaim all private military expeditions, when they come to a head, outlawed; a fourth, that secret combination, among Irishmen takes away our best argument against secret combination among natives; a fifth, that the Catholic Church—the one remaining institution of our race—the most sacred tribunal we know on earth, condemns with her heavy anathema the employment of such means, and the violation of sworn obligations, which their employment implies. For us, these reasons are quite strong enough; those who require more must seek them elsewhere.—*American Celt*.

PROTESTANT PARTIES IN THE UNITED STATES.—It seems out of place to deal with the profoundest questions of social philosophy in a newspaper. Happily for us, heretofore, we have had no occasion to do so. Foreigners wondered at the trivial, temporary and local questions that divided our parties: But times have changed; the party opposed to us has assailed the very foundation of the social edifice. They leave us no alternative; they appeal to the infidel philosophy of the Socialists, and we, reluctantly enough, have to deal with philosophy or surrender our cause. This Red Republican party at the North is a mere combination of the thousands of Isms that infest its society. It is precisely the same with the Red Republicans of France, and with the Socialists throughout Europe. In Western Europe, this party comprises a vast ma-

jority of the people. There, millions of bayonets cannot restrain it from frequent "revolutionary outbursts," and continual agitation and riot. There, famine is some excuse for its mad purposes; here jealousy of superior wealth, restlessness under the restraints of the law, government, marriage, morality and religion, are the only reasons or excuses that it offers. Every one will recognise an exact picture of our Northern Isms, or Red Republicans, in the following language of Carlyle, which he applies to the world at large, in Europe:—"From the Sacrament of Marriage downward, human beings used to be manifoldly related one to another, and each to all; and there was no relation among human beings, just or unjust that had not its grievances and difficulties, its necessities, on both sides, to bear and forbear. But henceforth, be it known, we have changed all that, by favor of Heaven: 'the voluntary principle' has come up, which will, itself do the business for us; and now let a new Sacrament, that of Divorce, which we call emancipation, and spout off on our platforms be, universally the order of the day: Have men considered whether all this tending, and what it certainly enough betokens? Cut every human relation which has anywhere grown so uneasy, sheer asunder; reduce whatsoever was compulsory to voluntary; whatsoever was permanent among us to the condition of nomadics; in other words loosen by assiduous wedges in every joint, the whole fabric of social existence, stone from stone, till at last all now being loose enough, it can, as we already see in most countries, be overset by sudden outbursts of revolutionary rage; and, lying as mere mountains of anarchic rubbish, solicit you to sing fraternity, &c., over it and to rejoice in the new and remarkable era of human progress we have arrived at." This is an exact description of our Northern Isms, all banded together under the Red Republican banner. (We prefer the term of Red Republican to Black Republican, because it is more comprehensive, for the Red Republicans of France, like our Abolitionists, affect to the friends of the Black, "amis du noirs.") The rapid growth of this party and its wide extent, shows that they are enemies not to be despised. They are already in a majority in the Lower House of Congress. It may be, that palsied by conscience, or the "will of their constituents" as exhibited in the recent elections, they will not bring forward their wicked schemes at the next session. But let us not be deluded by a temporary calm. They are as pertinacious and fanatical as they are wicked, and will renew their efforts at a more propitious season. Their crime is the blackest that human beings ever attempted to perpetrate. It is not mere treason, for that is an offence against the form of government or its head. They are traitors to society, to morality, to religion, and to God; for they propose, and are actively attempting to upset all institutions, human and divine, and to give us "Free-Love," "passional attraction," "attractive industry," and the "voluntary principle" in their stead.—*Richmond Inquirer*.

In St. Louis, the papers are complaining that married men sit in church with their arms most tenderly around their wives, and suggest that "it distracts the attention of the lookers on from the preacher and his text, and thus destroys the purposes of religious meetings."

Sixteen colored "gemmen," and ladies were before the Police Court of Cincinnati on the 20th instant, for kicking up a bobby at an African free-love boarding house in Bucktown. Priscilla Ambrose the landlady of the establishment was fined twenty dollars, and the others were fined five dollars each.

TEN DOLLARS A POUND!—This is the selling price of choice specimens of human flesh in Virginia. We quote the market report of the *Washington Union*:—

"LARGE SALE OF NEGROES.—At Charlotte, C. H., on Monday of last week fifty negroes belonging to the estate of the late John M. Thomas, were sold at public auction for the aggregate sum of \$25,400. Some other negroes were sold at the same time, and one or two boys weighing 95 pounds brought about \$950 each."

There are no recent quotations from the Cannibal Islands. But these Virginia prices must breed a famine among the human flesh eaters, if the *Washington Union* circulates among them.—*Washington (Mass.) Republican*.

DEVOTION TO THE MOTHER OF GOD.—Do we think sufficiently of this—that devotion to our Blessed Lady is not a thing which, like the possession of a book or a rosary, we have once for all, final and complete? It would be no less untrue to say that when we have received from God the grace of humility, we have simply to hold fast what we have got, and never dream of getting more, than to say that devotion to Mary was an ungrowing thing. I repeat, it must grow like a virtue, and strengthen like a habit, or it is worth nothing at all. Nay, it is worse, than worth nothing, as a little thought will show you. Love of Mary is but another form, and a divinely appointed one, of love of Jesus; and therefore, if love of Him must grow, so also must love of her. If a person were to say—You must not mingle prayer to Mary with prayer to Jesus; he would show that he had no true idea of this devotion; and that he was already on the brink of a very dangerous error. Yet people sometimes thoughtlessly speak as if devotion to the Mother was a little trifle allowably cut off from devotion to the Son; that it was something surrendered by Jesus to Mary; that Jesus was one thing and Mary was another, and that devotion to the two was to be divided between them proportionably to their respective dignities, say, a pound to Him and an ounce to her. If such persons really saw what they mean, which they do not, they would perceive that they were talking impiety. Love of Mary is an intrinsic part of love of Jesus; and to imagine that the interests of the two can be opposed, is to show that we do not understand Jesus, or the devotion due to Him. If devotion to Mary is not already, and in itself, devotion to Jesus, then when we show devotion to her we are consciously subtracting something from Him; and so actually robbing God, which is sacrilege. So that when people tell us to keep within bounds, to moderate our devotion, and not to go too far, or to do too much for Mary, they are not, as they fancy, securing to Jesus His rightful honor, but they are making the horrible confession that they themselves do take something from Jesus to give to Mary, though they are careful it should not be very much. How dreadful this sounds, when put in plain words. Devotion to Mary can get wrong in kind; it can never err in degree. If love of Mary be not love of Jesus, if devotion to Mary be not one of His own appointed devotions to Himself, eye, and the chief one, too, then my theology as well as my love tells me, I can have no room for Mary at all; for my heart cannot adequately hold Jesus as it is. Dearest Mother! how little I should know of you, if I could think of you so dishonorably! And what a poor, low notion should I have of God himself! I might as well think grace kept me from God, or sacraments enabled me to do without Jesus, as imagine that you did ought else; but gloriously magnify His love of me, and wonderfully intensify my love of Him!—*All for Jesus*, by Dr. Faber.