

cases must arise which would lead to infinite inconvenience. But it is objected against other grounds. This law, which I believe her Majesty's government as little wish to see executed as I do, if put into execution, would renew those scenes of discontent, animosity, and rancour, which, for the last twenty years, have been gradually subsiding, and a view would be opened up by this frightful bill which it would be sickening to look at. I have said that I am aware I have not the concurrence of your lordships, and I do not expect your support upon this occasion. And I cannot but avail myself of this opportunity of expressing my deep regret at the absence of two noble and learned lords, two long-tried and able advocates of civil and religious liberty, who were prevented from being here this day, but of whose sentiments, I am in possession, and who have personally expressed the most complete enmity to the statute which her Majesty's government are introducing. Although you may not be convinced by my feeble advocacy of the case, you might have been persuaded by the mild wisdom of a Deuman, and electrified by the fervid eloquence of a Brougham. (Hear.) The noble lord concluded by moving the rejection of the bill.

The Duke of Wellington did not discover any danger in the Pope's act, until he read the attack made by his Eminence on the Dean and Chapter of Westminster; this determined him to give his consent to alterations in the terms of the Catholic Emancipation Bill.

The Duke of Argyll did not think the Bill strong enough against Papists. For consistency's sake, he wished the Bill to be made impartial and applicable to the Protestant Episcopal Church in Scotland.

The Bishop of St. Davids, though looking with anxiety and apprehension as to the effect of the Bill upon Ireland, would give it his support.

Upon the motion of the Earl of Winchelsea, the debate was adjourned until Tuesday.

JULY 22.

The adjourned debate was resumed by the Earl of Winchelsea, who said he should not vote for the Bill or against it, as he thought it unworthy of the measure it was intended to redress, and that it did not vindicate the honor of the British Sovereign.

Lord Lyndhurst dwelt upon the wrong inflicted on the Church of England by the assumption of territorial titles for Catholics. Believing that the encroachment would not end there, he supported the Bill on the maxim of *principis obsta*. Let their lordships look at the monstrous conclusion to which the Roman Catholic ecclesiastics came with respect to the Queen's colleges, when they withdrew a number of young men from places where they would have obtained sound learning, and put them into the hands of the priesthood of Ireland. In the establishment of these colleges everything was done for the purpose of preventing proselytism. And what took place? "By intrigue and management, and violation of the law, the Roman Catholic clergy endeavored to convert them into Roman Catholic colleges. But the Government pursued the labyrinth, and found out the whole scheme. The system was discovered—the Government interfered, and what was the result? The Roman Catholic bishops, not being able to have everything their own way, immediately withdrew the children of the Roman Catholic Church from these beneficent establishments—(hear.) He had mentioned these facts for the purpose of putting their lordships on their guard with respect to the designs of that Church. He wished to resist, as far as he could, every attempt at encroachment. He would rescind nothing of what had hitherto been done—he approved of it, and if it were to come over again he should pursue the same course. But here he took his stand—(hear.) Not one step further towards the attainment of power, of ascendancy, of domination, would he proceed."

Lord Vaux and the Earl of Wicklow opposed the Bill, on the ground that it was more stringent than when introduced by the Government.

The Duke of Newcastle also opposed the Bill. It would, he said, be a stumbling-block of offence to the consciences of our Catholic fellow-subjects if it were attempted to put it in force; if not, the dignity of legislation would be degraded. It had already had the effect of creating an unexampled combination between the Catholic clergy and laity, not merely for the protection of their religious rights, but for other purposes. If the Synod of Thurles confined itself to denouncing the Queen's colleges in Ireland, he did not know that there was any fair ground of complaint against it: their most dangerous enemy was the spirit of irritation and of false honor which the proceedings of Government had stirred up amongst the Irish Roman Catholics. In conclusion, the noble duke declared his conviction that a resolution or address of the two Houses would have been adequate to all purposes, and a method much preferable to proceeding by legislative measure, which had caused the whole of the Session to be consumed in useless discussion. Disguise it as they would, this was a step backwards in legislation, and one which they might probably have to retrace with shame and discredit.

The Marquis of Clanricarde offered various arguments in support of the Bill, and Lord Montague, the Earl St. Germans, and others, against it. The Earl Fitzwilliam expressed qualified approbation of the measure, as did also the Earl of Harwicke.

The Marquis of Lansdowne having replied, their lordships divided on the second reading.

Contents: Present, 146; Proxies, 119—265. Non-contents: Present, 26; Proxies, 12—33. Majority, 227.

RAVIGNAN, THE JESUIT.

A most lively dash of romance will be found in this little narrative of a lowly son of Ignatius. How many thrilling passages might not be taken from the varied and chequered lives of those eminent men, who, like Ravignan, have fled from the gilded paths of life?

Monsieur de Ravignan, the champion of the Jesuits, has immense influence in the Faubourg St. Germain; he is one of the aristocracy himself, and was for many years one of the leaders of fashion and dissipation in that aristocratic quarter.

He has given an account of his call to grace, and of the origin of the resolution to abandon the pomps and vanities of the world, for the hard and laborious life he has since led.

"I was standing," says he, "one evening at one of the windows of the Chateau de Rosy; I had been dressing for dinner, and was traversing the gallery on my way to the drawing room, when I was

arrested by the sound of carriage wheels issuing from the gateway over which I stood. I had drawn near to the window and was looking out: suddenly a splendid equipage, with a long train of liveried servants, piqueurs, outriders, and runners, dashed down the avenue opposite to where I stood. The setting sun, in all its golden glory, flashed upon the blazoned panels of the vehicle as it flew along the smooth turf, drawn at the utmost speed of four vigorous horses; the gay ribbons and glittering epaulets of the postillions fluttered in the air for a moment, and then I saw the great gates thrown open wide—the equipage dashed through, and was seen no more! It was to me, at that moment, as an emblem of human life. I compared the scene to man's brief existence in this world, and to his sudden disappearance and departure none know whither. I know not what led me into these reflections. I had never given a thought to these things before, but here I remained so wrapt in contemplation long after the dinner-bell had sounded. I heard the servants hurrying to and fro, and calling my name; several times, in their search, they passed by the very place where I was standing, but the window was in a recess, and they beheld me not. When all was quiet, and the guests assembled in the dining-room, I stole gently down the stairs and left the chateau; my resolution was taken on the instant.

I walked briskly on amid the darkness, following the high road, on foot, almost the whole of that night. I felt neither cold, nor hunger, nor fatigue, but sped on with triumph and the joy of one who has rescued his treasure from the hands of thieves, and whose only care is now to deposit it in a place of safety, where it shall never more be exposed to the like danger. The Paris diligence overtook me towards morning.

I mounted the coupe, but slept not, even though my limbs were weary and stiffened with my night's journey, for I was too excited to feel the want of repose. On arriving at Paris, I drove that instant to the the Jesuits' College, in the Rue des Postes, and not until the gates were shut upon me did I feel secure; nor until I had exchanged my coat of fine cloth and my shirt of embroidered cambric for the robe of coarse serge and garment of rough-spun hemp, which I have never quitted since that hour, did I dare to ask for nourishment, or lay me down to rest."

Does not this simple and enthusiastic narrative remind one of the Christian heroes of the early ages? Who would have thought there had been warmth and energy enough left in the Christian world, to have induced this abandonment of all the good things of this life, by the force of imagination alone, without persuasion, without intrigue, without captivation of any kind? Yet so it is, and the ardor of M. de Ravignan has not a whit abated with the years which have passed since then. It is only the other day that a legacy of considerable value fell to his portion by the death of an uncle. He was compelled to go before a notary to renounce his share of the succession, as, by the law of the Jesuits, all inheritance must be delivered up to the community, unless renounced by the heir in favor of his family. After the ceremony of signing and witnessing had been accomplished, M. de Ravignan took his leave of the notary, who, however, with native admiration for one who could thus so coolly abandon a princely fortune, bowed him to the outer door with every show of respect.

He observed the tears coursing each other down the pale and furrowed cheek of the Jesuit, and remained to watch him as he descended the stairs. Presently M. de Ravignan paused, and drawing the crucifix from his bosom, kissed it with fervor; then, throwing his arms aloft to heaven, he exclaimed, with sublime enthusiasm: "Now, God be praised, the world and I have said our last farewell to each other!" What would not the sturdy Loyola have given for such a man as this?—*London Atlas*.

EXECUTION OF THE BELGIAN COUNT BOCARME.

Count Hippolyte Visart de Bocarmé, condemned for poisoning his brother-in-law, was executed at Mons, on Friday. It was not until the afternoon of the previous day, that he would consent to receive the consolations of the priest. In the morning all the proprietors of cafes, hotels, and shops closed their establishments, and the blinds of private houses were drawn down. The condemned showed a repulsive *sang-froid*. "Are you my executioner?" said he. "Yes, M. le Comte." "Ah." This was his last word before ascending the scaffold. He was accompanied to the place of execution by the Archbishop of Cincinnati and the Dean of St. Wandru, and walked, unsupported, with a firm step, and carrying his head erect. Having inhaled for a moment the scent of a bottle of toilette vinegar offered him by the Dean of St. Wandru, he embraced him and the archbishop, kissed the crucifix for the last time, walked steadily up the steps, and placed himself on the board, to which the assistants of the executioner were waiting to fasten him with straps. During this operation, which lasted five minutes, he turned his head several times, and looked at the crowd. To one of the men, who was hurried in his manner, he said, "Not so fast, there is time enough," and an instant afterwards, "Slacken this thong; so much precaution is not needed." All preparation being completed, he laid his head on the cushion. The executioner gave the signal, a dull, heavy sound was heard, and Hippolyte Bocarmé, "having suffered the judgment of man, passed to the presence of his God."

THE HAPPY FAMILY IN HYDE-PARK.—*Showman* (ALBERT PRINCE) *loquitor*.—Walk in, walk in, ladies and gentlemen; and see the interestin' spectacle of the United and Happy Family, showing the wonderful power of human intelligence in subduin' the ferocious and sanguinary dispositions of the animal creation. Here you be'old 'em livin' together in peace and 'armony, like so many industrious bees in a glass 'ive; witch celebrated hedifice was designed a purpose for

'em, by that remarkable talented indiwidual, Mr. Joseph Paxton. First and foremost, in a central situation, you see that magnanimous quadruped, the British Lion, a-lookin' round about him, with a complacent expression of countenance, him being on the best of terms both with his-self and everybody helse, and feelin' perfectly satisfied in his own mind that he is "monarch of all he surveys." Right over agin that noble hanimal you observe the Gallic Cock, between witch creatures there has been supposed to exist a natural hemnity; but this is a vulgar error. The courageous bird has now quitted his position, and strutted right in between the pors of the Lion, witch, though naturally a carnivorous hanimal, is now, you perceive, a-eatin' a loaf of bread, made, I may remark out of Free Trade corn. The Cock is pecking crumbs out of the Lion's mouth; witch the generous quadruped no ways begrudges, seemin' as how he is blest with an abundance, and can well afford to spare the small trifle. Not far from this amiable hexhibition of fraternity, you see the Roossian Bear, fabulously reported to have no bowels; a circumstance disproved by his remarkable gentleness of disposition and appetite for plum-pudding; and there can be little doubt that 'tis to that salutary change in his diet he is indebted for the wonderful improvement of his temper. In the immediate neighbourhood of the Bear of Roosha, you be'old the Haustrian and Prooshan Heagles, a-billin' like a pair of turtle-doves,—and it is probably they would be coin' too; but that, owing to a natural impediment in the construction of the windpipe, they are unable to manage. Here is a remarkable fine specimen of a London Terrier. The little hanimal under his nose is a Hanover Rat. There you have a splendid Spanish Bull; a good deal more at home where he is, I warrant you, than he would be in the Hamphitheater at Madrid. There, also, is a Roman hanimal of the same species, with a brace of British bull-dogs fast asleep alongside of him: may he never go further and fare was! On the right is the Royal Bengal Tiger, whose native ferocity has been so completely conquered that he is havin' a game of leap-frog with the Swiss Shanmy. On the left the Great Indian Elephant is amasing his-self by feelin' the Chinese Pig with gingerbread nuts. That large black-looking bird yonder is the Danish Raven; he has got a Turkey Pullet under his wing. Yonder snug little friendly party is composed of the Rhinoceros and Hippopotamus from Hafrica, the Egyptian Crocodile, the Halligator from the New World, and the Kangaroo from the Antipodes. To judge by their actions, they're engaged in cheerful conversation, arter their fashion, amongst themselves; and there's no doubt whatever but what they understands each other perfectly well. Eastwards in an elevated situation, werry conspicuous, you view a gigantic bird of the rapacious order, which is the famous American Bald Eagle, with a bag of breadstuffs in his claws, and a hoive-branch in his beak, witch is the hembles of that Peace and Plenty witch reigns among the Merabers of this Happy and United Family. Walk in, walk in, ladies and gentlemen, and see the Happy and United Family of All Nations, under the immediate patronage of Her Most Gracious Majesty and the Royal Family. Open every day 'cept Sundays, from 10 till 7, admission one shillin' Monday, Tuesday, Wednesday, and Thursday; and half-a-crown on Friday; and on Saturday five bob, them as wants to be genteel.—*Punch*.

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