have caused poor Victor Emmanuel to slip into, if he had not had the happy idea of calling to the presidency of his Council Count, Cavour. Cavour was a profund statesman, an able diplomatist fand regular sophist. He was far superior to all those fussy Revolutionists, who had then, and ever since had, so much ado about the restoration or liberation of Italy. He could buy them all with his wealth, outwit them all with his cunning, lead them all by the nose with his ability. Yet he was one—they were thousands. He was a gentleman, and they were all wreckless adventurers. Moreover, he had made a large number of country houses with their inmates up his mind to their principles; with the difference only that he wanted to carry them out like a gentleman and a diplomatist, and not like a filibuster or a Brutus. Therefore, he made allegiance with them; he accepted Rattazzi as a colleague in the administration; but he wanted to be the master of the place. His policy, though theirs, was his own self-fashioned. Yet Cavour, with all his superiority of genius, would not have been able to keep his lofty position with another King than Victor Emmanuel. He could not brook interference, still less opposition. He was not a man to obey but to master. Consequently, he was just the man the King wanted, and the king was just the sort of Monarch whom he could work with.

Victor Emmanuel would come and peep at Cavour's working room door, and say: 'Count, all right!' All right, Majesty,' was Cavour's reply, scarcely lifting up his eyes from his writing desk: 'I have a splendid party at Polenzo, to-day, the King would rejoin: 'very well, I will see that all be right,' would be Cavour's reply; and away would the King go, merry as a school-boy when the school is dismissed. When there happened to be some diplomatic embroglio, some Parliamentary storm, some Cabinet quarrel : Well, now, Count, would the King say to Cavour, 'what is all this fess about ? can you not settle all this at once? I am quite annoyed.' 'Never mind,' Cavour would say; never mind, Majesty, Pil fix them; all will be right very soon.' At stated days and times, Cavour would go to the king's apartments with a scroll of papers under his arms, and say: 'Majesty, here are some decrees to be signed.'-'What, so many !' 'They are all necessary, Majesty.' 'Well, quick, give me the pen.'-Shall I not read them for your Majesty, first?' Don't you say they are necessary? Then, I have no time to listen.' And in a few minutes all was over; and away ran the King to his paramour's, or to a hunting party, or to a military review.

Under circumstances like these, Count Cayour set out, and walked for more than ten years, with an eagerness, perseverance and energy worthy of a better programme, to accomplish his revolutionary plans in regard to Italy; which were 'to out-plot and dispossess the other Princes; to snatch Lombardy and Venuce from the Austrian grasp; to make Italy quietly retired, and merrily married a Princess. In January last, four men from Italy were seized by the French Police, just as they were going to Paris to renew Orsini's attempt at murdering the Emperor say very well that Carour intended to dethrone the Pope; but it is certain that he was no Renublican. Whatever improvements were introduced in the internal administration of the kingdom of Sardinia, were, no doubt, due to Count Cayour. . Whatever important feat was achieved | time allow a handful of assassins to turn his will by at home or abroad to bring about the present state of the Peninsula, was the result of his schemes, or of his artifices; and whatever violent, mischievious, foolish, mean thing was done, was always the work of others, but ably turned by Cavoor to serve his own views. He was not violent, dictator, to rally all around his banner, and follow though overbearing; he proclaimed, and followed him to the rescue of Venice and Rome, in spite of the maxim of a 'Free Church in a Free State,' vet he always kept the Church in a certain state of subjection, therefore not purely tree. It was a great pity that he could not come to an understanding with Pius the IX. What could not two men of genius like them accomplish, if they had worked together? They felt this truth; they made several attempts of reconciliation; but the negotiations repeatedly failed. Pius was not a Victor Emmanuel and in Cavour's programme there were items which the Pope could not countenance. Cavour's death was a great and irreparable loss for the Revolution. In fact, after he departed, nothing of importance was done; crimes only abounded - a rash and childish policy prevailed-confusion and disorder reigned

The events that took place during the administration of Count Cavour and brought the Italian Revolution to the present phasis, were the following :-After Orsini's murderous bombs burst at Navoleon's feet in 1858, Cavour went to France and had a mysterious interview with the terror-stricken Emperor; the result of which was the descent of the latter to the plains of Lowbardy, to fight side by side with Victor Emmanuel against Austria. During this war the Duke of Tuscany, of Modens, and Lucca were deposed, and their territories annexed to Piedmont. Whilst the French and Piedmontese armies were going on from victory, all of a sudden Napoleon stopped, sheathed his sword, and made propositions of peace to the Emperor of Austria .-The propertions were accepted, and one of the articles of he treaty of peace was the cession of Lombardy to Sardinia. Cavour, seemingly disappointed resigned his portfolio, because Napoleon re-crossed the Alps without making Italy free from the Alps to the Adriatic, as he had promised; but he got over this displeasure as soon as it became well understood that the treaty of Villafranca, though signed by all parties at Zuric, was to be made a dead letter. Not long after, the Pope, menaced by the covetous attitude of his Piedmontese neighbors, organised an army for his defence, which was chiefly composed of volunteers of all nations, among whom was the brave Irish Brigade. (Cheers.) At this time, Napoleon came to Chambery. Fanti, Cialdini, and Cayour met the Emperor there, and got his permission to invade the States of the Pope, except the so-called patrimony of St. Peter's. Thus, while Cavour wrote a diplomatic threat to Antibelli. on account of those 'foreign hordes,' as he called those brave defenders of the Pope, having been brought over to the Italian soil, Fanti, at the head of an overwhelming army, pounced upon them, dispersed them, and declared the whole Emilia annexed to Victor Emmanuel's kingdom, By and by, Garibaldi sailed from Genoa, with a fleet equipped with Piedmontese bands and furnished with money and ammunifions from the Piedmontese exchaquer, landed in Sicily, which he conquered and annexed to PiedmontumHe then crossed to Calabria, marched to Naples, which its King abandoned at once; and proclaimed the whole Neapolitan kingdom, equally annexed to Piedmont. In all this Garibaldi had not one feat of arms. The King of Naples, to avoid bloodshed in the capital, had repaired to his stronghold of Gaeta; and Cialdini was sent to Cavour to besiege him. After a gallant resistance of a certain unity of Italy, I cannot subscribe to this doctrine, length of time, the King had to give up, and fied to which seems to be all the philosophy of the Italian Rome. in it this privey in Elevisoral provide south

No new addition was since made to the so-called kingdom of Italy. Cavour died, and was succeeded only by a series of inept, petty tyrants. Under their rule Sicily is in a state of anarchy; and in the king-dom of Naples a standing army of 100,000 men are set in defiance by the people. To cover this ignominy, they gave the name of brigands to the bands of armed men who resist their rule. But brigands, or highway robbers, would not be protected by the people, who would be glad to destrey them. On the contrary, the people have always abetted them, supplied them with provisions and ammunitions, and replaced the fallen or captured. The Government literally burnt down five towns. guilty of abetting the brigandage. The martial law was proclaimed, and every one shot dead - women, children, old men, wives, fathers and mothers, if overtaken whilst carrying provisions out of the houses-no matter if they were carrying them to their dear ones in the working fields, in order to avoid even the possibility of provisions being carried to the brigands in the forests. A bill was lately passed in the Parliament of Turin, authorising a military committee to be erected on the spot whenever needed, summarily to condemn to death or transportation any person guilty, or even only suspected of being a brigand, or of only favoring the brigandage. Yet, this so-called brigandage, which is in fact, a real revolt to the Piedmontese sway, in spite of such terrorism, continues, nay, seems to assume daily a more and more threatening attitude .-Unable to account for such a phenomena before the civilized world, the revolutionary party raised the outery that the disaffection of the Neapolitan population was nourished by the Clergy, and that the brigands are supplied with means from Rome. But all the ambassadors of the Foreign Powers residing in Rome gave a public denial to this absurd charge against the Papal Government; and though more than 60 Bishops were banished from their Sees, and hundreds of Priests shot or imprisoned-the pretended brigandage has not given way at all, yet, it rather increased in strength and in fierceness. Besides this Neapolitan difficulty, the party, in

whose hands is now the Italian Revolution fallen, has other more serious difficulties to contend with, betore they can consider as realized their expectations. There is Venetia still in the grasp of Austria. There is the budget laden with a national debt of more than two thousand millions of francs, and every year falling short of from six to seven hundred millions to meet the annual expenditures. Finally there is the Roman question. They want Rome for Capital of their kingdom; and they stamp their feet with rage in the Parliament, crying aloud Rome is ours!' But Rome continues to be under the Pope, to their teeth; and Pius IX, deprived of his best estates, is richer than they. From four to five millions are yearly subscribed for his support by the Catholic world; which is about as much as the Piodmontese budget allows to Victor Emmanuel for his appanage. Napoleon the III might, if he wished, give Rome to the Revolutionists; but he will not, he cannot give it; it would cost him his Imperial Crown if he did. Flattery, curesses, abuses, threats, nothing could move him from his purpose. Garibaldi at-tempted, as it were, to force his hand, in his last expedition; but, 'ulloa! what is this,' cried Napoleon to Ratazzi, 'put a stop to it at once or,' and Ratazzi, who had secretly helped the Garibaldian enterprise, had to bow his head, and in haste manage that a bullet should be thurst into Garibaldi's ankle, to stop his course to Rome. This treachery and servility of Ratazzi made bim tumble down from the ministerial throne amidst the execration of all parties. But he has made an immense fortune during his long revolutionary career; so, he to renew Orsini's attempt at murdering the Emperor that holds Rome from the Mazzinians' grasp. (Hear, hear.) Mazzini disclaimed his complicity with them and the English Press, which has always protected him, rejoices to be able to make the world believe him innocent. Whatever may be of that, it can scarcely be believed that Napoleon will a second vile intimidation. Contemporarily to this, nay, perhaps, in contemplation of its success-(hear, heir) - Garibaldi, from his royal islet, displaying in full the majesty of an Italian bravo. issued a proclamation to the Italians, telling them to do away with the Monarchy, to declare Victor Emmanuel Napoleon and all.

In the expectation of what, with his bravados, he will be able to do in the spring, behold, here, ladies and gentlemen, behold the wheel of the Italian Revolution again stopped, without any fair prospect of being able to move any further. The hand which at first put it into motion, and would with its gentle but powerful touch have made it smoothly roll around to its climax, has been ungratefully dashed away. In its stead, a few puny, unprincipled men, not understanding each other, treacherously seized it, and pushed it with such fury and violence, that it went and stuck fast against the rocks, whilst, at the same time time, its axles were in total want of greasing. Ladies and gentlemen, one of the rocks. speaking without metaphor, against which the Italian Revolution stuck, is the Church; and the grease, that is lacking, is money and the affections of the people. (Loud applause) With regard to the affection of the people, the Revolutionists will never win it as long as they govern as they do now. How can the people like them when industry, labor, science, talent, valor, are not the way to fortune, nor give any claim to advancement or to office, but are shamefully superseded by political hypocrisy, flattery or favoritism? When the flower of youth and manhood are unmercifully torn from the fond arms of parents and spouses, and are wasted away in civil strife? When to the statutes of the land the arbitrary will of the men in power or in office is substituted? When the terror of the martial law threads over a vast genial province? When the feelings of well bred men are burt, and their consciences tyrannized? When, after so many sacrifices of gold and blood, liberty is still far from being a reality, and the liberal institutions are made to bring on the nation only ruin and misery? Now, this is the way in which the leaders of the Italian Revolution govern Italy. (Applause.) The difficulty with the Church is still more serious. I should be an intruder if, on an accasion like this, I entered into any theological or eculesiastical question. I know better than that, ladies and gentlemen. I shall therefore wave the question whether the Pope, as a prince, has a right to govern his States unmolested. Indeed, I do not see why he should not have such a right, just as well as any other prince. Even supposing the doctrine to be true that princes forfeit their right to govern in certain cases, I cannot find any cause why Pins the IX. should be deemed to have forfeited his right to govers Rome. Was he ever, or is he a worse tyrant than the great Sultan, whom the Piedmontese troops, allied with France and England, went to protect against Russia in the Crimean war? Was he ever or is he by half so much a despot as the Czar, with whom the Italian Cabinet has lately made a fresh alliance? When has he proclaimed in his State the martial law, as the Revolutionists did in Naples ?-When has he commanded towns to be burned for the sake of a few rebels hid in them? Yet, as I raid, I will wave this question. Nor will I discuss whether the Revolution, merely for the sake of making Italy one kingdom, or for the sake of placing the Capital in the right spot, can dispossess the Pope. I cannot indeed see on what human or divine authority such a right can be based. Warm friend as Tam' of the Revolutionists, that the unity of Italy and the Capi-

tal of it in the right place, is such a good and de-sirable thing as to be obtained by any, even unjust and unjustifiable, means. Yet, I repeat, I waive this question too And I will also pass over another very important consideration, viz .: - That Pins the IX. is bound by a solemn oath, to preserve the property of the Church. He has no more right to give up Rome, than I would have to give up the parsonage in which I dwell, to my neighbor, for instance, Mr. Adam Oliver, though he is a far better neighbor to me than the Revolutionists are to the Pope .-(Laughter and cheers.)

What I have to say on this matter, ladies and gentleman, is merely this :- a simple, fair question, which I'll put to your own judgment, as citizens of a fiee country—as lovers of liberty—nay more, as Protestants. Would you give up your civil and religious liberties to please any body? And, if your liberties rested on the conduct of some magistrate, and this were asked by some enemy of your liberties, to give them up for you, would you not call that magistrate a traitor, if he yielded? and that enemy a tyrant, as long as he insists with its pretensions? Well, such is exactly the question at issue between the Italian Revolutionists as it is now, and the Church.

To convince you that such is really the case, let me briefly state a few facts: - First, it is a fact that, the leaders, promoters and partizans of the Revolution are no more Catholics than, for instance, the Hon. Geo. Brown is. (Hear, hear.) They either openly profess infidelity, or at least publicly reject and deride the Cathoric doctrines, rites and discipline. Read their Parliamentary speeches, the editorials of their official or officious papers; the proclamations of their generals, of their prefects, of their mayors, and you will be fully convinced of this fact. I shall not quarrel with them about that; they may please their humor. But hear now the inconsistency. For instance, when they come to die, they send for the priest and want him to give them the last sacraments, but without complying with the conditions, without which the Catholic Church cannot administer them. Waen they die, either without the rites of the Church, or in defiance of them, they want, notwithstanding, to be buried according to the rites of the same Church and by the priests. When they get up some public celebration, in particular when they annually celebrate the National Feast of the Statute, which they proclaimed to be a mere civil feast, they want to celebrate it in the Church, with High Mass, with the solemn chaunt of the Te Deum, and the like. Now, what is all this but rank hypocrisy in them, and a forced public sanction of hypocrisy in the Clergy, if they yield to their cemanda?

Another fact: There is a certain number of Clergymen, about six or seven thousand out of about one hundred and fifty thousand that exist in Italy, who rallied around the banner of an apostate Jesuit, called Passaglia, publicly sanction, and are willing to practice that hypocrisy, if they could only have, as a compensation for the selling of their consciences, the honor of being appointed Bishops, Vicars, Canons and the like. And the men of the Revolution, of course, want forcibly to thrust them into those ancred offices, to the teeth of the Pope, and despite the rules of the Church. It is something like this: viz., if the Hon. George Brown, our member, if ever he becomes the Premier of Canada, would compel the Catholic Bishop to appoint a Minister of his own Church to say Mass in the Catholic Church of Ingersoll. (Great laughter and cheers.)

Some more facts, and I come to the point :- The men, now at the head of the Revolution, have chased away from their Monasteries and Convents, Friars, Monks and Nuns, and confiscated their property to the profit of the State. They have likewise already confiscated a large amount of other church property; and they are actually discussing in Parliament about passing a Bill for a general plunder of it. They have monopolized the public instruction to such an extent that it is literally impossible for anyone to teach but what and how they like. They have highly proclaimed the maxim that the State must have an entire absolute control over every religious matter. They have already given a sketch in open Parliament of what they would do if they succeeded to go to Rome. Such and such a Church is to become a military magazine; such and such a College is to be transformed into a barrack; such and such establishment or edifice is to be turned to the use of such and such public office; such a palace is to be the Parliament; such other the Senate, and the Vatican or the Quirinal the residence of the Head of the State. One of the Revolutionary Tribunes exciaimed one day, amidst great applause, that " ic was a great pity that in 1849, when the Republic triumphed in Rome, the great St. Peter's Basilica was not burned down and levelled to the ground." (Groans.)

Now, is it not evident, that under such a system of Government the religious liberties of the Catholic Oburches are already destroyed? that the principle itself, of religious liberty, is in Italy abolished already? Is it not clear enough too, that there is no civil liberty either left for every one who is liberal enough and brave enough to maintain his religious liberties, in opposition to the despotic will of the men in power? (Applause) And would not the Pope be liable to be transported or imprisoned, if Rome were under the sway of such a Government, whenever he refused to celebrate a Mass, or to hold a religious service, or to administer a sacrament at their request, and after the rules laid down by them to him? Was not this the very reason why about seventy Bishops are already in exile or in prison? And who could rouch that the Pope be not one day consigned under such a strict captivity as not to be allowed to see anybody else, but his doctor and his servant—on account of refusing to appoint to office in the Church some unworthy priests recommended by the Government - as it was but lately the case with the poor Bishop of Milan-Monsignor Caccia? Where is here the universal liberty—where the independence of the Pope - where the separation of the Church from the State, so much boasted of, so solemnly promised, so often proclaimed as the standard of regenerated Italy? Then, what will become of the monumental Rome? What of her Colleges? What of her Libraries? What of her glories? if she should fall into the hands of those enraged Revolu-

tionists? (Applause.) They speak of the bigotry of the Priests and of the Pope. Nonsense! Bigotry is the indisposition to concede to others the same liberty of thought and action which one claims for himself. But when did the Pope or any of his Priests deny to them or to anybody, in Italy or anywhere, the liberty of being an infidel, or a Jew, or whatever one likes? Who ever sought to force them to go to Mass, or to receive the Sacraments of the Church, or to do any such thing. Who is then a bigot in Italy, now, but those very miscreants who, in the name of liberty, which they profane, deny to the Catholics the liberty of being Uatholics and of practising Catholicity without hypocrist? Firm adherence to one's own religious principles - be they what they may - and a readiness to die rather than surrender, is no bigotry. (Loud cheers.) -It is a virtue, and the noblest of rictues, if one's principles are true, or fanaticism, if false. But, for either case, he who persecutes such man, on account of his religious principles, is not only a bigot, but a tyract: (Prolonged applause.) You see, then, ladies and gentlemen, the question between the Church and the Revolutionists is a mere simple question of liberty. The Revolution has seized the Church by the throat, and points its dagger to her heart, saying :- 'Surrender ! Do what pleases me, or I will kill thee.' Do what thou wilt, or, rather, do what thou, canet, answers impertur-

be thy friend. If not, never. (Much applause.) It is the same case with all the disaffected people on society should induce us to forget their example,

tionists : or we spurn you, from us; we'll throw the true source of comfort and consolation in our King Ferdinand or Austria provided we become ture happiness.

free again. (Loud applause.)

Oh why do not those infatuated wretches become wise whilst they are in time? Why do they not make up their minds to grant at last to all and in earnest a perfect liberty; liberty of association, liberty of instruction, liberty of commerce, liberty of election, liberty of conscience, in a word all useful, moral, and intellectual liberty? Let them give a sample of this liberty but for one year, and if, after that, the brigandage is not extinct, the people do not all sympathise with them, the Church does but breathe against them or against whatever they have done, even by crime-(for, the Church knows that not all things, even if done by wrong means, are to be undone') - Yes, let them grant this true liberty, and if, after that, even the rocks of Mantua and Verona, do not crumble before the feet of the Italian Revolution, like the walls of Jerico-I will recant-I will cease to demand for liberty. [Great applause 7

The case, then, with the present Revolution is simply this, ladies and gentlemen; it unfortunately fell into bad hands. If ever it comes to be again, what it was when it was commenced-a national cause, and not a party affair-it may still recover and triumph. If not, it will sooner or later, undergo the fate of the French Revolution of 1789, of which it is a wretched copy: and Italy will continue to be, what alas! she was for centuries, the mocking stock of foreign tyranny. [Loud and continued ap-

## IRISH INTELLIGENCE.

THE CATHEDRAL, THURLES. - Active steps are beng taken to render this cathedral in every way worthy of its sacred destination. On the 7th inst., a numerous and influential meeting was held in the Palace, for the purpose of considering the improvements which were desirable to be made n the cathedral. It was presided over by His Grace the Most Rev. Dr. Leaby, who described fully and most satisfactorily the lutended improvements. A subscription list was opened, which was headed by the donation of £50 from his Lordship. This bandsome gift was followed up in the most generous manner by the entire assembly. A collection has been since opened in the different parishes of the archdiocese, with the best results. We earnestly trust that those residents of the archdiocese, who have not already contributed to this noble enterprise will at once come forward and do so.

THE FENIAN BROTHERHOOD. - Dr. Cullen, in his pastoral referring to the Feast of St. Patrick, concludes with the following allusion to secret societies in general, and the ' Fenian Brothernood' in particular :-

I shall now merely add one word of caution

against secret societies and the so-called Fenians or Brothers of St. Patrick. Such societies are only calculated to sow discord in the country and to weaken it, turning away the people's minds from every useful undertaking, and directing them to schemes of armed resistance and violence, and to Utopian projects, which never can be realised. The promoters of such societies, and those who recommend them in the public press, are false friends, agents of evil, who come amongst you in sheep's clothing, under the pretence of being children of St. Patrick. They promise to render their dupes happy and independent; but far from being able to realise such promises, they would implicate those who listen to them in misery and difficulties in this world and perhaps leave them without Faith, or Religion, or any hope of happiness in the world to come. It is a folly to expect good results from secret conspiracies and from deeds of darkness. 'Everyone,' says the Scripture, ' who doeth evil hateth the light and cometh not to the light, that his works may not be reproved.'- John. iii. 20. It is said, indeed, that the societies referred to are not secret as they are publicly known to exist, and hold their meetings under the eyes of the world. But if they have nothing to conceal, why are so many of their members bound by oath and why are the '12th, 13th, and 14th series of preambles and resolutions,' suppressed in the authorised account of their first convention printed in Philadelphia, in November last year? Why also are the names of several officers of the society in the same report omitted? But whether the society be secret or not, the oath taken by many of its members is sinful, the obedience sworn to unknown chiefs and officers is criminal, and the whole tendency of the society is contrary to the maxims of obedience so often inculcated in the Gospel. Indeed, I have had a case before me of a man who joined the Fenisus and took their oath, but who was so shocked by the irreligious tendency of the proceedings and conversation at the first meeting which he attended, that he immediately abandoned the society. Hence our learned and revered fellow-citizen, the late Archbishop of Baltimore, a great ornament of the Church, expressed his disapprobation of the Fenian organisation in the strongest terms, and the Bishops of Chicago and Philadelphia, and other Prelates, have admonished their flocks in the most solemn manner against the dangers of these orotherhoods. I need scarcely remind you that the Archbishons and Bishops of Ireland also reprobated and condemned all such associations, in their meeting of last August, the resolutions of which have beer ropentedly published, and are known to all, and that the members of these condemned institutions are subject, like the Freemasons, to the severest penalties the Church of God can inflict. For all these reasons I exhort, in the most argent terms and true paternal solicitude for their welfare, the Faithful of his Diocess to avoid all connexion with the aforesaid societies and brotherhoods, and not to frequent their meetings or to read their newspapers; and I call on those who had the misfortune to join them, to abandon them immediately to make reparation to those whom they may have scandalised or led astray by their example, to do penance for the past, and be reconciled to the Church of God. I know that many plead pairiotism as an excuse for the course which they adopt, but he should recollect that no object to be attained, however good it may appear, will justify the taking of an unlawful oath, or the performance of anything evil in itself. The best way to give proofs of patriotism is to be obedient to all just laws, and to seek by lawful means for the abrogation or correction of those that are unjust-to act the part of good citizens - to promote industry - to as-sist in carrying out works of charity and public utility, and, above all, to give general edification by the performance of the duties of religion, and the practice of the virtues of the Gospel. Any one who acts in this way will be a true lover of his country; but those who neglect their religion, or act against its teaching and procepts, tend to destroy the principal national glory of which we have to boast. For the greatest pride of Ireland, and her most glorious privilege is, that she has always been attached to the Holy Catholic Church, and that all the efforts of hell and earth could not rob ber of ber Faith. Ireland is maked among the first nations of the earth for her constancy and courage in preserving her religion, and because she is Catholic. Were we robbed of our faith and our religion were Ireland, forgetting her anciet traditions, to adopt heresy and schism, we should say, with the apostie, 'miserabi-liores sumus omnibus hominibus,' and we should be the most despised and contemptible country in the world. It is only because we are Catholic that we are esteemed, and it is nothing but her faith sheds, a bably the Church; but I shall never surrender in halo of glory around the name of Ireland. Our fore-this way. Give me my liberty! Ab! give me but fathers covered this country with magnificent crosthat same liberty thou grantest to others, and I shall see to mark their devotion to that emblem of redemp tion. God forbid that the teaching of any danger

ourselves into the arms of any body were it even many trials and afflictions and the pledge of our fa-

† PAUL CULLEN.

Dublin, 7th March, 1864. - Cork Examiner...

But by whom we are going to be liberated. The Fenians are not capable of accomplishing such a task, and we should be sorry to find them attempting it, because we understand they are a Godless crew, and may heaven defend our country from every party who would attack the church and upset the altar. It is no wonder that the Irish Bishops are watching this Godless party and warning their people against them; for there is a worse thing even than British tyranny, and that is a tyranny such as now tramples on Italy; which assails the Pope; which imprisons Italian bishops; which rifles convents; which robs monks and nuns; which tolerates and encourages publications of a demoralizing nature, and sends a current of wickedness and impiety amongst millions of innocent beings, to corrupt their souls and turn them into demons. The Fenians, in Ireland, England and America, may rely upon it that Ireland will never triumph unlessby the united aid of Bishops, Priests and People. It was thought otherwise in '48, but Thomas Francis Meagher, after discovering the mistake, asserted when all was over, that Irelaud's cause, in order to prosper, should be baptised in the 'Holy Well.' And as it was then, so is it to day. A Godless crew will never gain the support of the faithful Catholics of Ireland. They would rather postpone their deliverance to a more distant day, then give the slightest wound to religion. This being the case, let the calumniators of our Popes, our Bishops and our Priests cease their We will not have them as our leaders, for we should rather remain the victims of injustice for another half century, than in our struggles for justice to trample the Church and the altar beneath our feet, or raise the temple of our freedom over the wreck and ruin of our faith .- Dundalk Democrat.

We (Nation,) have received a telegraphic message from Liverpool, conveying the news that Mr. Sullivan's lecture on behalf of the Free Catholic Schools, Liverpool, on Wednesday evening, was made the occasion of another Fenian disturbance. Some of the worthy leaders who figured in those proceedings at the Rotundo, which Mr. Smith O'Brien has stigmatised as the conduct of a 'mob of ruffians,' were present, and in command on this occasion. The attempted riot was, however, promptly crushed, and some of the disturbers arrested. Their whole number was found to be but seventeen. The lecture was then delivered, amid loud and frequent applause. This latest Fenian operation shows still more clearly the character of the party. The interests of a Catholic charity were not sacred enough to be respected by them. How long will it be until they will make a rush upon the Altar?

THE KEARSAGE CASE. - The Dublin Correspondent of the Times writes, March 15 :- The Attorney-General went to Cork for the purpose of prosecuting persons charged with violating the Foreign Enlist-ment Act; and on Monday six men were put forward and indicted for that they did on the 4th of November last, at Queenstown, without licence from Her-Majesty, agree to enlist and enter service as sailors on board the Kearsage, same being an American shipof war, contrary to the provisions of the Foreign Enlistment Act. The prisoners all pleaded 'Guilty,' and the Court accepted their own securities to anpear for judgment when called on.

ANTICIPATED DISTURBANCE IN CORE ON PATRICE'S DAY .- The Cork Daily Herald says :- "It is stated that at the late private meeting of magistrates, convened in reference to anticipated breaches of the peace on St. Patrick's Day, a resolution was adopted to the effect that the government should be requested to send one hundred constabulary from the outlying districts into the city on that day. It is also stated that the general commanding the district has been cor municated with by the resident magistrate, and that the military will act in concert with the constabulary on the 17th of the month."

Baron Deasy found the county of Waterford in a very satisfactory state,—very little crime for so large a population, and nearly all offenders rendered amenable by the vigilance of the constabulary.-Times' Dublin Cor.

ENDOWMENTS IN IRELAND .- Mr. Dillwyn has given notice that on the 14th of April he will move for a committee on the subject of religious endowments in Ireland.

EMIGRATION afforded by the several steamship companies trading with America for the transport of passengers from Cork to the United States. The efforts making by the several agents for the procurement of passengers in this country, promise to be so successful during the spring and summer that it is believed it will require at least a daily service to meet the demand. At present four first-class steamers leave this port for North American cities; but, notwithstanding the spaciousness of their accommodation, they are inadequate for the number of ticket holders, and each departure leaves behidd a large proportion to be supported at the cost of the shippers until the next sailing. Anticipating a serious increase, other ships will be put on the line. - Cork paper.

A gentleman whose position affords peculiar facilities for observation regarding the movements of the peasantry, has assured us that their excitement respecting emigration exceeds all belief. Not a farmer who does not seriously consider the advantage of leaving land and home; not a laborer who does not long for the means which shall enable him to fly from this miserable land. He instances one case of this sort, and it merely indicates the process which is going on throughout the country, and which promises to leave Kerry a waste, if some means shall not be taken to remove the causes which excite to this lamentable depopulation. Churchbill is a hamlet, situate a few miles from Trales. It is not worse circumstanced, either as to proprietorship or otherwise, than others in the county, out from this small hamlet twenty-five emigrants left for America on Monday last This, we believe, was fully half the population, and much more than half the able-bodied inhabitants of Churchhill. Our informant states that, of these, one family emigrated at their own cost, having sold the farm on which they dwelt, and all the others have been aided to leave by friends who have preceded them to that paradise of the laboser. We perceive that the Marquis of Olapricarde has been making inquiries in parliament with a view to convey the idea that this inordinate emigration has been stimulated by Federal recruiting agents. How absurd. Lord Clanricarde ought to know better .- Tralee Chronicle.

Emigration .- Having heard that 100 emigrants from the counties of Donegal and Leitrim, had left by one of the Dundalk Steamers, on Saturday night, for Liverpool, on their way to America, we made some inquiries as to whether they had revealed the immediate cause of their abandoning their native country, and we found that they stated that owing to the rackrents charged for land, and the low prices for agricultural produce, they could not exist at home and consequently, they determined on seeking a freer country and a better government than that which is casting a blight upon Ireland. On Tuesday night we were curious to observe what amount of emigrants were preparing to follow a similar course, and were sorry to find that on that night also a considerable number were on their way to Liverpool. About an hour before the steamer left we turned our back on the melancholy speciacle, and on our way up to town we met a stream of persons, some of whom carried trucks, boxes, and bundles of clothes, and who were, evidently, bent on a long voyage. We observed mothers weeping as they went along, soon to take a last farewell of a son or daughter; in Naples and throughout Italy. 'Give us that li- or to glory in anything save in the possession of the and sisters shedding tears at the departure of a broberty you promised us,' they ery out to the Revolu- Catholic faith and in devotion to the Cross of Christ, ther. - Dundalk Democrat. ther.—Dundalk Democrat.