mockery to think of ecomiors then was borne per in themselves, and therefore desirable; but they away upon the wild gushes of the gale; and society, otherwise their secreor, could be an infringe hausted by fatigue and faintness, Pierre found ment of individual figures. If individuals may assohis strength, both mental and physical, for taking ciate, and sewear before God and man, that they him. A benumbing heaviness crept over his taeyes became dim, his recollection faded, he sank into insensibility.

The east had opened her portals, and daylight, in mournful array, gloomily issued forth, when Pierre Michaud, stiffened with cold, and scarcely alive, awoke to a consciousness of his awful situation. He shook with convulsive agitation that portended the last struggles against dissolution; he felt his end was near at hand .--And what the spectacle which he beheld? The brig had fallen over nearly on her broadside, and he was in some measure suspended by his lashings. At his side were the mother and the daughter clasped in each other's arms; the former with her head thrown back and her eyes fixed and glaring, the latter with her face upon that bosom from which she had drawn her nutriment in early infancy; both were dead ! At his ment in early infancy; both were dead! At his this, guilty of cruelty and inhumanity to the last feet, in the waste of water, were two seamen, degree? Their cruelty is not lessened, but rather whose only motion arose from the fluctuation of the waves; they were past suffering. On his they have the power to assuage the ills of life, they have the power to assuage the ills of life, they have the power to forego any exercise of this power, except at left hand, a little below the shattered bulwark, lay the captain on his back; but though the sea was breaking over him, he made no movement, for he too was lifeless. The shore, a wild rocky of their principles being in strict conformity with coast, could be faintly discerned; but as the gale still exulted in its devastating strength, Michaud dared not cherish a single hope. He resigned himself to his fate; a stupor came over him, and he was lost to consciousness.

Once more the banished man awoke to sensibility; but oh, what a change was presented! There was no longer the howling of the tempest and the bellowing of the waters; there was no longer death and destruction stalking in fearful array round him; he lay upon a soft bed, under warin coverings; his pillows had been carefully arranged beneath his head, and the curtains were closely drawn to exclude the cold air .-Where am I?" exclaimed the bewildered man, as with difficulty he raised himself up, and, having parted the curtains, gazed with astonisment at the scene. "Father of mercies!" he exclaimed, " has it then been only a dream? Eulalie -my own Eulalie!" for she was sitting by his side, "what is all this? Oh, there is too much of horrible reality in the remembrances that they have sworn to obey, backed, as it may be, by the power of the dagger and certain vengeance? We crowd upon my mind !-am I yet living? Come, come to my arms, thou partner of my joys and sorrows, and by your fond embraces convince me that this is no deception."

Madame Michaud passed her arms around her husband's neck, kissed her pallid lips, and shed tears of joy upon his breast. "Yes, Pierrie," said she, " thus wonderfully restored to me and to your home-blessed be His holy name who

has wrought out this deliverance." "I see-I see," exclaimed Pierre delightedly; "we are in my own ancestral mansion. In this room I drew the first breath of existence; and here, Eulalie," continued he, as he pressed her to his heart, "here am I restored to a second life. But how has this astonishing event been brought about ?"

Madame Michaud briefly informed him of the wreck being observed on the coast near to his own dwelling, and himself, with three or four others, rescued from impending death. Notwithstanding his emaciated appearance, he was recognised by many who had known him in brighter tions, have a positive right to the assistance prodays, and the papers found upon his person cor- mised. There is no charity in the case. The motive coborated the evidence of his identity. He was springs from self-interest; it is, in fact, a base egotpromptly removed, and assiduously attended to by his devoted wife, who, after undergoing severe hardships and cruelties, had been restored to her matrimonial rights.

"But the Directory," exclaimed Michaud;my enemies. Eulalie; will they not discover where I am, and continue to persecute?"

"The Directory is no more, Pierre," responded his wife; " the monsters have been shorn of their power. Napoleon Bonaparte effected a revolution on the 18th Brumaire, and is now Chief Consal. It is through him that I am here-and you, oh, my husband !--you are no longer a banished man."

Pierre withdrew from public life, and cultivated his estates; and it is but a few years since I plucked delicious grapes in his vineyard, and saw him surrounded by a numerous and noble progeny, on whose minds he had inculcated one excellent and wholesome lesson, that may be summed up in two words-Never Despair.

SECRET SOCIETIES.

THEIR PERNICIOUS INFLUENCES. Man is essentially a social being; but the wants the natural inclination of his heart cannot be satisfied by a general intercourse with society. For, as Father Hecker remarks, in his admirable Aspiraions of Nature, "in the midst of society, we are conscious of an intense and painful void within our breast." Nothing else but the Christian Religion is designed to fill up this void, by establishing a more intimate union of hearts, founded upon a supernatural love, such as Christ exacts from all his follow-This is my commandment, that you love one-amother as I have loved you." John xv. 12. If man rejects this religiou, he finds himself comselled to substitute for it some inventions of his own, which necessarily must show the weakness and imperfections of their author.

To convince ourselves that such is the case, we need only to examine into the character of those Catholics whom we occasionally find united with the popular secret associations of the day. They are, universally, men who have lost the spirit of religion, and who, in consequence of the neglect of their Christian duties, find in it no longer those streams of living water which alone can quench the burning thirst of their craving souls. These secret organizations have some humane and attractive organizations have some numane and attractive features, which are incessantly dinned into our ears, with a view of enticing those who are not on their guard, and which prove but too often, extremely dangerous to lukewarm and indifferent Catholics.

Every Catholic cannot but know, that all "secret societies," no matter what be their name, are strictly forbidden, and condemned by the Church, as antisocial and anti-Christian, and that any one of her members joining them, is by the fact, out off from her communion. In the first place, these societies are anti-social. Man is born a member of society; he has naturally equal rights with all his fellow men, and therefore he enjoys the rights to take cognizance of whatever concerns the welfare of society. Particular associations, having in view some special end for the good of society, may, no doubt, be pro- will have every one's good word.

will keep to themselves all that concerns their pe culties, and he conjectured that he was approach- culties, and he conjectured that he was approachculties, and he conjectured that he was approaching the termination of his earthly career. His tural rights of their fellow men? They will doubteyes became dim, his recollection faded, he sank less tell us that their principles are in keeping with those which govern society; but are we bound to take their word for it? Nay, can we believe them? They openly avow that they are sworn to secrecy. If, therefore, there be nothing more in their societies than that which they tell us, they are perjurers. If they are not perjurers, we can learn nothing of their principles, and are left totally in the dark.

They boast of the great importance of their associations, and profess to regard them as tending to exalt and refine society. But if it really be so, why do they lock up in their lodges, those salutary principles and remedies? They proclaim themselves philanthopists; philanthropy means love for man, and not for sworn brethren only. If their boasted philanthropy be not a sham, why do they not extend its benefits to the millions outside of their lodges? Why do they swear that they will grant these no relief-that they will leave them unenlightened as to those remedies for mortal ills of which they proclaim themselves the custodians? Are they not, in increased, by the fact, that while they avow that the surrender of one's individual liberty. They must be followed-blindly followed-in order to gain their favor. They may talk of their good intentions, and those laws which govern social intercourse among men; but why, then, have they recourse to secrecy, which was, of its very nature, anti-social? Why should they swear for a triffing reason, to keep that from the public, which they declare to be intended for the public good? Is it not reasonable to suppose that there may be something behind this secrecy that cannot bear the light? It has always been a matter of wonder with us, how high-minded and honorable men could so demean themselves as to swear to keeping secret any kind of prospective knowledge. To take such an oath entails upon its miserable victim a positive disgrace.

The history of modern times unfolds, in bloody characters, the fruits of these secret organizations .-It is beyond the possibility of dispute that the dreadful revolutions which have in late years convulsed European society, were brought about by the machinations of the so-called secret philanthropists. Far be it from us to suppose that every member has such intention, or that such horrible schemes are always and in all places entertained by the societies. Members, however, have themselves often confessed their ignorance as to all the secrets held at headquarters. and the question arises, how can these refuse to ac when commanded by that imperial tribunal which cannot but be persuaded, if honest and well-meaning men fully understood the nature of all secret associations, and the facilities which they afford for operating evil, that they would not hesitate a moment to abandon and denounce them. If a man be carried off into bondage by an irresistible force, the blame certainly cannot attach to himself; but he who, with his own free will, submits himself to the absolute control of others, renounces his liberty and makes a slave of himself. A freeman before, he enters into these secret conclaves and forswears his liberty, knowingly and willingly binding himself by a fearful and tyrannical oath, not to divulge sccrets that may be, for aught he can know, if undivulged, detrimental to the best interests of society and the

In the second place, the tendency of secret associations is anti-Christian. Their apologists and defenders declare, that they are, at least in part, intended for the alleviation of human sufferings, and that, therefore, they deserve the sympathy of the lovers of our race. So far the end looked to is undoubtedly praiseworthy. But, then, we must not forget that this sympathy does not so much exist except towards those who, by uniting themselves with the organisation, and fulfilling the required condisoften the heart, and move it to compassion.

Turn over the pages of Catholic history; and you will, at every step, find the wonders of that spirit of Christ, that worketh in her. Before, therefore, connecting themselves with such a society, and calling upon the Almighty to witness it, men ought to examine into the legitimacy of the act, and inquire whether the ends contemplated cannot be attained by other means; by means, too, that can confidently be brought forward into the broad daylight.

We would ask any man who contemplates attach ing himself to any one of those societies, whether he believes in Christianity? If he does, we would ask him further, if he believes that the Christian religion is adequate to all the wants of man? If he admits this, as he must, or else pronounce Christianity a failure, we should tell him that his oath is unnecessary, and consequently forbidden by the religion of

The spirit of the secret societies is evidently subversive of Christianity. If a man be a Mason, he is locked upon as having all the religion necessary .-We hear it often said that the secret associations work in co-operation with Christianity! This is mere nonsense. Christianity needs no secret machinery. Christ planted His Church as a city upon a mountain, that it might be seen by the whole world. And who are they that presume to give the finishing touch to that grand work, which, more than eighteen centuries ago, was finished by a God? If men will but learn of the Church of Christ, no such lame inventions will be needed to keep society in order, and to render them happy as far as happiness can be their portion in this valley of tears. She will assist them in all their necessities with a heaven-in-spired tenderness, and if she cannot remove their afflictions, she can at least transmute them into laurels that will forever crown them amidst the delights of Heaven. However viewed, the secret societies are found in opposition to the Christian religion. Few of their members even lay claim to the name of Christian: Some have openly avowed that no other religious principles than those laid down in the formularies of the societies to which they belong, will avail to make men better or happier here, or contribute to their happiness hereafter. Some, especially in Germany, and other parts of Europe, have not only declared that Christianity is a cheat but have zeal-

ously labored for its overthrow. How fatally deluded must one be, when he can see in the secret associations, which are, after all, but the tombs of the shattered remnants of rotten Protestantism, a substitute for the Christian religion !-How sad, that any should look to such means for the regeneration and perfection of social order, rather than to the religion of Christ! Occasionally, persons who have been reared Catholics are found affiliated with these associations. The conduct of all such is simply disgraceful. They ought to know better, and most of them do know better. Traitors to their religion and to their God, they sadly err if they look for peace and repose of conscience in the position which they occupy. Wee to such, for the truth of that religion which they have denied will haunt them in spite of themselves, in the deepest caverns of secrecy and darkness .- Louisville Guar-

BRITISH DRUNKENNESS AND BRITISH HY-Let us magine some native of the sober South taking, about 10 o'clock last night, an observant and rambling walk through the streets of London, making his way deviously from the region North of Holborn, and bent upon witnessing the proceedings of the British Legislature. He would pass through the Seven Dials; he would wander to and fro in a maze of courts and alleys until he emerged into Coventrystreet; he would pass down the Haymarket, and would find himself by way of Parliament-street at his destination. What would be the prevailing idea upon that man's mind when he arrived at the lobby of the House of Commons? At the corner of every street, and midway between the corner of every street, in the most wretched of the thoroughfares he passed, he had found magnificent palaces lit up like the scene of an Eastern story. He had pushed open the swinging doors, and, peering in, had beheld rags and rottenness, had heard a babel of curses and obscenity, and had seen a huddled mass of filth and wretchedness. Perhaps he had pushed his way thro' the bloated livid creatures, braving the stench, the smoke, and the drunken familiarities of the crowd, with the desire to know what was the great and absorbing allurement which drew them together. He had found that they came there to drink vitriol .-They called it gin, but the gin they were drinking was a coarse burning alcohol; and there they sat or stood about, pouring down this pernicious stuff from small metal measures, until they reeled and quarrelled, and fought, and shricked, and blasphemed. Ever and anon, as they had emptied their pockets and fulfilled their measure of drunkenness, the proprietor of the pandemonium thrust them forth into the public thoroughfare, or called in the paid guardians of the public peace, and, complaining of the disorderly conduct of the penniless drunkard, sent him off to prison, to be sobered at the public expense. It may happen that our curious fo-reigner may in other parts of the world have seen the frenby of an African when excited by rum; he may have seen the contortions of Arabs under the influence of hashish; he may have seen a Malay furious from the bang, a Turk tremoling from the effects of opium, or a Chinaman emaciated from inordinate indulgence in the same vice; but for a scene of sterling vice, and lust, and filth, and frenzy, all drawn into one pit, and fermenting under the patronage of the law, he might search the world all over, and never find a rival to that object of ambition to respectable vintners, and that creation of Middlesex magistrates, "a thriving public-house in a low gin-drinking neighborhood." After he had passed some score of these, and had noted all their various classes, from the rags in the Seven Dials to the more gaily frequented haunts of the Haymarket there can be no doubt as to what would be weigh ing upon his mind; it would be the profound feeling

that "Surely the great and absorbing vice of the

We have brought our foreigner to the lobby of the

House of Commons. We will now take a liberty

lower classes of this nation is drunkenness."

with the regulations, and introduce him into the Speaker's Gallery. He looks down upon an assembly of, with all faults and exceptions, the first gentlemen of the world. Our friend's attention is immediately rivitted by seeing that our most consummate orator is upon his legs. He listens, and still he listens, first with bewilderment, and then with stark disappointment. That great rhetorician is talking nonsense. He is proposing to the House of Com mons to make it penal for any person to sell a quart of claret to be carried away in a quart jug, or to allow it to be taken away in any other measure than in a quart or a pint bottle. Again, he is proposing to the House to put a veto upon the sale of unixtoxicating wines and to place the exercise of that veto in the hands of the magistrates who license and regulate those thriving public houses which he saw in operation in those low gin-drinking neighborhoods. If our foreigner will listen a little longer, he will find that he is incorrect in his obvious conclusion that these measures are proposed with the avowed intent of perpetuating and forcing to nightly recurrence the scenes which he had just witnessed in the Seven Dials and the Haymarket. They are, forsooth, concessions in the interest of religion and morality The orator is standing at bay. He is surrounded by assailants. He has proposed to set up a rival to the Gin Demon, and all the priests of this grim idol are attacking him. They do not call out, like the honest shrine-makers of Ephesus, "Great is Diana of the Ephesians!" they do not cry, "Great is Gin, and great, also, when ameliorated with salt and drugs, is Beer in They are indignant only in the cause of virtue and sobriety. They are apprehensive only of what will happen if claret should come to be drunk n places where people cannot get gin. They are fierce only in their virtue, vehement only in their sobriety, zealous only in their wish to save the lower classes from the immorality of drinking light French wines. There is Mr. Ayrton, who represents White-chapel and its neighborhood, where all may be seen which can be seen in the Seven Dials. He is devoured by fear lest some parent might be so depraved as to give his son, a youth perhaps of 14 or 15, a little claret to drink with his dinner, and he proposes a penalty against any one—not being one of the priileged pandemonium-keepers—who shall sell a glass of wine to be consumed by any person under sixteen years old. Ot course, the pandemonium-keeper may, without lawful hindrance, serve gin to a woman to pour down her infant's throat. There is Mr. Salomons, whose glory is that he is a Hebrew, but who is in terrible alarm lest the Christian Sunday should be desecrated by a draught of claret. There is Mr. Hardy, who perhaps is only affected by a desire to see some crotchets of his own in an Act of Parliement. There is Mr. Edwin James; and there are innumerable other assailants, all attaching the Chancellor of the Exchequer, in front, in rear, and in flank, and all proposing vexatious restrictions, tend-ing obviously to render it unprofitable to keep a pastry cook's shop and sell claret-and-sherry, but most profitable to keep "a thriving publichouse in a low gin-driking neighborhood." The nonsense which Mr. Gladstone is talking is only talked under the compulsion of these attacks. He is giving up what, in the name of virtue and sobriety, the licensers and owners, and the political friends of the licensers and owners and conductors of these horrible dens, are squeezing him too hard to allow him to retain .-When our foreigner leaves the House of Commons he will have added one more protound conviction to his mental store, and will say, "Surely even the drunkenness of the lower classes of this nation is

exceeded in its intensity: it is not so wonderful as the hypocrisy of the higher classes." It is, indeed, passing strange that men can say and do what has been said and done in resistance to the proposed permission to sell wine in places that may be entered without pollution; but, strange as all this may seem, we must not allow those foreigners who from a distance will criticize these debates to conclude that the action of our Legislature is tobe in any way judged by the words spoken in Parliament. Mr. Henley spoke last night for the Justices and Mr. Edwin James for the licensed victuallers, but the great body of the House said nothing, but voted with steadiness in favor of common sense and civilization. They cannot help free Britons from passing from the pawnshop to the ginshop, and there making beasts of themselves; but they acknowledge the advantage of giving them the choice of a milder and less poisonous stimulant. When we consider the great wealth, the widely ramified connexions, and the great consequent political influence of those who gather to themselves the earnings of the masses by means of these publichouses, and when we further remember the local electoral interest which these publichouse-keepers have all over the kingdom, it is Irish Exodus, or to turn it from the course it may to the credit of the House of Commons that this va-

IRISH INTELLIGENCE

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ILLNESS OF THE REV. DR. M'EVOY, P.P., KELLS. It is with deep concern and unfeigned regret we have to announce the severe and dangerous illness of this distinguished and amiable clergyman. He was suddenly attacked on Tuesday, at the Amiens street Terminus of the Drogheda Railway. as he was proceeding to the train by which he intended to return home. He was taken in an insensible state to a neighbouring hotel, where every care and attention was paid to the reverend gentleman under the direction of Dr. Nedly, who has remained in constant attendance. The Rev. Mr. Irwin of the Cathedral Church, administered the last rites of the Church to him on Tuesday night, as he appeared to be sinking fast. Although he rallied a little on Wednesday and was somewhat better last night, we regret to say that very slender hopes are entertained of his recovery .- Freeman.

THE PAPAL TRIBUTE IN TUAM. - A preliminary meeting was held, on Sunday, at Tuam Cathedral for the purpose of promoting the collection in aid of the Holy Father, which is to take place throughout this diocese on Pentecost Sunday. His Grace the Archbishop, the clergy of the town, and several of the laity were in attendance. Our revered and illustrious prelate opened the subscription list with the munificent and princely donation of one hundred guineas. This grand and glorious example was followed by the Very Rev. P. J. O'Brien, President of St. Jarlath's College, who subscribed £10; Rev. E. Coyne, R.C.A., £10; Rev. P. Heany, Professor of St. Jarlath's College, £10; Rev. U. Bourke, do; T. Higgins, £20; Andrew Egan, £10; D. B. Leonard, £5; A. J. O'Connor, £5; Michael Faby, £5; Charles Blake, £5, &c., &c. This magnificent commencement of the movement practically and unmistakeably proves that the collection for his Holiness, in the diocese of Tuam, will be such as was always anticipated, worthy alike our illustrious Archbishop, his clergy and his people In every parish of the diocese the enthusiasm is intense; and in the course of the ensuing fortnight we hope to be enabled to chronicle one of the most effective and substantial manifestations in favour of the persecuted Head of our Holy Church, which has yet taken place in Ireland .-

THE IRISH VOLUNTEERS FOR THE POPE. - The Irishman say: -" They go, these light-hearted Celts, to defend the Pope: they go, too we will not deny, because they love a trifle of fighting; and no chance has yet been given them against their direst foes .-The conscience-stricken terror, which weighs on England's rulers, preventing them from volunteering at home, what more natural than that they should volunteer for the Pope? But peace has its struggles as well as war; and we cannot help thinking what havoc these bright-browed, fair-cheeked young Celts will be doing with the hearts of the dark-eyed maidens of Italy. We shall, doubtless, have a colony of young Italian-Irish wives in Ireland next year. God speed these Irish Volunteers! When they come back to Ireland, tried and skilful soldiers, with "French fashions" in their knapsacks (let us pray Heaven) may they find a free and independent nation here ready to claim their veteran swords to help in de-

fending our shores from all foreign invaders." THE POPE. - THE IRISH BRIGADE! - The Sligo Champion contains the following: -Our readers will recollect that some weeks since we made the announcement, on the authority of our New York Correspondent, that an Irish Brigade was in course of formation in America, to defend the Holy Father against his No Popery assailants; we have now the privilege of reporting further progress, upon the same reliable authority : a gentleman whose name would be a sufficient guarantee, whether in the U. States or in this, the "dear old land af his birth" as he loves to call it-of the truth of any statement to which it would be attached :- " New York, April 30, 1860. - Thank God, that I have lived to see this day-that I have, had an opportunity of witnessing the genuine old Catholic spirit evoked in this land of my adoption, as it was wont to exhibit itself in the dear old land of my birth some years since. My previous letters had made you aware that some patriotic Catholics here had set on foot a movement to enrol active young men in the service of Pius the Ninth, and I may now tell you that the organisation of this Irish Brigade has been most successfully accomplished. Already upwards of five thousand fine fellows-such as a Sarsfield would love to leadhave joined the 'Standard of St. Patrick,' every man of them well provided with all the necessary appurtenances for their glorious mission. There is no impediment to an Irishman carrying arms or learning military tacties in this country. You will not be surprised, then, when I tell you that every man of the Brigade is well up to his work; but I cannot refrain from mentioning a curious fact, which have from a trustworthy source—it is this—that over four hundred of those enrolled have been indebted to the British Government for their military education, as militiamen; the principal portion of them being real Tipperary boys, and others from the West of Ireland. At first, the arrangement was that the Brigade should be conveyed to France, cor route to Rome, in vessels specially chartered for the purpose; but, owing to circumstances not now necessary to relate, this has been altered, and officers and men will proceed as ordinary passengers, some to French, some to English ports, and ultimately rendezvous at the place appointed for that purpose previous to placing themselves under the orders of the gallant Lamoriciere. I have spoken of officersthere have been some appointments, but only provisional, everything being left to the discretion of the Commander-in-Chief of the Papal troops. Al-ready 1,200 have sailed for their destination, and in the course of another week it is expected that over two thousand will have taken their departure from port. I know you will be glad to hear this good news, and I can add to your satisfaction, the men who have banded themselves together for this second 'crusade' are moral, well-living men-practical Catholics, just the material to make good sul-diers for the Father of the Faithful. Their watchword is- 'Ireland-St. Patrick-the Pope!"

IRISH RECRUITS FOR THE POPE. - The Morning News has the following article by way of answer to Mr. Cardwell's menace of taking measures to put a stop to the recruiting for the Pope in Ireland;—"Of course, if any law has been violated or is about to be violated, the Government are quite right in looking to the matter, with or without Mr. Stewart's prompting. Let the law take its course. We ask nothing more, and we have no reason to expect anything British legislation in Ireland has always been else. read in its most penal sense, but we imagine even Irish law officials will find it hard to construct criminulity out of anything so perfectly legal and constitutional as free emigration. If any one does an illegal act, we say again let the law and its administrators deal with him. Irishmen are not Russian serfs, they are not adscripti glcbæ, and cannot be tied down like negroes to the soil, or prohibited from trying to improve their minds and fortunes by travel. So long as no illegal act is done-and we most earnestly advise all our fellow-countrymen who have turned their minds to the spirited subject of Italian emigration to avoid all law breaking, and to go out as bona fide emigrants, perfectly free to adopt any profession, even the honorable profession of arms when they get to their destination-so long even the omnipotence of Parliament' will fail to stop the please Providence to direct it into. They will not,

da as we believe it to be, as strong, sincere, and ardent as that which once lighted up for a brief space the darkest portion of our apprais we may be sure it will find vent, and reach its destined aim, despite the silly meddling of Scotchi busy bodies, or even the veto of a Whig patron of Sardi nian robbers and Sicilian revolutionists. We can tell Mr. Cardwell that if the Government has resolved to strain the law, so as to forcibly decree to what regions our people may freely fly, and in what lands they must not dare to travel or seek a home, it has entered upon a bad work. If the ingenuity of men were taxed to devise a scheme by which the law and the Government could be made most obnoxious, hateful, and unjust in the eyes of the Irish people, and deprived of even the sanction of moral precepts, violent interference with the emigration to Italy would assuredly be adopted. We trust the Government will not be so ill advised as to enter upon such a struggle. It could but produce excitement, disturbance, and ill-feeling. It would assuredly fail. If our young men, or our old men, desire to go to taly the law gives them the right to go; and, furthermore, as no law bans emigration to that country, any more than to New Zealand, it is as allowable to assist and encourage deserving emigrants to Tolentino as to Auckland. Is any one coercing, allaring, seducing or kidnapping the emigrants? If so, we hope the delinquent will be punished. But what if it be otherwise? Are the people emigrating of their own free will and strong desice? And is it the exercise of this free will and strong desire that Mr. Cardwell would attempt to bar with violence and persecution at the beck of Count Cavour? Is it the exercise of this perfectly legal free will and strong desire that he would prevent in the case of the Pope's territories, and allow in the case of every other territory all over the globe? We can tell him once more that no one expects him to allow the law to be infringed, and that those who desire to promote emigration to Italy seek only what is regal and lawful, truly and strictly. But any attempt to wrest the law out of scandalous and notorious animosity to the Sovereign of Rome; and at the beck of a forsworn tool of the revolutionists, could have but one result in Ireland, We defy any such attempts. The Government, if so ill-advised, might persecute and prosecute, but they would fail in the attempt to arrest the noble impulse of the Irish Catholic heart that has called forth the alarms and fears of cowardly foes."

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their track, and if conce more re-animates

Friday's post brings us a proclamation from Sir Henry Brownrigg, Inspector General of the Irish Constabulary, setting forth the provisions of the Foreign Enlistment Act, cautioning persons against enlisting, or inducing persons to enlist in the service of foreign powers; such offences being deemed misdemeanours and punishable by fine and imprisonment. Masters of vessels are equally liable .-A similar proclamation to the metropolitan police has emanated from the commissioner. Hitherto, as Mr. Monsell pointed out on Thursday night, it has not been the practice to prevent enlistment in the the army of a friendly power, and the Foreign Enlistment Act was certainly not intended to meet such case as that of Irishmen enlisting in the service of a Power with whom we are at peace. The course now adopted by the Government is both ridiculous and futile, and any proceedings founded on this proclamation will, well are convinced, prove utterly abortive. Still it does not lessen the disgust which one naturally feels at the one-sided policy of the Foreign Office; for to Lord John's anti-Catholic bigotry may really be traced the attempt to prevent aid being rendered to the Pope, while he is eager to encourage the Garibaldians .- Weekly Register.

A CLERGYMAN SUMMONED TO DISCLOSE THE SE-CHETS OF THE CONESSIONAL.—The Northern Whig cuntains a report of a case tried at Castlebellingham Petty Sessions last week, in which it appears, the Rev. Mr. Callan, P.P., was summoned to give evidence as to a party from whom he had received restitution money. Mr. P. J. Byrne, an eminent solicitor, on the part of the reverend gentleman objected to his examination on this point, and made an able and learned argument on the subject. The learned gentleman said-To ask a priest to disclose information received by him under the seal of confession, would be contrary to the law of the land. Father Callan must refuse to break the seal of confession, and to ask or insist on him to do so would be the means of preventing him from being the medium of restoring to the owner ill-gotten property. and would constitute him nothing better than an informer. The allowance by the judges of the land of a priest's plea for declining to tell the whole truth in such cases as the present, had been often made. Mr. Byrne then referred in support of his argument, to "Russell v. Crews," where an eminent judge, Lord Chief Justice Best, said—"He for one would never compel a clergyman to disclose any communications made to him at the confessional, but if the clergyman chose to make them he would receive There were several other instances in which them." the judges refused to compel clergyman to disclose what they heard in confession. Mr. Fitzmaurice said that he would not press Mr. Callan then to give evidence in the case, but he would keep the case open, and hoped that the prosecutrix would be able to produce further evidence.

THE IRISH REPRESENTATIVES .- The London corresnondent of the Wexford News, a paper of "Liberal" politics, writes:-"I regret to find that the Irish members appear to be utterly disorganised, there beng no common bond of duty or feeling amongst them—they vote this way, that way, every way; the result is, that any influence they may have had, if they ever had any since O'Connell's noble voice was heard in these halls, is gradually dying out. It is a pity, and a serious loss to our country, that there is such, a total want of combination amongst our representatives. It only shows this, that if nothing can be hoped for, there is little or no use in our members frittering away their precious time and money at this side of the water. As to their chances of being provided for, the government seems to disregard their services; they don't respect themselves, and, therefore, government don't respect

LORD DERBY'S IRISH TENANTRY .- A correspondent of the Tipperary Free Press writes :- "Lord Derby is about to build a house and offices for the parish priest of Solohead, the Rev. Thomas Mahony, which s to revert to each successive pastor of that parish. To the house will be attached twelve acres of land at merely a nominal rent. His lordship is also about to give about an acre of ground for a chapel and yard, together with the use of a splendid quarry and sand for the building gratis, and I shall not be surprised if he should give a bandsome donation like-wise to that object. I am in no way connected with the Derby estates, and a love of justice alone compels me to record these acts of kindness."

AGRICULTURAL .- The Northern Whig contains the ollowing observations :-" The fodder famine is fast passing away, and, as has ever been the case when rices run into extremes, some of the holders of hay lave been caught in the reaction. Prices for the last two or three days have gone down to 5s. for prime lowland hay, and for the higher qualities 63. rule sales. Straw is still very dear, and will be so until the harvest, but the admirable weather for meadow and grass lands has given the promise of such abundant produce in the one case and rich pastures in the other, that hay will likely come down considerably from its present prices before the close of the present month.

EFFECTS OF THE SCARCITY OF FODDER.—It is stated that one man, resident near Carlow, purchased within a fortnight the bides of no fewer than 250 bullocks He must rise early, yea, not at all go to bed, who luable social reform has been so far passed. It di- we may be sure, succeed in their vain attempt to and cows, which died of sheer starvation. They will have every one's good word.