

Their charity to these poor slaves was unbounded, and these slaves seeing their charity became Christians. And thus the church commenced amongst the humble, amongst the poor, and amongst slaves. 'The poor you will have always with you,' said Christ.

When Constantine was converted, he gave immense possessions to the church. He gave his own palace of Lateran, as it is called to-day, and also the adjoining palace of magnificent dimensions called also Constantine palace, and offered it to the church. It was the first very grand church the Christians had in Rome; it is called the church of St. John Lateran or the Constantine Basilica. He gave 1,000 marks of gold, and 30,000 marks of silver, with a revenue of 14,000 pence and lands in Calabria. The historian testifies, that from the ancient manuscripts of the Roman Church, it appears, that Constantine gave to the bishopric of Lateran, which is attached to the Constantine Basilica, so many houses and lands not only in Italy but also in Sicily, Africa, and Greece, that the annual revenue amounted to 30,394 marks of gold.—Each Emperor successively increased this patrimony, and the bishops of Rome, though poor themselves, stood in need of all these riches, for the purpose of sending missionaries, as they were doing throughout the world, and educating the clergy for the church, supplying the wants of the poor and the widow, and giving hospitality to the Catholic Bishops, who were driven from their sees by the Arians and others. But we will see in another lecture, what use they made of this immense wealth in sustaining and rebuilding, I might say, Rome, after its being devastated by the Barbarians. In the year 330 the Emperor quitted Rome and established the seat of his Empire in Constantinople. Here we might stop and from this point, we might show that what was then termed the papal states or patrimony of St. Peter had its commencement. It has now lasted 1,500 years, and by the wonderful dispensation of the providence of God, it has seen the rise and the fall of many, many an empire, and that it would be contrary to reason, to prudence, for the Pope to give up these dominions that he acquired, that were entrusted to him for the purpose of sustaining bishops, priests, and missionaries, throughout the world, and his own liberty and dignity at home.

Suppose, it was asserted that England should not govern the world, simply because it is a small island. Suppose some one acted on that principle, and presented themselves before the Queen or her Privy Council, and said you must give up these possessions. This is too small an island to wield such a power. It is not right.—We will take it from you. Would not all Englishmen bristle into arms to preserve their homes and dominions? Would they be satisfied, if the Queen were to humble herself and say 'Yes, take it?' They would be horrified at the idea, and yet it is expected that the Pope in his dominions must yield to those unjust men around him—King robbers—and say 'Yes, take these possessions that were given me to support my dignity, my honor and liberty, to support the poor, and to have Rome the home of the oppressed.' He may well turn to Napoleon and say, 'We gave your uncle an asylum here, and perhaps you yourself may yet require the same kindness at our hands—give us leave to exercise our hospitality, and be the representative of God to mortal men.' I do not know anything more preposterous than the idea that the Pope must yield humbly his dominions given him, entrusted him for his own support, and for the general order and support of his church. We will turn upon this subject again, (not upon the subject I have just been speaking of) but upon the Roman See, upon the Temporalities of the Pope, the reason why the Pope should be kept in position as a free Sovereign, as a Sovereign Pontiff, an expounder of right and wrong, to tell the erring princes when they were wrong, to encourage them that suffer persecution for justice sake.

There is another proposition to which we wish to direct your attention. The Pope condemns those that say, the priests of the Catholic Church should go to work, should carry arms, should be burdened with the burden of the state.

I can prove from the Old Testament, from the command of God that the Levites were not ordained—they dare not, except in cases of the greatest emergency, go to battle; and the law of the church is, that the priest should refrain from blood. In fact, if a person stains his hands in blood, the blood of his neighbor, he is then irregular, cannot be a priest, and if he be a priest he can no longer presume with blood-stained hands to offer up the most holy mass.

There are three kinds of immunities, real personal, and local immunity of sacred things and places, monasteries and convents, sacred to the service of God. There are real possessions given to God, lands, and things of that description, that are not to be put to profane uses, secular purposes; and there are persons consecrated to God, and these should be exempt from the ordinary burdens of the state. St Paul says that those inhabiting in the service of God should not be mixed up with secular pursuits; and the church of God does not wish His ministers to exercise trades or engage in business. Why? because the business of trades would take away their minds from the service of God, and the service which they should render to the children of God. They should be holy unto the Lord, given up to prayer, meditation, and administration of the sacraments. It is true in the neighboring republic, the priests are conscripted like the others. The Government argues that the State has no religion. It recognises 'all equal before the law.' If we exempt priests, they say, we will be obliged to exempt all of them, who call themselves ministers of the Gospel, and you know how many ministers there are, working all the week and preaching on Sunday. And, in fact, when some of the Railroads, recognising the priest as a public servant, in some respect, going about doing good, and obliged to travel a great deal to fulfil their duties for the visitation of the sick, &c., allowed the priests the privilege of passing over their roads at least for half price.—They were, however, obliged to stop this; there

were so many ministers of the Gospel, that put on a certain kind of dress and very often when one of these ministers of the Gospel had a pass, he took the liberty of bringing in his wife and children upon the pass. And then the pass had to be taken from all. So in the States, if they exempted ministers of the Gospel, as they call them all, there would be a vast number indeed, that would put on this certain dress, and calling themselves ministers of the Gospel. So, you see, the true ministers of the Gospel are not recognised amongst all those that are preachers.—It is one thing to preach, it is true; but it is another thing to be a priest, to offer up the Holy Sacrifice of Christ.

Now, my dear friends, the Catholic Church is called by St. Paul the pillar and ground of truth. It keeps up its steady progress throughout this world of sin and ignorance and strife—points to truth, tells the truth, is not afraid of princes or people, and in the midst of this great confusion of ideas of right and wrong when society is, as it were, covered with the plague from head to foot it is a glorious thing to believe that the true Catholic church of God, steadily adheres to what is right, and teaches her children, as Jesus Christ told her to teach them, all things that are right. Again he says to her, 'I am with you all days, even to the consummation of the world.'

May God grant that we remain faithful to our church, and not ashamed of the doctrine of Jesus Christ, and when the world persecutes and calumniate, the true Lord will cheer our hearts, and we will glory at the idea of the hour of death that we have been faithful to the church and to the teachings of Jesus Christ; and the church, in return for our fidelity, will console us with that holy and cheering sacrament of extreme unction which she administers to her children for the forgiveness of their sins and for the securing to them the happiness of heaven.

IRISH INTELLIGENCE.

CATHOLICITY IN CONNEMARA.—On Lady day, Thursday last, it was most edifying to behold so many hundreds of the faithful approach the railings in the parochial Catholic church and the Convent of the Sisters of Mercy to receive the Blessed Sacrament of the Eucharist. Had we not witnessed the sight we could scarcely credit the fact from the lips of another. For nearly half an hour was the Very Rev. P. McManus, the zealous Parish Priest, administering the Communion in the church, whilst the exemplary Curate, the Rev. P. Walsh, was equally occupied in the Convent. Never did we witness more communicants at the altar in Tuam.—*Connacht Patriot.*

If we could only make Ireland like England and Scotland, we should have really achieved that which our ancestors thought they had accomplished by the acquisition of so many islands, and the foundation of so many colonies. We should have given a real extension to our Empire. The Irish problem presses more and more every day for a solution, and every day its unpeppable importance is brought more and more home to us. It is very natural that under such circumstances our statesmen and our Legislature should eagerly grasp at the slightest indication of returning prosperity, and struggle hard to persuade themselves that they are drawing near to the goal of their wishes. Ireland has been long in a state of the most melancholy depression. She has had a succession of bad harvests, a calamity which in a country possessing so humid a climate ought not to be viewed with surprise or with any peculiar dismay; but those bad harvests have not only reduced Ireland to a point to which it was hoped she was never likely to fall, but they have also disclosed to us the narrow and precarious basis on which such prosperity as she has appears to be founded. England has undergone a great calamity, which has hardly touched Ireland at all, in the annihilation of the supply of cotton from the United States; but so wide is the basis on which our prosperity rests, and so many elements of compensation does such a calamity bring with it, that we have escaped, certainly not without local suffering, but without any serious impediment to the onward march of our prosperity. But how different is the case with Ireland. She has been, by a few bad harvests, completely arrested on her onward course, and if the cessation of this calamity has brought her some relief it is as yet very slight and very partial. We think, therefore, that Government was not well advised in challenging by a distinct paragraph in the Address a decision of Parliament on the subject. The indications of the return of prosperity are so slight that they are, to a vision not preternaturally sharpened by official anxieties, scarcely perceptible; and even were this otherwise, it may be questioned whether it is wise for Government to take to itself the credit for natural events when occurring in one direction, when it would of course repudiate the responsibility for them when occurring in another. If the Government is not ready to accept blame for bad harvests, neither should it seem to arrogate to itself any credit for good ones. We do not, therefore wonder that this declaration, introduced into the Queen's Speech, called forth the unusual spectacle in these quiet times of an amendment to the Address—an amendment which, though supported with little ability, and defeated by a large majority, did nevertheless, we doubt not, very justly express the prevailing state of Irish opinion. The truth is we cannot too soon or too distinctly recognize the fact that it is not the business of Government to make Ireland or any other country prosperous. In these cases the patient ministers to himself. The prosperity of a people must be the work of that people, and can never be the work of their Government. Governments, therefore, should neither be praised for the prosperity nor blamed for the adversity of their people.—*Times.*

We have never shared the feeling of that portion of the Irish Press which resents the mention of any facts or figures evincing an improvement in the condition of Ireland, as an insult, or a wrong, and quotes every fact capable of bearing an opposite construction in a tone of exultation and of triumph. Nothing can happen to Ireland that is too good for our desire. Considering the dreadful sufferings through which the land has passed, it would be well nigh impossible for any one with any trust in Providence not to expect that some compensating advantages to some extent should here and there be discoverable. We have no wish to make the least of them. We only wish that they were more evident and more certain. But to pretend that the present condition of Ireland is a legitimate subject of congratulation to its well-wishers, or of pride to its rulers, is a mockery. It sounds very absurd when Mr. Scully says that Ireland is misgoverned because the Lord-Lieutenant has not a seat in the Cabinet, or when Mr. Long brings forward his remedy, viz., to absorb the Lord-Lieut. Royalty itself by sending over the Prince of Wales, but Mr. Scully spoke the truth when he said 'There never was a more dissatisfied, discontented, and he would add, a more disaffected feeling in the country, than existed at the present time.' And Mr. Long spoke the truth when he said, 'He felt so horrified at the state of the country that he was unable adequately to express his indignation: A people among the noblest on God's earth had been defrauded, he believed, in his conscience, by English legislation.' And Mr. Ma-

quire spoke the truth when he said, 'If it were the last time that he was to stand on the floor of that House he would raise his warning voice in no exaggerated words, but solemnly and sincerely, and declare on the authority of those who felt the pulse of the people of Ireland, that there was such discontent and dissatisfaction in that country that nothing but just laws could turn the hearts of the people towards the Government.'—*Tablet.*

Mr. MONSELL, M.P., ON STRIKES.—Mr. Monsell, M.P., has delivered a lecture on 'Trades Strikes and Artisans.' He commenced with Mr. Senior's evidence before the Irish District Committee in the House of Commons, dwelt upon the statistics on Dr. Hancock's report on Irish combinations, and concluded by pointing out one cause of our want of enterprise—the conceit, idleness, and extravagance of the sons of our merchants. The right honorable gentleman hit the right nail on the head in the following passage:—

Our middle classes do not give a practical education to their children. A rich farmer, for instance never thinks of educating his son for trade (hear, hear). His only idea is to make a lawyer, or attorney or doctor of him. Almost every young man who has gone to the Catholic University has either drifted into the medical school or become an attorney or barrister. Our merchants, many of whom are very wealthy, are generally mere money-lenders. They will invest a few hundred pounds in mines or in some other hazardous speculation, but they never they never think of rising a few thousands in a factory (hear, hear). They prefer a steady increase from shares in railways or bank stock to the labor of real commerce and manufactures. Why is this? Because, like the French noblesse, we regard connection with manufacturing pursuits as low and vulgar, and very often our business men, as soon as they have made a very moderate sum, retire from trade, and seem to forget that there are better ways of spending life than idleness or amusement (hear, hear, and applause). Sir, the greatest of our obstacles is pride, that miserable and irrational feeling that there is something low and degrading in industrial pursuits. Such pride is the child of prejudice and the parent of poverty.

DUBLIN, Feb. 9.—It has been alleged that capital is not invested in Ireland in consequence of the bad and violent conduct of the working classes in our towns. Mr. Mossell, M.P., referred to this allegation in a letter to General Sir Thomas Leroch, Under-Secretary to the Lord-Lieutenant, and in consequence of this letter Sir Thomas requested Dr. Neilson Hancock to inquire into the subject. Dr. Hancock is a barrister, who has conducted several other important inquiries on statistical matters, to which he has given special attention for years, as a leading member of the Dublin Statistical Society. The result of his investigation in the present instance is most satisfactory, and is well calculated to remove any want of confidence that may exist in the minds of English capitalists, with regard to the character and conduct of the working classes in our towns. He has found that the total number of persons charged during ten years ending in 1863 with offences connected with combinations or conspiracies to raise the rate of wages in Ireland is 63, or an average of about six per annum, and of these only 26, or about two per annum, were convicted. It appears, also, from the prison returns that the artisans of Ireland are remarkably free from crime in comparison with the rest of the population. The Belfast Linen Trade circular for May, 1864, states that the number of powerloom linen factories had increased between 1859 and that date from 28 to 42, and there was a further increase in 1864; so that the number of powerlooms now in Ulster is estimated at 10,000. Of course, handlooms were displaced in large numbers by this process, throwing many families out of employment. Yet in the two trying transition years, 1863 and 1864, only one person in the whole of Ireland was convicted of destroying machines or goods in the process of manufacture.

Ireland has not made such rapid progress in national wealth as Great Britain. The greatest progress in the latter country has been under the heads of quarries, mines, iron works, and railways, which produced £4,000,000 sterling in 1815, and £18,000,000 in 1856. But in these elements of progress Ireland has not the same natural advantages. The streets of Dublin are paved, and the houses of Dublin roofed, with stones and slates brought from Wales while the pipes for the Dublin Waterworks are imported from Glasgow, and nearly all the coals consumed in Ireland are shipped from England. Hence one great difference in railway traffic. The quantity of merchandise and minerals carried on railways in 1863 was in England and Wales 9,612,000 tons per mile, in Scotland, 8,275 tons; and in Ireland, only 1,004 tons per mile. From these facts Dr. Hancock draws the conclusion that the backwardness of Ireland in many branches of manufacture arises, to a very large extent, from the absence of natural advantages, and is not traceable to the bad and violent conduct of the working classes in towns, who, if considerably treated, will, he doubts not, be found as industrious and docile labourers as the inhabitants of any other country. He says:—

The example of Belfast, where difficulties between employers and employed rarely or never occur, appears to me to be conclusive on this head. The extraordinary prosperity of the Mining Company of Ireland shows that even in minerals, in which Ireland is apparently most deficient, by judicious management, a large profit can be realised. As the revival of the woollen manufacture appears thus to be based on the use of Ireland's natural advantages in wool, in waterpower, and in turf, the trade admits of a great extension, and may, with the rising price of coal to be expected in Yorkshire, from its increased consumption and exportation, very possibly enter into successful competition with the English manufacture of Irish wool. The effect of the facility of intercourse created by steamboats and railways, taken in connection with the competition created by free trade, is to make the prosperity of each country depend for the future on the natural advantages which it possesses, and on the wise and skillful use which is made of them. Now that the education and good conduct of the labourers have been secured and the existence of a large amount of capital in the country to employ them has been shown, it is obvious that the ascertainment of the exact value of the natural advantages of Ireland, and the adoption of plans of the wisest and best use of them, must depend on the knowledge, energy, and wisdom of the landowners and the capitalists.

The following is reported in the *Daily Express* of this morning:—

On Saturday inquests were held at Courttown, Wexford coast, on the bodies of four men and a boy washed ashore on the preceding day, who were identified as belonging to the bark Stirlings-hill, recently wrecked on the Blackwater bank. One of the bodies was found to be that of the captain of the bark. Verdicts in accordance with the facts were returned. At Arklow a casket of spices, in amount £500, also a satchel, containing a large amount in bills and securities, have been secured by the Coastguard, under Inspecting-Commander Capt Salfour, R.N., this valuable property having been washed up from the South African steamer *Armenian*, lost recently on the Arklow-bank. Some coast fishermen also picked up off the coast of Arklow a cask of very powerful rum, and, running before the gale of yesterday, made Wicklow-harbour, where the cask was washed ashore, and, as reported, a regular carouse took place, the interference of the Coastguard being necessary to prevent the most serious results occurring from the indiscriminate use of the high proof spirit, originally destined, it is understood, for the consumption of the South African blacks.—*Times Cor.*

The largest steamship ever built, not only in Waterford, but in Ireland, it now is a very forward state on the stocks at the Neptune, Iron Works in this city.—*Waterford News.*

Mr. Justice O'Hagan has sent the following valedictory address to his late constituents.—'When my acceptance of a seat on the judicial bench terminated my political relations with your borough, I intended at once to visit my constituency and personally say "farewell" to every one of you. But I feel that for the present and in the actual circumstances which have arisen I must forego my purpose, and write with deep reluctance that last word. Our connection has been brief, but it has been fruitful in honor and pleasure to me, and I would fain believe in substantial benefit to yourselves. I look back upon it with unmingled satisfaction. You sent me to Parliament as your representative wholly unpledged and unfettered save by the promise of my life and the obligations of my conscience. I have not betrayed your generous confidence. I have striven to be true to my trust. I have not abandoned an opinion or compromised a principle or shrunk from the discharge of any public duty. I think I have not disapproved your choice in the House of Commons. I am sure I have loyally served you to the utmost of my power. I have found among you dear and devoted friends, for whom I have formed attachments which will cease only with my being. Those who differ from me in political sentiment have given me at all times consideration and respect, and I rejoice to know that the support of my political friends was assured to me by a continual increase of personal affection. I pass to another sphere of effort. It is one of the noblest in the world, if its opportunities be rightly used to secure the efficiency and purity of the administration of justice. Notwithstanding, I press to it, from a career which was pleasant to me, with natural regret, but with the hope that in it, also, I may do some service to the country which I love. And, now, dear friends, assuring you that of Tralee and all its dealings with me I shall ever cherish a grateful memory, I take my leave of you with a full heart, and pray the Almighty God to prosper your good town and bless its kindly people. "Your faithful servant,"

"THOMAS O'HAGAN. "Dublin, 34, Rutland-square West, Feb. 11."

A letter has been sent from Lord Clanricarde to the Lord-Lieutenant, accompanying an application to the Treasury for funds to perfect the drainage of the Shannon. The memorial is signed by eight or ten Peers, and a number of wealthy commoner proprietors, whose lands are annually inundated by the river, in consequence of defects in the weirs, &c. Sir R. Peel gave the proprietors lately a sort of promise of assistance from the State revenue, and they are now pressing their claim. The 'application' is a long document, and goes over the points that are familiar to those interested in the subject.

The *Waterford Mail* thus speaks of the increase of fever in that city: 'Our fever hospital is every day crowding with new patients, principally from the town and district of Mullinrat. So unexpected has been the increase that Mr. Ryan, workhouse master, had to apply for 20 new blankets, in addition to his present stock, to meet the emergency. The disease presents the features of one of the most malignant types of fever.'

A late number of the *Waterford News* says: 'Allusion having recently been made at a public meeting in this city to the number of commitments for drunkenness, the statistics, from 1860 to 1864, furnished by Mr. Harrahan, clerk of petty sessions, to the magistrates, and taken from the court books, may be interesting:—1860, 721 commitments; 1861, 749; 1862, 1033; 1863, 990; 1864, 1246.'

The body of young Mr. Perasse, son of Thomas M. Perasse, Esq., J.P., of Galway, whose whereabouts was unknown since the week before Christmas, was recently found at the junction of the Canal with the river Corrib. A coroner's jury was at once empanelled and a *post mortem* examination made, at which Dr. Brown, uncle of deceased, deposed that there were no marks whatever of violence; was probably alive when he got into the water, as there was said under his nails as if he had made a struggle to save himself. Martin Morrissey deposed that he was in the neighborhood of the canal on the Thursday before Christmas, at twelve o'clock; he saw Mr. Perasse with two gentlemen there: Mr. Perasse and one of them went into the house of a woman named Sarah Holmes, neither of them came out during the two hours he remained there; he heard no scuffle during the time he was there. Verdict—'Found drowned.'

A farmer named Michael Martin was murdered on Tuesday afternoon near Lanesborough, in the County Longford. A correspondent of the *Daily Express* gives the following particulars of this agrarian outrage:—It appears that about 2 o'clock yesterday Martin was working in a field, when some person, at present unknown, discharged a gun at him from behind a hedge, lodging the contents (ball and slug) in his back, causing his immediate death. Some time since deceased got possession of a farm of land out of which his brother, Peter Martin had been evicted for non-payment of rent. The two brothers, it is stated, have since been on bad terms. It is further stated that Peter several times expressed his determination to shoot the deceased when an opportunity presented itself. This is the only case at present assigned for the commitment of the murderer. Peter Martin was immediately after the occurrence arrested on suspicion by Sub-inspector M. Dermott and is at present in custody awaiting the result of the inquest, which, I understand, was held this day, the particulars of which have not as yet reached this town. Mr. William C. Roney, county inspector, is actively engaged in investigating the case. The accused has remained perfectly silent since his arrest. His appearance is not all prepossessing. He is about 60 years of age. The deceased was only 38.

The grand jury of the county of Dublin has found the bills against the prisoner Murphy for the murder of his two sisters.

We (*Loughrea Journal*) regret to state that a deal of destitution prevails among the working classes in this town, owing to the want of employment during the winter season. The Marchioness of Clanricarde generously contributed a donation of £10 to Christmas for the suffering poor, and other benevolent persons have sent subscriptions to the local clergy.

GREAT BRITAIN.

THE BISHOP OF LIVERPOOL ON MIXED MARRIAGES. SACRISTIES, &c. &c.—On Sunday last, the Right Rev. Dr. Goss made his usual triennial visitation to St. Joseph's Church, Grosvenor-street, and administered the Sacrament of Confirmation to about 200 children and adults, making a total of 400 within twelve months. At the last, Mass his Lordship (who was attended by the Very Rev. Canon Walkwork) delivered an address, alluding, in the course of his observations, to many subjects of vital interest to Catholics. After a few remarks as to the necessity of punctual attendance at the Holy Sacrifice, his Lordship referred to the custom of the publication of bans of marriage, and detailed the modes of imposition to which the clergy at the various churches in Liverpool were subjected. Some men and women presented themselves to the Priest, having passages tickets to America, explaining that, as their departure would be immediate, and as they had engaged but one berth, the performance of the marriage ceremony was at once necessary, thus compelling the priest either to unite them, and thereby render himself liable to persecution for felony, or to allow them to cohabit together in sin. Others again, from Ireland, made similar representations, and cases had occurred where letters had been received from Irish Parish Priests complaining that young people in their districts had disappeared for some time, and then returned, declaring they had been married in Liverpool. The fact was, they presented passage tickets to the Priest here, having at the same time, no intention of emigrating, and then returned to Ireland, actually taking up their residence

near to that of their own Parish Priests. Instances had happened in which persons, united upon the plea of being about to emigrate, disowned upon landing at the other side of the Atlantic, the tie that bound them, the man or woman going away with some one else who, during the passage had taken his or her fancy, because they knew that the marriage in England was not according to law, and that the Priest who performed it could not come forward to prove the fact without entailing upon himself serious consequences. Those who were thus forsaken had no knowledge whatever of the whereabouts of their faithless partners, and seldom if ever received any intelligence as to their death or otherwise, and could not, in consequence, again contract marriage. Others again gave false addresses, either because one or other of the parties was already married, or because there was some other impediment.—Those evils could not be too strongly deprecated, and he should impress upon them the fact that it was not alone necessary that parties about to enter into wedlock should give the names of the streets in which they resided, but also the numbers of the houses. Persons present at the publication of such bans should also take particular notice of the streets named, and ascertain whether or not the parties resided therein, in order to prevent any imposition being practiced in a matter of such grave consequence. Then, again, with regard to mixed marriages, he could not too strongly speak of the evils that often followed in their train, as they jeopardised the faith of Catholics entering into them; and although he himself knew instances in which Protestant husbands were kinder than Catholic ones, escorting their wives to Mass, and calling for them when the Holy Sacrifice was over, and never in any way interfering with the full exercise of their religious duties, yet the Church was opposed to mixed marriages, and they should be avoided. While on this subject he must remind them of the heinousness of any outrage against the sanctity of the marriage vow. Marriages were typical of the union that existed between Jesus Christ and His Church, typical of the union between the Godhead and humanity—a union consummated at the Incarnation—and any offence against so holy a Sacrament was grievous in the extreme. The duties that devolved upon parents with regard to the proper training of their children could not be over-estimated, and he besought those who were blessed with them to discharge those duties to the utmost of their ability.—They should see that their children attended Mass and school, and they should not be satisfied with sending them, but they should always accompany them. They had in their district excellent schools built by a benefactor, and a church, which though it was not all he could desire, yet would answer until a more suitable building could be provided.—They must, however, remember that many years could not elapse before the edifice in which he now addressed them would come down, and already it began to show signs of decay. For twenty years they had occupied the present building, and had not yet freed it from debt—indeed a large burden was still upon it. He did think that in that particular they had not done as much as they might have accomplished: and he must remark that in the collection made annually for the building of new churches in districts too impoverished of themselves to raise them, the congregation of St. Joseph's was behind-hand. The number of Catholics in the district was over fifteen thousand, and what did they think was the average sum paid by them towards this fund?—Why, from one farthing to a halfpenny per head.—This was not at all what it ought to be, and thought that the very poorest of them ought to be able at least to give a penny. Many places were destitute of churches—no mention Barrow, where a large number of Catholics resided, and where no Priest lived within a circuit of fourteen miles. They (the people of St. Joseph's) had a church at their very doors, and four Priests to minister to their spiritual wants, and they ought to make some acknowledgement to Almighty God in token of their appreciation of a blessing which others were not so fortunate as to enjoy. Having referred to the fact that not more than two-thirds of the Catholics of the district attended Mass on Sundays—a state of things deeply to be deplored—his Lordship next noticed the statement made at a meeting lately held, that 17,631 visits had been paid by Scripture readers to Catholics at their own houses. Whether this was the case or not, he could not vouch; but as every man's house was his castle, they should, when visited by those Scripture readers, as they did not desire to listen to them, quietly request them to withdraw, and then, if they refused compliance, they had a perfect right to use the power the law placed in their hands, and eject them, but without undue violence. Those Scripture readers were men paid to perform duties which belonged of right to others; but those others preferred to lead pleasurable lives, marrying wives whom they chaperoned to fashionable watering places, thus neglecting their legitimate duties. From reports of proceedings at the police courts, it appeared that Scripture readers were not immaculate, and were on more than one occasion proved to be the fathers of children not born in lawful wedlock. Many of the penal laws that had been passed in times gone by, were now happily swept away from the statute book, and Catholics were comparatively as free as the rest of the community. Chaplains had been appointed to many prisons, though there had been found men to oppose so just a concession—men who were not of this age, but ought to have lived some two or three hundred years since. Priests were not so readily admitted to their visits to the fever hospitals, where the visits of ministers of dissenting sects were not frequent, and where so many priests had forfeited their lives in the discharge of their duties; but he need not tell them—for they knew it well—that their Priests never hesitated to go where disease prevailed, whether they were fever, scurvy, or small-pox, no matter when they were called upon. But Catholics still labored under some disabilities, and they should not rest until they enjoyed equal privileges with the rest of their fellow subjects. They bore their share of the burden of taxation, and had a right to demand to be placed on a level with those of other denominations, but this freedom they must obtain by constitutional means. There was one very important thing he would mention. He felt bound to caution them against leasing themselves with secret societies, of whatever nature they might be. The Irish portion of his hearers might think that those societies would be the means of gaining the independence of their country. In this they were mistaken, as they were only entrapped into such societies by men who would betray them. He had been in Ireland, had travelled through it north, south, east, and west; he had been at the Giant's Causeway, and at Cahirciveen, had looked upon the beautiful valley where the great O'Connell had dwelt—he had conversed with the Bishops and Clergy of the country, and all had told him that no good could ever result from those secret societies. Therefore what he had said was no mere opinion of his own. He knew the sufferings that Ireland had endured—he knew how it had been sought to exterminate her people and place others in their stead—but it was his firm conviction that no independence could ever be achieved except by constitutional means.—*Northern Press.*

GENERAL MCCLELLAN IN LIVERPOOL.—General McClellan, the well-known Northern General, and one of the late candidates for the Presidency of the Northern States, arrived in Liverpool yesterday morning from New York, on board the Quaker steamer *China*. He is accompanied by his wife, child, and servant, and will, it is understood, spend the year in travelling over Europe for the double purpose of recruiting his wife's health and of studying European military science.

George Warren & Co. advertise a fortnightly line of screw-steamers between Liverpool, Boston, and Philadelphia, commencing on the 8th of April.