Nor are we to forget that the greatest want which we had to suffer is already supplied. Our youth, to perfect themselves in the higher branches off knowledge, were heretofore obliged to expose themselves to great dangers in Protestant or St. Peter, speaking as the Father of the Faithful and the Vicar of Jesus Christ, the Bishops of Ireland, assembled in the Synod of Thurles, determined to establish a Catholic University, in which Catholic faith should be respected, the doctrines of the Church taught and defended, of wisdom is the fear of the Lord."-(Ps. cx., 1) - that to know God is perfect justice; and to know His justice and His power is the root of immortality"-(Wisdom, xv., 3)-that we are all to be true followers of Jesus Christ, and obedient children of the Church, which has been them in building up the walls of Jerusalem. With the assistance of their donations, a great University classes has been provided; a flourishing medical school is in operation; lectures are delivered on the arts and sciences by a distinguished body of professors; and, under the care of the eminent scholar who is at its head, things are gradually assuming shape and consistency.-However, the work is one of great difficulty and of gigantic dimensions. It will require time and patience to bring it to maturity; we must make and poor, have already shown what they are ready to do where their religion is at stake and education is to be promoted; and when you explain to them how important it is that students of law, of medicine, of the arts, should be preserved from the danger of losing their faith and sacrificing their souls, by frequenting anti-Catholic schools, and when you make them reflect on the immense advantages which the country must derive from being abundantly supplied with professional men, filled with true faith working thro' charity, they will freely and generously contribute to the support of an institution which, having been blessed by Christ's Vicar, and commenced in a spirit of charity, will, we confidently trust, be the means of cherishing both faith and charity in the youth of Ireland, and of restoring our dear country to her proper rank among the nations of the earth. † PAUL,

Archbishop of Dublin.

REV. DR. CAHILL

ON ONE OF THE PRINCIPAL CAUSES OF THE SO-CIAL AND RELIGIOUS ANIMOSITY OF IRE-LAND.

Ballyroan Cottage, Dec. 3, 1856.

In reading the history of the various countries of Europe, (all Christian with the exception of Turkey,) the reader is struck with the remarkable and hence singular fact-namely, that social and religious rancour burns in Great Britain and Ire-land with a more unmitigable and revengeful in-land with a more unmitigable and revengeful in-werey: not our foresight, but thy Providence deli-vered us: and therefore not unto us, O Lord, not tensity than in any others of the surrounding Nations. This peculiar characteristic of England is more surprising, when one considers that our Legislators make a public boast that our laws are enacted to give a perfect equality, and that the State guarantees entire liberty of conscience. Within the last ten years, Austria and Switzerland have had a disastrous and a national, social and religious warfare, which being now happily ended, all parties meet in their former unity, and forget mutually the fierce civil struggles of the past. Russia has filled the world with the direful record of her cruelties, in acquiring her present dominion over Poland, and over Red, Black, and White Russia; but her power once established, the victors celebrate no annual festivals over the conquered to keep open the galling wounds, and perpetuate the scalding memories of the fallen foe. All mankind can bear testimony to the changing fate, and bloody strife of France during the last sixty years: the guillotine and the sword have been glutted with the best blood of that noble race three times over: yet, if any one ride through the Champ de Mars, visit the theatres, frequent the saloons, go into private society, listen to their National music, read the leading French journals, attend the varying places of worship, one sees the once contending parties mingling in social harmony, and Legitimist, Or-leanist, Bonapartist, and Republican, are apparently living in harmony, without one public demonstration from the dominant party, to give offence to the less fortunate adversary. Spain, too has, perhaps more than any other country, endured incredible sufferings from the occupation and cruelty of the Moors, whom she expelled from her soil after seven hundred years of grinding opprission: yet she has never since that time. now nearly four hundred years, performed a yearly commemoration worded in the contempt and the abhorrence of her former tyrants. At this moment the whole people have forgotten the very record of her triumph over the Mahomedans of these days: and if some minor civil contentions were remedied arising from foreign intrigue, there Biscay, from the Pyrennecs to the Asturias, one

With these data from all Europe, how does it happen that in England, and in Ireland, and in such workers of iniquity, as turn Religion into rebel-Scotland, and in Canada, and in India, and in lion and Faith into faction. Scotland, and in Canada, and in India, and in every corner of the world where England holds command, all the memories of her triumphsiover her Catholic subjects are ever kept alive, in all the wounding forms of official vengeance and nanational literature, in the lucubrations of the historian, in the travels of the tourist, in the imaginations of the novelist and the poet. It gazes

wounding allusion to the expelled foreigner.

the more wealthy classes, nor our convents, in on you in the drawing room, pushes you to the of love; a spirit of submission to our gracious So- in the subsequent part of this article; and the which heir daughters are trained to walk in the foot of the table at dinner, jostles you in the fear and love of cod, and to spread the sweet streets. It won't play cricket with you, shoot, odor of every virtue around them. All such fish, or bunt with you; it won't even look at you, institutions fill us with hope for the future pros- except as a victor looks on a captive slave. It pects of Ireland, and deserve our encouragement. preaches at you, exterminates you, banishes you to foreign countries, expels, starves, and kills you: and although it has waged this anti-social

war during the last three hundred years, it lives through every nook of this unhappy country, with the same vigor and malice as on the first godless colleges. This necessity has now ceased day, when it rose to pre-eminence and power, to exist. At the command of the Successors of under a persecuting Legislature and cruel laws. The solution of this terrific and almost univer-

sal feeling in this country is to be found, not precisely in the political frame of the country; and I freely admit, not in the natural character of our dominant rulers and our conscientiously-differing fellow-countrymen. No no ; it is found and the maxims inculcated, "that the beginning in the precepts of their creed; in their forms of worship: in their devotions: in their festivals: and in their "Book of Common Prayer."

I shall now quote their church service on their festival of the 5th of November; and Lappeal to the historians of all Europe, if anything like the ferocity of the public Protestant prayers of constituted to guide us with unerring authority in this day has ever appeared in any country-Maour pilgrimage through this iniserable world. The hometan, or Pagan, or savage, in any age of hufaithful Catholics of Ireland have nobly respond- man society, These prayers are founded on the ed to the call of their Pastors, and united with discovery of the gunpowder plot in the reign of James I., in the year 1605. This horrid, awful plot, has been denominated in these days, " The deal has already been done. A house for the Popish Plot." But if this were a proper time and place for the discussion of this part of my topic, I should demonstrate that a more wilful, a more cruel, or a fouler lie, than this statement has never been forged, even in the great National Foundry of lies-the metropolis of England .-Let it be sufficient here to quote the lines of Mr. Pope, who knew all the actors and all the subjects here referred to: and these lines will go down through all coming posterity to refute the sacrifices to carry it on. Your flocks, both rich atrocious fabrication, graven on the London pillar, as " the Popish Plot :--

"The London pillar, pointing to the skies, Like a tall bully, lifts its head and lies."

.In the following public prayers read in the service of the 5th of November, the reader cannot fail to feel that the words employed in the devotions! are not intended solely to apply to the conspirators against the King in 1605, but these prayers are clearly constructed to stigmatize the principles of the Catholic creed, and to brand all Catholics of every country with the crime of killing their Protestant rulers. The words "Popish treachery," "Popish conspiracy," clearly refer to principles more than to individuals: and the words "hellish malice," and "blood-thirsty enemies," to overthrow the government and the undeniable intention of awakening in the minds and the hearts of the rising Protestant generation, an insatiable revenge, and a savage hatred against their Catholic fellow-countrymen. The prayers referred to are as follows :-

" Almighty God, who hast in all ages showed thy power and mercy in the miraculous and gracious de liverance of thy Church, and in the protection of rightcous and religious Kings, and states, professing thy holy and eternal truth, from the wicked conspiracies and malicious practices of all the enemies thereof; we yield thee our unbounded thanks and praise for the mighty deliverance of our gracious Sovereign, King James the First, the Queen, the Prince, and all the Royal branches, with the Nobility, Clergy, and Commons of England there assembled in Parliament, by 'Popish treachery' appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the example of former ages. From unto us, but unto thy name be ascribed all honor and glory, in all churches of the saints from generation to generation, through Jesus Christ, our Lord .-

"Accept, also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hadst afflicted us, and putting a new song into our mouths, by bringing his Majesty King William upon this day for the deliverance of our Church and nation 'from Popish tyranny and arbitrary power.' We adore the wisdom and justice of thy Providence, which so timely interposed in our extreme danger, and 'disappointed all the designs of our enemies.' We beseech thee give us such a lively and lasting sense of what thou didst then and has since that time done for us, that we do not grow secure and careless in our obedience. by presuming on thy great and undeserved goodness; but that it may lead us to repentance, and move us to be more diligent and attentive in all the duties of our religion, which thou hast, in a marvellous manner, preserved to us. Let truth and justice, brotherly kindness and charity! devotion and piety, concord and unity, with all other virtues, so flourish amongst us, that they may be the stability of our times, and make this Church a praise in the earth; all which we humbly beg for the sake of our blessed Lord and Saviour, Amen."

"Almighty and Heavenly Father, who by thy gracious providence and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprise, plotted and intended this day to have been executed against the King and the whole state of England for the subversion of the Government and Religion established amongst us; and didst likewise upon this day wonderfully conduct thy servant King William and bring him safely into England to preserve us from the attempts of our enemies to bereave us of our Religion and laws: we humbly praise and magnify thy glorious name, for thy un-speakable goodness towards us. Thou hast not given us over, as we deserved, a prey to our enemies: but hast in mercy delivered us from their malice. Let the consideration of this thy repented goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. Increase in us

still more a lively faith and love, fruitful in all holy obedience, for thy dear Son's sake, Jesus Christ .-"O Lord, who didst this day discover the snares of death that were laid for us and didst wonderfully deliver us from the same, be thou still our mighty protector, and scatter our enemies (the Papists) that would not be heard from the Mediterranean to delight in blood; infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Victoria, and all that are put in authority under her, with judgment and justice, to cut off all

Christ our Lord." si's good the rath the cases si

"O'God, whose name is excellent in all the earth, and thy glory above the Heavens who on this day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of tional insult? ... One reads it in the press, in the Popish conspirators and on this day also didat the gin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and bloodthirsty enemies; we bless thy glorious Majesty, and we humbly pray that the devout sense of this thy rein your face in the steam-carriage, turns its back peated mercy may renew and increase in us a spirit ences shall be made (out of hundreds of instances) the Revelation of God; where human laws have re-

vereign Lady Queen Victoria. and thus we beg for Jesus Christ his sake. Amon.

Perhaps some person may assert that these prayers were framed in a season of high political excitement, and that they have not been accepted by the Protestants of modern times. This difficulty and objection will be solved by reading the following command from her present Most Gracious Majesty to have this form of Prayer read once a year to the entire Protestant population of Great Britain and Ireland :-

"Victoria R-Our will and pleasure is that this form of prayer . . . made for the fifth of November, be printed and published and annexed to the Book of Common Prayer and liturgy of our United Church of England and Ireland, to be used yearly on the said day in all Cathedral and Colle-giate Churches and Chapels: in all Chapels of Colleges and Halls within our Universities of Oxford Cambridge, and Dublin, and of our Colleges of Ston and Winghester, and in all Parish Churches and Chapels within those parts of our United Kingdom called England and Ireland.

"Given at our Court at Kensington, the twentyfirst day of June, 1837, in the first year of our reign.

"By her Majesty's command, 1997, Russell."

As a further proof that these prayers are accepted by the present population, as applicable to the Catholics of the present day, we need only read the conduct of the mob in England, and recollect the proceedings every year in the North of Ireland. There can be no doubt of the painful fact that the State and the Church are the real disturbers of the peace of Ireland; that the very worship of the Government Church is made to foment and perpetuate social revenge: and that until this order of things be changed, the Protestant pulpit will be the rallying point for mutual hostility and savage malice. When one thinks of a prayer book addressed to God, worded in lies, malice, and in hatred, it reminds one of an assassin kneeling on the grave of his victim, thanking God for aiding him in the slaughter of his enemy.

D. W. C.

SECOND LETTER OF THE REV. DR. CAHILL

ON THE BOOK OF COMMON PRAYER. Ballyroan Cottage, Dec. 11, 1856.

A writer in the Morning Herald, signing himself "Memor Secundus," has addressed to the Editor the following short note:"-

" TO THE EDITOR OF THE MORNING HERALD. "Sin-Permit me, in continuation of the letter from your correspondent "Memor," to inquire, point blank, if you know the author of the recent paragraphs reporting that the Duchess of Atholi has become a Roman Catholic. I venture to put the question direct, because I happen to know that the Duke's depial of that assertion is explained to mean that her Grace was not received by Dr. Manning, but that she is nevertheless a Roman Catholic at this moment. Perhaps Dr. Cumming would gratify the public by bringing the name of this puffing agent to light. I have reason to know that it is in his power to do so.—I am, sir, yours, &c.

"MEMOR SECUNDUS."

The Catholic Church, by these increasing instances, is thus receiving every year the very heads of the English and Scotch nobility: Rome (as the defunct Soupers used to call the Universal Church) has added to her ranks in this country nearly one thousand of the English Protestant clergy: some hundreds of fellows of colleges: scores of members of Parliament, and of noble lords: and without referring to the masses a dozen of marchionesses and duchesses in the number of her illustrious converts. If these conversions were the result of prejudice, passion, or social or political excitement, the argument in favor of Catholicity could not be argued with justice: but when it is known that these religious changes are the consequences of years of examination, reading, and prayer: and, again, that they have been undertaken and adopted in the teeth of domestic peace, of family connexions, made with the total loss of all revenues and temporal support, it follows, as a rigid theological deduction, that the moral and virtuous lives of the converts, their carnest and diligent inquiry after truth, and their fervent prayers, bave obtained from God the merciful grace of their final conversion. These facts, so numerous throughout Great Britain and Ireland, are brilliant, persuasive, practical illustrations of the truths revealed in the New Testament: they are the visible fulfilment of the law: they are the fruit, full and ripe, on the tree: they demonstrate the efficacy of the sap of the trunk from which the branches spring, and in which they live: and on each Sunday, when these thousands of humble, or learned, or titled, or illustrious converts kneel at the altar of God, and receive the Holy Communion from the anointed priest, they supply an argument to the friends they have left behind, in the Law Church more convincing than all the logic of the schools, more attractive than all the eloquence of the pulpit; while by their lives they give such glory to God as to furnish before mankind a living, speaking, persuasive proof of the truth of the Gospel, as it is found in the old, glorious, in-

vincible Catholic Church. Yet although these conversions are remarkable and produce a universal, a decided advantageous effect in sustaining Faith against the multitudinous assaults of the enemies of Religion, still, on a nearer view of the subject, it is, perhaps, more remarkable that the number of the Converts to Catholicity is so small. When one considers the origin of the Law Church, reads its conflicting numerous Confessions of Faith, studies its almost yearly changes: and when the inquirer adds to this varieties of opinion (not faith) held by its supporters, looks in vain for some central fixed tribunal of ultimate decision it is really one of those singular instances which the history of Europe furnishes of the perverseness and folly of a whole people leaving, in a time of national excitement and vice, the Apostolic, well-proved Creed, to adopt a shifting, contradictory, incongruous Creed: and to continue for three hundred years the dupes of a system, originating in plunder and blood, believing in a scheme of national wicked-ness and worshipping a palpable lie. As a proof

writer feels satisfied that, if any reasonable man will follow up the inquiry, suggested by the following facts, he will very soon join the Duchess of Atholi in the Creed of the Catholic Church.

Firstly-From the year 1530 to the year 1551, the Reformers (as they were called) drew up Four distinct, varying, contradictory, contrary Confessions of Faith! in Augsburg, Smalcald, Saxony, and Wirtemburg. Some of the names of these new Creeds will remind the reader of the various Greek dialects, or more aptly still, of the various orders of architecture among the Greeks and Romans!

Secondly—From the year 1551 to the year 1559, when the "Thirty-Nine Articles" were framed, or rather completed, the second year of the reign of Elizabeth, not less than Eighteen varying Creeds were adopted, and abandoned, according as the different Leaders of Religious factions or Creed-makers succeeded in framing Gospels of a more new and popular character! Thirdly-In the year 1559, the advisers of Elizabeth decided on attempting to unite all parties in one Creed; and hence the Articles on Free-will and the Eucharist were constructed with a view to please the Calvinists; the Articles on Baptism and the authority of the Church and of General Councils were framed to conciliate the Lutherans; the Articles on Purgatory, Marriage of Priests, &c., were manipulated to gain the support of the ultra-Reformers; while the Feast-days, and the Fast-days, and the Services per-formed for the Sick, were all adopted in the Book of Common Prayer, not to shock the Papists too much, and to win over by this delusion and stratagem the lukewarm and the wavering to the new piebald Re-

Fourthly-Bishops were commissioned and Ministers were employed to preach the Gospel without consecration or ordination, during the reign of Edward the Sixth, so that the Catholic Church of these and times taunted the new religion with the wellknown wounding sarcasm, namely, "that the Protestant Establishment had Calvinistic Articles, Armanian Clargy and a Popish Prayer Book," The menian Clergy, and a Popish Prayer Book." following tables will show the part of the new Gospel which belongs to Popery, and which part remains to this day in the Book of Common Prayer. Tables of all the Feasts to be observed in the

Church of England throughout the year: The Circumcision of Our Lord; the Epiphany; the Conversion of St. Paul; the Purification of the Blessed Virgin; St. Matthias the Apostle; the Annunci-ation of the Blessed Virgin; St. Mark the Evangelist; St. John and St. James the Apostles; the Ascension of Our Lord; St. Barnabas; the Nativity of St. John the Baptist; St. Peter the Apostle; St. James the Apostle; St. Bartholemew the Apostle; St. Matthew the Apostle; St. Michael and all Angels; St. Luke the Evangelist; St. Simon and St. Jude; All Saints; St. Andrew, Apostle; St. Thomas, Apostle; the Na-

Tuesday in Easter week; Monday and Tuesday in Whitsun week. Table of the Vigils, Fasts and Days of Abstinence

to be observed in the year :-The Nativity of Our Lord; the Purification of the Blessed Virgin; Easter Day; Ascension Day; Pentecost; St. Matthias; St. John the Baptist; St. Peter; St. James; St. Bartholemew; St. Matthew; St. Simon and St. Jude; St. Andrew; St. Thomas; All

Table of other days of Fasting and Abstinence: The forty days of Lent; the Ember days at the Four Seasons; the three Rogation days; the First Sunday in Lent; the Feast of Pentecost; September 14th; December 13th; ALL Fridays in the year. Fifthly-This same new Creed, by the approbation of eight of its distinguished Doctors assembled in public council, gave permission to the Landgrave of Hesse to marry a second wife, the first being still for this marvellous attraction, which you could not alive; a fact which clearly proves that the sanctified see him for a moment without experiencing. His con-Reformers admitted the practice of Polygamy or Mahomedanism. The extract of the document sent to

the Landgrave is as follows :-"Your Highness hath therefore in this writing not only the approbation of us all, in case of necessity, of poor who have joined in England, Ireland, and but also the reflections we have made thereupon; we Scotland, Rome shall very soon be able to count | beseech you therefore to weigh them well, as becomtion P

g a wise, virtuous and Outsets.
"Signed on the Feast of St. Nicholas!
"North Tuther." Philip Melancthon, "Antony Corvin, " Martin Bucer, "Adam -"John Leningue,

"Denis Melanther.

"Justus Wintferte,

Sixthly-The British Parliament introduced a Bill in the year 1854, giving leave to marry a wife's sister, which is Judaism. Seventhly-The Court of Arches, under the autho-

rity of Lord John Russell, in the year 1851, decided that "Baptism was a mere ceremony," and neither remitted any sin, or gave any grace, which is the doctrine of Zuinglius, or Paganism. Eighthly-The Creed-makers expelled from the

Bible, as uncanonical, the following books of the Old Testament :--The Third Book of Esdras; the Fourth Book of Esdras: the Book of Tobias; the Book of Judith;

the Book of Wisdom; Baruch the Prophet; the Song of the Three Children; the First Book of Maccabees; the Second Book of Maccabees. The Lutheran section of the Reformers also reject from the New Testament the following Epistles, as

uncannonical, viz. :-St. Paul to the Hebrews; St. James; Second Epistle of St. Peter; Second and Third of St. John; Epis-

tle of St. Jude; Revelation or Apocalypse.
The rejection of whole Books and whole Epistles from the Bible makes the Word of God amongst the Reformers resemble somewhat the accidental result of a state lottery, or rather, more aptly, the fluctuations of Government debentures, falling and rising according to the rate of Exchange, or the hopes and

fears of domestic peace, or foreign war.

Ninthly—The great mass of the people seeing "the Reformers" make and unmake twenty-three creeds in the space of twenty-nine years : looking at them while they introduce Mahomedanism, Judaism, and Paganism; watching them, as these sainted men tear up the Word of God into bits and scraps, to suit the taste of believers, in something the same style and feeling, as a woollen auctioneer makes small or large parcels of cloth to meet the views of the purchasers; observing that the preachers may be or may not be ordained as the will of the monarch may command; finding no tribunal to decree what is right from what is wrong, and being fully convinced that the whole system or thing, called a Church, and a religion, is a mere whim of Governments and Courts, the result is, that now every man in England can set up a Church of his own, and establish a thing in his own house, pitching "all Articles" to old scratch; rejecting all books both new and old; and praying to Heaven as he and his family may think proper, with a pot of alc in one hand, and some bread and cheese in the other. And if any one question what I here assert, let him read Lord Ashley's report on education and morality; let him visit the churches in towns and cities, and let him attend the places of public resort on Sundays; and I undertake to say that he will soon count the well-known two hundred and forty-four different sects in England, together with the overflowing millions of Nothingists, who wallow in the mire of brutal vice, and are steeped to

the lips in thrilling, unnatural crime. the other ladies who have been converted to Catholicity, should (on examination of the facts of history which are here adduced) fly from an Establishment of the positions here put forward, some few referinch of the walls; where public iniquity has defaced late in Rostrevor and other quarters, from which the

placed the commands of the Gospel; and where contradiction and incongruity appear in every line of their ritual?

In the secret ways of Divine Providence, it appears almost certain that the Durham Letter, the obscene speeches in the British Parliament, the blasphemies uttered in Exeter Hall, and the infamous conduct of the late perjured Soupers, have led the people of England to examine the grounds of this persecuting mania; and the result has been, as it ever will be namely, the triumph of the Church of God over the stratagems and power of Satan

IRISH INTELLIGENCE.

The Catholic University has now sixty students in the Medical faculty, and nearly fifty in that of Philosophy and Letters. The son of the Prince de Ligne bas just matriculated.

FATHER PETCHERINE. - Our readers will be happy to learn that this zealous and saintly Priest who has won the affection of every Irishman, is now quite restored to his health. He is not yet allowed by his superiors to do any missionary duty. He is spending this week with Father Doyle at Ramsgrange, whence he will return home with the Fathers, at the conclusion of the mission at Clongehan, in which parish these good men have, as usual, been most successful .- Wexford

FATHER MATHEW. - No Irishman has died since Da-

niel O'Connell in whose obsequies our whole race have participated with such heartfelt gratitude and sorrow, as they will in dear, good Father Mathew's. Perhaps there was not living in the world one man, whom so many regarded in the light of a personal benefactor. Hardworking men, clearing the last tree stumps from their comfortable farms out in Iowa or Wisconsin, when they read this sorrowful news in the American papers, will think of the day, some fifteen industrious years ago, when their whole nature was changed as if by magic before the benignant smile and liberal blessing of the good great Friar. There is no latitude to which the Irish have penetrated, that his work is not the testimony of their glory or their shame. On the painpas of Uruguay, in the pits of Ballarat, in the garrisons of India, in the factories and mines of England, in ships upon the sea and shops upon the shore, in every land under the sun, the pledge was the criterion which all foreigners applied to our unfortunate race. His fame had gone everywhere, as the most practical Apostle of morality who had appeared in the world for ages-and it had come back to his gentle heart without the leaven of an atom of envy from any human being. The Queen and the Queen's Ministers felt towards Theobald Mathew the same honest respect, if not the same affectionate veneration, as the peasant of Tipperary or Wexford, who, at his bidding, had changed the habit of his whole life. Marvellous-miraculous was that movement of his. Since the ages of Faith, when the breath of a simple Hermit could rouse all Europe to the war of God, nothing like it has been seen among the tribes of mankind. His progress through Ireland tivity of Our Lord; St. Stephen the Martyr; St. John was more like what we read in old annals of the Itinerary of Saint Patrick than like anything belonging the Evangelist; the Holy Innocents; Monday and to this age. An extraordinary grace seemed to flow from his presence and diffuse itself wherever he went. External miracles he did not work-the blind he could not make to see, or the lame to walk-but the inner miracle of changing the whole heart and nature from a vice so enslaving and invincible, this he wrought myriad-fold. How many souls redeemed, how many lives well spent and prosperous, how many happy families, how much education, industry, pros-perity, and piety, all sprung from that simple Medal. There is not the heart can conceive or the tongue could utter it on earth. Great must be its measure in Heaven. There was an extraordinary angelic gentleness and benevolence in his aspect and in his whole character. It was impossible even to see without being fascinated by the radiant effluence of his charity. From his early youth he was conspicuous as a simple Capuchin Friar in a back chapel of Cork, fessional, his chamber, his walk were crowded by poor and rich. All loved him, and he loved all. His presence when young must have been of singular beauty, and there was in it always the air of the gentle and gallant blood of Llandaff which flowed in his veins. Among the sick, and the poor, and the young, he was while yet a young Friar, the most zealour last shilling, Sir," said the clerk to him one day during the cholera. "Give it, then," was his simple answer. In the leisure of such arduous duties he built a Church, founded a School, and established a public burying ground. He had reached his fiftieth year before he was called to the grand mission of his life. A few Temperance Societies already existed in Ireland and the first, we believe, was founded in New Ross by George Carr, a Protestant gentleman. But their success was exceedingly limited, and among the peasantry and middle classes, the hard drinking habits of the last century appeared to have become perfectly naturalised. Early in 1839, Father Mathew's attention was attracted to one of these societies which existed in Cork, and he determined to take and administer their pledge. The religious element introduced by him at once secured the success of a movement which every one felt was required to elevate the moral and social character of the country.— Some for example sake, and some for scandal sake, some from respect for the man, but the vast majority from that contagious enthusiasm which is an element of the Irish character, knelt, took the pledge, and for years, often for ever, never touched whiskey. The effect has gradually died away, and in the Ireland of to-day it is hardly appreciable. It was to be seen in its full moral power in that attitude of sober discipline which pervaded the country in 1843. It is curious, indeed, to observe that before '43, in periods of equally great political excitement, at the Clare Election and before the Rebellion of '98 the people had voluntarily forsworn whiskey. Between 1840 and 1843. Distilleries were ruined by the score and public houses closed by the hundred. They have gradually returned to their former numbers, and the Irish nation is still given to drink-almost as much as the Scotch. Father Mathew's great effect was probably produced on the Irish who emigrated-whom his movement and the Repeal Agitation drilled into the fine and powerful body of American and Australian citizens which they now compose. His name is likely to be longer remembered, his principles preserved, and his death lamented, in the Irish latitudes of the far West and in the Southern seas than on the banks of the Lee or Shannon. The last time we saw the good Friar was about a year ago in this office.-He had come to bid Mr. Duffy, for whom he always manifested a touching affection and respect, farewell. He was sadly broken, and spoke of his approaching end with an ease, almost mirthful. Never were more beautiful the simple affectionateness of his nature, its charming and benign suavity. Pleasant is the me-mory of having seen such a man, and bent for his blessing. God be merciful to his soul .- Nation. LEGAL APPOINTMENT .- The Hon. John Plunkett,

who for several years has held the office of crown prosecutor at the commissions and quarter sessions for the county and city of Dublin, having retired from that situation, Thomas Donohoe, Esq., has been appointed to it.

STATE OF THE COUNTY DOWN .- A northern paper announces that in consequence of a requisition addressed to the Marquis of Londonderry, as lieutenant of the county, a meeting of the magistrates of Down was to take place on Thursday, in Downpatrick, for the purpose of taking into consideration an improved distribution of the present police force in the county. This measure is rendered imperatively necessary from