

mony that there is a remarkable difference between the two classes, so far as religion and morals are concerned. The faith of the Irish is proverbial, and it is really marvellous. In Ireland, one of the most ancient Catholic countries in Europe, it appears at the present day, in all the freshness and joyousness of a first fervor, blended with the deep and tranquil convictions of a long hereditary Catholicism; and when the Irish poor migrate into this more prosperous country, they carry with them this one treasure, more precious than rubies, which, as a body, they never part with. It is the bond of union which keeps them together, and which supports them under a thousand trials and temptations. It is neither a barren nor a dead faith, but the key which unlocks the doors of their hearts, and the spring which, in a certain sense, controls their thoughts and their actions. Of the Irish in England, as at home, it may be asserted with perfect truth, that they 'live by faith.' They are in a peculiar and a striking way a supernatural people. They never lose sight of the unseen world. God and His Mother, and the Saints, are ever present with them. The Invisible is inseparably mixed up with their modes of speech as well as with their habits of thoughts. Were an angel from heaven in human form to enter one of the lordly palaces of London, when the town is crowded with the great and noble of the land, what reception would he encounter from those who know no superiors in the refinement of manners, and in material civilization? There can be no doubt that he would find himself very much out of place in the costly mansions of Belgrave and Grosvenor squares. Here and there, indeed, he might fall in with a stray convert lately reconciled to the Church, or he might meet with the scions of some ancient family, which had never abandoned the Catholic faith; but these encounters would be too few and far between to remove the uncomfortable strangeness of his position. For he would find himself in the midst of a class, rich in everything that this life can bestow, but miserably poor in all that relates to the life to come. He would find himself among a people wholly given up to the idolatry of the world; and he would discourse to them in an unknown tongue, and offend their taste, were he to begin and speak concerning the objective glory of God, to tell them of the rays of ineffable brightness which encircle the brows of the Madonna, of the happiness of the saints, of the holy souls continually passing from their temporary state of purgation into the eternal Presence of God, and of others yet detained in the sacred prison house, and 'out of the depths' crying to their brethren upon the earth, to aid them by their alms and their prayers. But let him leave behind him all that grandeur and that magnificence, on which the world sets so high a value, and from the aristocratic halls of Belgravia let him pass to the crowded dens of the 'mere Irish'; and here—strange as it may appear—the angel and companion of the Most High will find himself at home. It is true that he will have to put up with the offensiveness of the Cork or the Connaught brogue, with no small amount of dirt, and with a total absence of 'respectability'; but angels being unlike men, can better tolerate these little vulgarities. The angel of God will feel at home, not with the highest, but with the lowest of our vast population. In the Irish courts he will be understood and appreciated, if he collect the poor people around him, and tell them of God, of Mary, and the Saints. Their Catholic instinct will detect in a moment the true messenger from heaven. Every ear will be eager to hear the tidings of the world unseen, and as his narrative increases in interest, many an eye will be moistened with a half-repressed tear of joy, and many a breast will throb with real emotion, and fervent will be the prayers for his blessing, and loud the exclamations of 'Glory be to God,' 'Praised be His holy Name,' and 'the heavens be your bed.'

any one who is practically acquainted with the Irish poor knows how intimately religion and the faith forms the great idea of their lives. They are essentially a religious people, and their religion is the faith of the Holy Catholic Church. It would be impossible for them as a body, unless they became radically changed and corrupted, ever to become Protestants. They possess that quality of mind, which is a characteristic of all Catholic countries, but which perhaps in its highest development distinguishes the Spaniard and the Italian—namely, a theological cast of mind, which penetrates to the root of Catholic dogma, and sees clearly the impossibility of the truth of any other religion than the Catholic. The poor in this country, even more than at home, live in the midst of controversy. Wherever English and Irish work together, whether in the fields, the gardens, the dockyards or the factories, the Catholic religion is sure to be the subject of conversation, and the priest and the blessed Virgin the favorite objects of attack. Yet who ever heard of an Irishman giving an inappropriate answer? Who ever heard of his defending the worship of the Holy Virgin upon insufficient grounds? Too often he is illiterate, and too often he is ignorant of many things which he ought to know; but the fathers of Ephesus had not a more clear perception of the relation between the Mother and the Son, than the very humblest and least instructed of the Irish poor. What good, says the Protestant, can your Virgin Mary do for you, that you are continually praying to her? you know that she is not our Redeemer. True, is the short and the accurate reply of the poor Catholic, but then she is His Mother: and the profoundest theologian could not give a better, nor more conclusive answer. A loose sort of Presbyterian, disputing with an old Irish woman about our Blessed Lady, observed in an irreverent manner, that he was surprised at the honor which Catholics pay to the Virgin Mary, because after all he did not see that she was any better than his mother or her own; to which the Irish woman replied, 'Well at all events, if there be no difference between the mothers, there's a wonderful difference between the children.' Another zealous Irish Catholic, being very anxious to secure the baptism of a little puny infant just born, its Protestant mother made no other objection to her wish, except that it was not worth while to take any trouble about such a poor little premature creature; to which the quick and ready answer, exhibiting at once the natural wit and instinctive theology of the Irish people—was, 'that little creature as you call it, has a soul as big as yours or mine.' It is the same, if the matter in controversy be the unity of the Church, the Blessed Eucharist, or the Invocation of Saint. The Irish Catholic sees the doctrine with the clearness of a marvellous faith, and however he may reply to the objections of his opponent, his answers are sure to be theologically sound, and to the point. We have no doubt that the priests, both in England and Ireland, who are in constant communication with the people, could give innumerable illustrations in proof of what we have here asserted.

One of the most favorite objects of attack, in the daily controversies between Protestant and Catholic is the priest. He bears in his person the reproach of Christ. Every eye is directed towards him with an unfriendly or, an inquisitive glance, as he passes along the streets, and every tongue is filled with his reproach. In England, more than in any other part of the civilised world, the Catholic priest has reason to feel the force and the consolation of our Saviour's words, 'If the world hate you, ye know that it hateth Me before you.' Now there is nothing which more readily excites the fiery zeal and anger of the Catholic poor, (and at the best of times they are very 'near their passion') than this incessant, never ending abuse of the priest. The Irish retain the most profound veneration for the Sacerdotal office and character. This veneration is in no way the effect of superstition, nor is it a mere personal feeling of attachment. It is strictly theological. They see in the priest a man clothed with the greatest, the most awful, and withal the most benign power which God ever committed to man. They see in him one on whose soul is stamped the seal and character of that eternal Priesthood which is according to the order of Melchisedech, and they regard him as such. To them the priest is the 'man of God,' as the prophets were to the devout Israelites of old. As 'the man of God' he is received with all the welcome of an Irish heart. His blessing is eagerly and devoutly coveted; and in case of accident and sickness his benediction is more eagerly sought than the remedies of the doctor, and is often more effectual in working a cure. One might almost fancy that those early Christians, who laid the hands of their sick in the streets, in order that the shadow of Peter passing by, might overshadow them, or who brought aprons and handkerchiefs from touching St. Paul's body to lay upon the sick that they might recover, were natives of the Emerald Isle: so identical is their Catholic instinct, their mutual neglect of all the laws of respectability, and their complete carelessness of what was due to themselves and to society—displayed, as it was, by such acts of bad taste, as dragging afflicted people in their beds into the public streets, and stripping themselves in their very churches and 'upper rooms' of neckcloths and aprons!

It is natural, indeed, that some personal feeling should be mingled with this theological perception of the Sacerdotal character. The priest is the father and the friend to whom they naturally turn in all their cares and sorrows. He is a friend long tried and never found wanting. He has been for centuries almost the only person above their own condition in life upon whose disinterestedness they could place the most perfect reliance. For their sakes he has not hesitated to brave sickness or death, and what is often much harder to be borne—the scorn, contempt, and hatred of the world. He has protected them from assaults upon their religion, and he has dared to vindicate their social and their civil rights.—He has stood between them and their oppressors, and he has brought down the malice of the powerful upon his own head, in order to screen from injustice his hapless flock. No wonder, therefore, that the hearts of the poor should beat with joy as the priest's footstep is heard to approach their lowly abodes; no wonder that they should shower down a thousand blessings upon his head in return for his Sacerdotal benediction; and no wonder that their countenances should light up with joy as he gives them a kind and a friendly recognition. As in other countries, the little children run up to kiss the priest's hand as he passes by their dwelling, so even in the midst of Protestant London, the priest is instantly recognised by the Catholic children of Ireland, who vie with each other who shall be the first to give a glad and hearty salutation to 'his rivin' ecc.'—But whatever thoughts of home, or sudden emotions of joy at encountering a real and genuine friend in the midst of the cold atmosphere of a great Protestant city, may indeed be mixed up with the habitual veneration of Irish Catholics for their priest, these mere human feelings are not sufficient to account for the respect universally shown to them. Its root lies deeper. They see in the priest the anointed of the Lord; and it is not for any personal reason, but on account of his spiritual consecration and character that he occupies so elevated a place in their religious minds. And it is perfectly consistent with this view of the reverence which an Irishman feels for his priest, that he should often exhibit a preference for the priests of his own country over those of any other. They naturally understand his habits of thought, and modes of expression in a way in which no foreigner can understand them; and they thus command an amount of personal confidence on his part, which is a legitimate addition to the reverence felt for him in his Sacerdotal character.

UNSOPHISTICATED ELOQUENCE.—A countrywoman was carrying on a very simple process against a neighbor in one of the small courts in Germany, when the attorney of the opponent pestered her with so much chicanery, that she lost all patience and interrupted him thus—'The case is simply this—I be spoke of my opponent, the carpet maker, a carpet with figures, which were to be as handsome as my lord the judge, and he wants now to force me to take one with horrible caricatures, uglier even than his attorney. Was I not right in breaking off the contract? The Court laughed at the comparison, the attorney was stupefied, and the woman won her suit. Master, your dog 'ha bin' a littin' o' me. Has he? then bite un again boy.'

IRISH INTELLIGENCE.

CATHOLIC UNIVERSITY.—The studies of Dublin are in a puzzle—on the one hand it is supposed that the Catholic University is in disfavour at the Castle, on the other hand, it is an unquestionable fact, that there are in the Rector's house alone two Princes, three Counts, one Viscount, one Baronet, and one Honorable, to whom, it need hardly be said, all the highest instincts of their nature prompt them to pay homage. No wonder the poor creatures are in real embarrassment: what are they to do?

A site for the new Catholic chapel about to be erected at Clonroche was granted by Lord Carew a few days ago, towards which he has promised to subscribe £150: and towards the new chapel in course of erection at Davidsown he has subscribed very liberally also.—Wexford Independent.

THE ARCHBISHOP OF CASHEL.—His Grace the Most Rev. Dr. Slatery, as our readers are aware, has been very unwell, we deeply regret to state, for some days past, at the Palace, Thurles. On Sunday rumours prevailed that the truly good, holy, and patriotic archbishop was in a dying state. There have been few more enlightened, consistent, and excellent prelates in the Irish Church than the Most Rev. Dr. Slatery, and few whose loss would be more generally regretted.

According to the local papers, the parish priests of the diocese of Cloyne proceeded to elect a successor to the late Dr. Murphy, and, after a scrutiny of the voting had been taken, the name of the Right Rev. Dr. Keane, the present Bishop of Ross, was found to be the first; Very Rev. Dr. Russell, Dean of Cloyne and Vicar Capitular, second; and the Very Rev. Morgan O'Brien, P.P., V.G., Michelstown, third. Of course the direct appointment rests with the Holy See, who may choose one of the three dignitaries above named.

DEATH OF THE REV. G. PRENDERGAST, P.P. ARDMORE.—The Rev. G. Prendergast, P.P. Ardmore, died on the 4th inst. High Mass and Office were offered on the 7th for the repose of his soul. His death was much regretted by all who knew him, and also by the poor, to whom he was always a kind friend. May he rest in peace!

DEATH OF THE REV. JOHN HALLY, O.C.—The Rev. John Hally, the chaplain of our local workhouse for several years, departed this life on Sunday morning, in the thirty-fifth year of his age and the eighth of his sacerdotal ministry—two of which were spent in the diocese of Down and Connor. The cause of death was an attack of typhus fever, and it is unnecessary to say that he bore his illness with the meek resignation so well befitting his truly Christian character. In every sense of the phrase, Father Hally was a model of a true Irish priest—the pastor of the poor and the comforter of the afflicted. The remains of the late Father Hally were on Tuesday removed for interment to Conaby, amidst a concourse of citizens and others, and attended by a number of clergymen of the diocese.—Kilkenny Journal.

DEATH OF THE REV. JAMES LYNCH.—Died on Sunday night the 11th inst., the Rev. James Lynch, Catholic Curate of Arklow, in the 37th year of his age. At a meeting held on Monday at Cork it was resolved that a monumental statue of the late Father Mathew should be erected in that city.

The Catholic inhabitants of Castleblayney have resolved to erect a monument commemorating of their love and respect for their late lamented curate, the Rev. Mr. McKenna, O.C., and already £40 have been subscribed for the purpose.—Dundalk Democrat.

THE NEW PROTESTANT BISHOP OF CORK.—The Venerable W. Fitzgerald, D.D., Rector of Monkstown and Archdeacon of Kildare, has been appointed to the vacant see of Cork.

IRISH REPRESENTATIVE PEERS.—The Right Hon. Thomas Viscount De Vesoli has been chosen by a majority of votes to be the peer to sit in the House of Lords of the United Kingdom, in the room of the late Cornwallis, Viscount Hawarden, deceased. The Right Hon. Somerset Richard Earl of Belmore has been chosen by a majority of votes to be the peer to sit in the House of Lords of the United Kingdom, in the room of the late James, Earl of Bandon, deceased.—Evening Mail.

THE IRISH REPRESENTATIVE BISHOPS.—The Protestant representative Prelates for Ireland in the forthcoming parliamentary session are, the Bishop of Dublin and the Bishops of Down, Connor, and Dromore, Ossory, Feras, and Leighlin, and Cork, Cloyne, and Ross. Accordingly, whoever he may be, the successor to Dr. Wilson of Cork, whose death we have so recently recorded in our columns, will take his seat in the House of Lords as soon as he can be consecrated to the vacant see. There are ten Irish Bishops in all (exclusive of the two Archbishops) who sit in the House of Lords in rotation, three every year; but as one of the ten, the Bishop of Tuam, has a seat in the house in virtue of his English Barony of Plunket, his see ceases to be represented in its ordinary turn, and the next Bishop in rotation, who happens this year to be Bishop of Cork, takes his place. The result of this arrangement is, that, as long as Lord Plunket lives, the same Irish Bishops will always continue to sit in parliament together, their turn recurring once every third year, the Archbishops sitting meantime alternately from session to session.

NEW WRIT FOR DOWNPATRICK.—The Speaker of the House of Commons has given notice, dated January 16th inst., that he has issued a warrant to the Clerk of the Crown in Chancery, Ireland, to make out a new writ for electing a member to serve in the present parliament for the borough of Downpatrick at the end of fourteen days from the said 16th of January.

The corporations of Cork, Limerick, Clonmel, and of the other towns that have demurred to the payment of Ministers' money under the act of last session, have received notice from the crown solicitors that stringent steps shall immediately be taken to enforce payment.

A Paragraph, which appeared a few weeks since, has had the effect of obtaining a small appointment for poor Mr. F. P. Dwyer, formerly private secretary to the late Daniel O'Connell. The salary is, indeed, trifling, but sufficient to save him from the disgrace and misery of spending the remnant of his life as an inmate of one of the Dublin workhouses.

It is stated that the veteran Lord Gough had purchased from the representatives of the late Mr. V. Knox the whole of the property bought by them in the Encumbered Estates Court from Lord Gort, which comprises most of the town of Gort and the land connecting it with the extensive demesne of Lough-cooter.

COUNTY LIMERICK MILITIA.—On Saturday the band and staff of the County Limerick Militia paraded through the city for recruits, and though the crowds looking on were large, we believe 'the fine hearty, free and able young lads' did not evince much disposition to take 'the shilling.' There is good employment in the country and the wages given by farmers and others requiring agricultural work to be done are remunerative.

THE SABLES.—Synopsis of the Tipperary Bank, one of the Dublin papers records the agreeable announcement that 'a grand ball and supper were given by Nicholas Sadleir, Esq., Nelson-street Tipperary, on Thursday evening last. The attendance embraced the rank, fashion, and beauty of the surrounding district.' The list of rank and fashion being duly chronicled, the account concludes by stating that 'the preparations for the occasion were most magnificent, and the decorations displayed the greatest taste and elegance.' If the foregoing be not a hoax on the papers, and the lord of the feast was Mr. Nicholas Sadleir, brother of the illustrious John and James, the public will no doubt duly appreciate the good taste which suggested the publication of this paragraph in a leading Dublin newspaper.

In place of the provincial conference of the Tenant League, a great open-air meeting of the residents of the county Mayo, in favour of tenant right, was held on Thursday, in Castlebar. About three thousand persons were present. The meeting was addressed by Mr. Tristram Kennedy, M.P.; the Venerable Archdeacon Cogan, the Rev. Mr. Browne, P.P.; Mr. George Henry Moore, M.P.; and Mr. Swift, M.P., expressive of the adhesion of the electors of Mayo to tenant right, and of their confidence in Mr. Moore, M.P., were proposed, seconded, and adopted. The meeting was held shortly after three o'clock, and the proceedings did not terminate till past four. In the evening a banquet to G. H. Moore, Esq., M.P., took place in the ball room of Armstrong's Hotel, which was handsomely and appropriately decorated for the occasion. Several speeches were delivered, and the company separated at a late hour.—Freeman.

THE QUEEN'S COLLEGES.—It is stated that the government is about to issue a commission, at the head of which Mr. Temple is to be placed, for the purpose of inquiry into the internal economy, curricula of education, and attendance of the several professors and presidents of the Queen's Colleges, and the several rules and regulations which govern each, with a view to their modification and improvement.

RAILWAY TO ROSCREA.—It is expected that this railway will be opened in June next. The deepest cutting on the line is situated close to Roscrea, which is altogether envired in hills.

POORISH BRANDS, SNATCHED FROM THE BURNING.—The Rev. Mr. Maher, writing to the Hon. Secretary of 'The Irish Reformation Society' under the presidency of the Earl of Roden, has some amusing details of the conversions effected by the agents of the above named Society.—'The only converts of whom we have heard were Catherine Tomlinson, Mary M'Evoy, John Moran, Pat Byrne, and John White. Their story is written on the annals of the bridewells, penitentiaries, and goals of the county. The following record is found on the Carlow prison calendar:—Catherine Tomlinson, tried for stealing a shirt the property of Wm. Foster, July 25, 1851.—Acquitted. The same Catherine, tried for stealing the clothes of Mary M'Evoy, Oct. 13, '51.—Sentence 5 weeks hard labour, 2 weeks of solitary. Mary M'Evoy, tried and convicted of theft, March 8th, '51.—Sentence 3 months hard labour. Moran suffered 12 months in Maryborough goal for sheep stealing. White 6 months imprisonment. Byrne was committed and confined for petty larceny. These precious converts are the only fruits of the pious labours of all the proselytising societies in this district within the last twenty years. The above-named party, after their conversion, were gathered into this village and placed in the house of refuge to attract others, under the spiritual superintendence of the most ignorant and officious of Bible-readers and proselytising Parsons. In this mansion it was, that the reformed girls at the head of the above list, after having robbed their neighbours, robbed each other. The rumour of their misdeeds being noised abroad, the infant Protestant colony, raised with such pious care and at so great expense to the Reformation Society, was forthwith dispersed, to the inexpressible grief of all religious hypocrites. The party left this district, to which they were attracted by bribes, as soon as their character became fully known, and have since been most probably converted half a dozen times to Protestantism in other localities, where the demand for such conversion brought the highest price. How far the Irish Reformation Societies may be considered as participating in these truly disgusting and demoralizing scenes of religious profanations I shall leave it to officials and dignitaries to decide. I have the honour to be, Jan. 15, 1857. JAMES MAHER, P.P.

ORANGEISM IN THE NORTH.—The Northern White has an able article denouncing Orangeism in the North of Ireland, and calling upon the government to put down this illegal and mischievous confederacy, so dangerous to the peace of those districts in which it exists. The article has been called forth by the proceedings, at the Ballymena quarter sessions on Friday the 2nd inst., in reference to Orange riots which took place at the fair of Craigbilly, county Antrim, last summer. Having expressed its gratification at the active measures taken to crush the Ribbon societies, our contemporary proceeds as follows:—'On the other hand how stands the case with Orangeism? An association, sanguinary, vengeful, and malignant as Ribbonism—its history a series of massacres, house burnings and way-layings—its name almost a synonyme for remorseless hate and defiant crime—in its very essence blood-thirsty, unchristian, and cruel—denounced from the throne as illegal, upwards of twenty years ago—denounced by the two houses of parliament—clearly as unlawful as its antitype Ribbonism, bound together as its confederates are by secret signs and passwords—it still holds ground. Against it the law has never yet been attempted to be set in motion. The Orangeman makes no secret of his crime, he openly proclaims his connection with the society—erects Orange halls to meet in, holds festive meetings in presence of, and in company with, the magistrates of the land, numbers of whom are his sworn 'brethren,' appears in public wearing the insignia and emblems of his order, and the law never once interferes. Government after government has permitted this state of things to go on unchecked. Nay, government itself, sworn to maintain the law impartially against all violators, has not merely connived at Orangeism; but some of its notorious ringleaders have been appointed to the commission of the peace, or suffered to retain it—have been made sheriffs of their counties, and had other high honors conferred on them. The example of this had not been without its effect on the inferior officers of the law; and if we required proof of the fact, we have more than enough in the lengthened report, which will be found in our columns to day, of the trial at the Ballymena Quarter Sessions on last Friday. It appears that a party riot—or, rather two riots—took place at the fair of Craigbilly, in the county of Antrim, in the month of June and August last. Roman Catholics—whether Ribbonmen or not does not appear—were engaged on one side, and Orangemen on the other. The Orangemen, it is admitted, were the more numerous body of the rioters. To apportion to the degree of blame belonging to one set or the other is no part of our purpose. Both were equally engaged in creating a breach of the peace, and both should, as far as possible, have been equally made amenable to the law. Well, what do we find? The police succeeded in arresting several of the Roman Catholics, who have been brought to trial, and some of them sentenced to imprisonment for participation in the riot; but from the first to last, not a single man of the Orange rioters were taken into custody, or had information lodged against him by policeman who showed such vigilance in securing the riotous Papists. No wonder that the assistant barrister commented in the strong terms he did on this remarkable fact. How is it to be accounted for? Is it not as plain as the sun at noon that the police acted on the cue given them by their superiors of punishing the Roman Catholic offenders, and allowing the equally guilty Orangemen to escape? While such a one sided partial mode of administering the law is allowed to prevail, it is vain to hope that it will command the respect and obedience of the people. It is not in the nature of things that it should; and, for our own part, we are altogether at a loss for language which will adequately express our sense of the culpable manner in which the different governments, for the last few years, have allowed the law to slumber in reference to what the assistant-barrister of the county Antrim has so justly stigmatised as 'a very disgraceful confederacy.' How long, we ask, will Orangeism be permitted to rear its head among us in defiance of the law? How long will it be permitted to corrupt the youth of the country by administering to them unlawful oaths, and instilling into their minds the most deadly hate and malice towards their fellow-countrymen? It is melancholy to read the admission of one of the witnesses in this Craigbilly case, that, when only 17 years old, he

was sworn in a member of an Orange lodge; but still more melancholy is to witness the workings of that system on his moral nature as disclosed in the answer that he did not know the number of his lodge.—If it had not been for the indifference and convenience of the Irish executive. Orangeism could long since have been as effectually crushed, and made to feel the strength of the law as Ribbonism. What difference is there between them that they should not be subjected to the same treatment? They are both illegal in their constitution, both vicious in their objects, both the enemies of public tranquility, and crime and bloodshed have tracked the steps of each. We will go so far as to say that of the two Orangeism is the more dangerous to the peace of the country, and for many reasons, more imperfectly calls for the vindication of the law. Ribbonism in many instances, was nothing more than a defensive association against the other, and where it now exists as such its extinction would follow, as the natural consequence of the suppression of the antagonistic force which called into being. Besides patronised as Orangeism is, by Protestant noblemen and gentlemen, of course for purely selfish purposes, it loses in the eyes of many of its supporters, its guilty character; and on this account especially, it is incumbent on those entrusted with the vindication of the law to convince the more ignorant dupes that no men however high their rank, can protect them from the consequences of its violation. If the law, as it at present stands cannot be made to reach the Orange Association, let such an alteration be made in it as will accomplish that object. It will be a scandal to the present government to allow the next session to pass without giving some evidence of their sincere desire to crush completely this mischievous confederacy. The Orangemen of Ireland, as political allies, are not worth courting. They have degenerated into the class which Sir Robert Peel, with so much terseness and truth, described them to be when he cast them off as broken, degraded, and worthless tools.'

The Dublin Tablet has some very appropriate remarks upon the folly, not to call it by a worse name, of those who would attempt to make a distinction between old Catholics, and recent converts to the Faith. The absurd practice of heralding the name of every titled convert, as if the Church cared for the worldly rank of her children, is also justly condemned.—They were the most aggravated specimens of the prevalent snobishness and funkism of the day that we can recall to mind. They were framed with an exclusive reference to the worldly rank and wealth of the parties, in a matter in which the salvation of souls was the first and greatest consideration. The labors of our Clergy, fructified by the grace of God, were every year bringing hundreds and thousands of the poor of Christ into the one fold; the sacrifices made by the poor and the ignoble on their conversion to Catholicity were often of the most trying kind, involving, particularly in the case of servants or married women, not the loss of comforts or of society, but destitution and physical bad treatment; yet the Catholic trumpet blew only for the rich, the well educated and the respectable. The disease is not wholly subdued, but its virulence has abated. We can remember the time when some poor gentleman, who, yielding to the grace of God, had become a Catholic, and for no gratification of his own, but by the desire of others, had published some little tract 'to his Protestant friends,' or, 'ten, or twelve, or twenty Reasons why I became a Catholic,' was hunted by the Catholic press from town to town, followed in his visits to country houses, and never took up a Catholic newspaper without seeing to his horror and dismay, where the recent convert, the distinguished author of the 'Grounds of my Conversion,' slept the night before. It was high time to stop. Besides being constantly snubbed by indignant Protestants for falsely announcing the conversion of themselves, their wives, or their children, besides running immense risks by the adoption of premature and unauthorised reports, of disgusting, or increasing the difficulties of those who were on the threshold of the Church, we were encouraging ignorant Catholics and vulgar Protestants in the idea that it was an unlooked for honor to the Church of God that, a person of respectability should condescend to join it. There was a time when we almost expected to see published, in addition to the lists of 'converts to Catholicity who once kept a gig,' lists of 'Catholics of consequence who till lately neglected their duties.' Why should the whole world be informed that a Catholic, whose piety, devotion, and zeal is often an example to all men, was a Protestant the year before last? Why should he be always reminded of what (except when he thanks God for his rescue) he would most desire to forget—that he ever was a Protestant at all? Christian charity and good breeding both suggests that to keep on printing of a good Catholic that he was once a heretic is neither kind nor courteous. The worst of it is, that the intention is always flattering. These lists and references are always meant as compliments, whereas a convert to Catholicity is no more proud of his past Protestantism than a returned convict or a pardoned felon of the period of his transportation or imprisonment.—If a convert, as an individual, required rebuke or discouragement, we could imagine some reason for a reference to his past errors; but the fact is, that the vast majority of the converts of late years have, by common consent, been recognised as among the most fervent and exemplary members of our body. These considerations, however, do not go to the real root of the evil. The great fault lay in making the worldly status of the individuals their title to admission in the lists of converts. It is quite fair to record once for all the conversion of a peer or member of parliament, of a distinguished Protestant Clergyman, or of any one in public station; but lists of boys and girls, whose names are inserted for no earthly reason except the handles prefixed to them, are indefensibly, because the conversion of the Lady This and the Hon. Adolphus That, while in their teens, is not an event of public interest.

We regret to state that a widow named Mrs. Conley, living on a farm near the Dundalk and Enniskillen Railway, between Castleblayney and Ballybay, was killed by an engine and train passing over her on Monday last. The man at the crossing warned her not to cross the line, as the train was approaching, and as he was pushing her back or drawing her off the line she was struck down by the engine and was killed. Her body was mutilated in a shocking manner.—Dundalk Democrat.

A correspondent of the N. Y. Observer, writing from Dublin, gives a sketch of the present posture of affairs in Ireland.—There seems a kind of instinctive foreboding of a mighty change in the relations of the state to the churches, to have seized upon all the religious bodies; and all are making provision for its arrival. The prevalent action of them all, indicates a conviction that the hour is near when the State will be compelled to leave them to themselves; and they are preparing to meet the emergency. The agitation for the disendowment of Maynooth will give the key note, and this is likely to be more strong and general than before; all denominations of Protestants condemning it as an unwarrantable and even impious appropriation of the national funds, that of spending them in training men to promulgate a religion, which all Protestants condemn as idolatrous apostasy. But the English and Scottish unestablished churches connect with this abolition that of the Presbyterian régime down, and the Irish Church establishment, and if Maynooth be disendowed, the Roman Catholics of the empire are with them. Dr. Cullen is working mightily for the establishment of the Catholic university, in prospect of the parliamentary grant being withdrawn from Maynooth; and increased ministerial support is the topic now, in the pulpit, from the press, and on the platform, among the Presbyterians; and already congregations are adding to the stipend what would be an equivalent for the bounty, and this will soon be general; and the ministers will have manes into the bargain.