

posed of such heterogeneous and conflicting materials cannot be reduced to harmony unless governed by the most consummate wisdom...

Before I approach the part of my subject which asks the practical question, namely—How has Austria conducted the government of these varied States...

Table with columns: Archbishops, Bishops, Secular Clergy, Monasteries, Nuns, and various provinces like Lower Austria, Upper Austria, Styria, etc.

Table with columns: Schools of Orphans, Schools of Music, Schools of the Deaf and Dumb, and various public utility schools like Polytechnic, Mathematical, etc.

SCHOOLS OF HIGHER EDUCATION.

Table with columns: Inhabitants, Income in Guilders, and provinces like Austria Lower, Austria Upper, Styria, etc.

From the premises referred to in the foregoing chapters of this letter, in reference to the educational, religious, and ecclesiastical character of Austria...

In the first place, the population of the Italian duchies is so small, and the territories so limited, that in the event of popular commotions...

Secondly, all mankind have heard of the popular insurrection against Austria, namely, that she has contributed to annihilate the kingdom of Poland...

tion in Ireland she has depopulated the Hungarian towns and villages, made a desert of the most populous and richest portions of the Hungarian soil...

Not long since this Austrian propensity to protect (as it is called) the neighboring states entered Ferrara, in the Papal territory, not only without the permission of the Pope, but against his solemn remonstrance...

Nor will the eminent Austrian Hierarchy be of any service in aiding the Cabinet in settling the Italian difficulty. Revolution is crushed, not by good priests but by faithful soldiers...

Lastly, the whole world knows that English intrigue and English religious bigotry has been the most abundant element in the entire Italian discontent. Who is not acquainted with the conduct of English statesmen at Naples, Rome, Florence, and in all the foci of rebellion in the Peninsula?

It was with these views that her Majesty's government pressed all the powers, and finally obtained their unanimous consent to a general, simultaneous, and preliminary disarmament.

I now pass to the formal proposal made by her Majesty's Government on the 18th ult., which declared that measure, and the eventual admission of the Italian States as substantive members of the Congress...

Her Majesty's Government have still more deeply lamented the precipitate conduct of Austria in calling upon Sardinia to disarm on pain of immediate invasion of her territory in case of her refusal to obey...

France. As well might she at this moment make war on Russia, and England, and Prussia, in view of the gigantic preparations for war now carried out by these various Powers...

At the late investiture of the new Bishop of Lyons (the Minister of the Interior) in drinking to the health of the Papal Nuncio, said—"You can assure the Pope that the Emperor has no care nearer to his great heart than the protection of the Pope; nor has any ambition higher in his enlarged intelligence and glory than the pride of being a faithful, obedient, and useful son of the Catholic Church."

A correspondent of the Univers, writing from Rome on the 15th, gives the following account of the reception of the Bologna deputation at the French headquarters:—"It was stated that a deputation of the Bolognese, who repaired to the Emperor Napoleon to acquaint him with the situation of the Romagna and the wish of the inhabitants to be joined to Piedmont...

Italians.—The fortune of war having brought us into the capital of Lombardy, I am about to tell you why I am here. When Austria unjustly attacked Piedmont I resolved to support my ally the King of Sardinia, the honour and the interest of France making it a duty for me to do so...

As might be expected, the Proclamation and other official acts of Victor Emmanuel, are the harmonious result of this public feeling and conduct of the Emperor.

The Patrie gives the following as an extract of the speech made by the King of Sardinia to a deputation from the municipality of Bologna, refusing the dictatorship offered by him:—"Will you be good enough to make the patriots of Bologna understand that, under existing circumstances, all inconsiderate steps and resolutions are calculated to damage the cause of independence..."

The following is a summary of the proclamation addressed by the King of Sardinia to the Lombards:—"Victories have brought us to Milan, and your good wishes make my government the stronger. Our independence being secured, a government both liberal and durable will be established..."

and have gained the victory. The Emperor, our generous ally, the heir to the name and genius of Napoleon, has been willing to command his heroic army to liberate Italy—second on the battle-field his magnanimous intentions, and show yourselves worthy of the destinies of nationality after a century of suffering.

It is impossible to believe that the Emperor will ever falsify these assuring sentiments; and it is equally impossible to adopt the impression that Victor Emmanuel and his associates would dare (if they would) to contradict, by word or act, these glorious declarations of Napoleon...

All the readers of the Catholic Telegraph are aware that the present Prime Minister and his Secretary of War have declared, within the last six months, in the late Parliament, that the remedy for the Italian grievances was, and would be, the withdrawal of all the troops from the various States; and then to permit the people in such States to construct their own Constitutions and to elect their own Rulers...

From these premises it is clear that if ever the Providence of God visibly interfered to protect the Italian Church and the Papal authority at Rome, that interference may be recognised, in the present conjuncture of affairs, by the victorious presence of Napoleon in the Peninsula...

The States of the Church. A correspondent of the Univers, writing from Rome on the 15th, gives the following account of the reception of the Bologna deputation at the French headquarters:—"It was stated that a deputation of the Bolognese, who repaired to the Emperor Napoleon to acquaint him with the situation of the Romagna and the wish of the inhabitants to be joined to Piedmont...

IRISH INTELLIGENCE.

ADDRESS OF THE ARCHBISHOP AND CLERGY OF EMILY AND CASHEL.

Gentlemen—You have just been returned to Parliament by the people of Ireland. Returned as you have been, in some instances by considerable exertions on the part of your constituencies, in others at no small sacrifice, in all with the confident hope of securing to you able, zealous, and honest advocates of the people's rights, you will not take it amiss that we, who are identified with them, express to you our earnest desire to see you united as one man in advocating the cause of your country...

What are the measures Ireland demands? Several—but among them some are concerned in by all true friends of Ireland—are of more urgent necessity—are more likely to be speedily obtained, and when obtained would be auxiliary to the attainment of others. Upon those of more urgent necessity it would be wise in us to bring all our present efforts to bear, postponing others to another time.

Next comes the ballot to protect the voter in the honest exercise of the franchise, just as a measure of Tenant Right would protect his honest industry. Without the Ballot the franchise would in many instances be worse than a nullity, the Irish farmer the political slave of the landlord; without the Tenant Right his industry would be paralyzed, and he himself with his hard-working family left to depend for existence on the mere will of the landlord...

Right once passed into a law, the protection thus afforded, together with the force of public opinion, might render the Ballot less necessary. Then the Catholic people of Ireland demand free Catholic education from the lowest to the highest, separate intermediate schools, a charter for the Catholic University, and these things they demand because, apart from other considerations—apart from the intrinsic justice of the demand—they have a right to expect they would be dealt with upon the same terms as the Catholics of Great Britain, of Canada, of Australia, and other parts of the British dominions, where Catholic education is free, nay is some, favoured by the State's charter.

Furthermore, they demand the free exercise of and protection for their religion, with competent religious instruction on equal terms with Protestants, for Catholics in the navy, in naval and military schools, in workhouses, in prisons, and in other public establishments. The instalment of justice already granted to the Catholic soldier, and with so good a grace, is an earnest of a larger measure of justice, and an argument in favour of this demand. What has been done is a direct encouragement to demand that more be done, and not to cease asking until full justice is done to all Catholics in public establishments, of what kind soever they may be, under the control of the State.

Lastly, all Ireland cries out for a remedy to the Poor Law grievance. The Poor Laws, intended for the relief of a people for the most part Catholic, are administered by an exclusively Protestant Board of Commissioners, who having to do with matters of Catholic discipline are day after day most inconveniently, sometimes offensively, oftentimes to the serious detriment of the spiritual interests of the poor, involving themselves, by reason of their ignorance of such discipline, in contest with Poor Law Guardians, with Catholic Chaplains, with Catholic Bishops, and in the fulness of their zeal are seeking by the force of assumed law, having no real existence, to protestantize the poor deserted children of Catholic parents.

Other measures too there are, which Ireland has a right to, and will demand at the proper time. For the present, it seems best to confine our attention to those indicated, as being of urgent necessity, as well as for other reasons. We call upon you, then, without delay to press upon the Government, the justice, the expediency, the necessity, of settling the land question, the ballot question, the question of free Catholic education with that of separate intermediate schools and a charter for the Catholic University, the question of freedom, and competent provision for the teaching of their religion, for Catholics in our public establishments, and finally the Poor Law question. These once settled, other questions will come in due time.

And, viewing the present position of parties, we have the firmest conviction there could be no better means for arriving at a speedy and satisfactory settlement of these questions than for the Irish Liberal members to hold themselves independent of every government, Tory, Whig, or mixed, that will not take in hands in good earnest these measures of simple justice, and to be prepared according to circumstances to promote the advent to power of a government favourably disposed to Ireland. Not that it would be understood to counsel a merely factious or obstructive course of proceeding, but only such a fair and legitimate line of action as is warranted by the parliamentary usage of parties, directed, however, not to the end of serving party purposes, but to that of securing justice for a whole people.

Neither do we assume to dictate to you the course of public conduct it becomes you, as members of parliament, to adopt. That is none of our intention. But we are the pastors of the people—trusted by them as their true long-remembered friends—loving them, and loved by them—bound up with them for better, for worse—of them, from them, and for them; and, standing towards them in this relation, at once so close and so dear, it surely cannot be viewed in the light of a dictation if we express to you, who have been returned by them, as well as for their good to parliament, our strong conviction that the course indicated would result in justice being done to this noble people, and our earnest wish that you should abide in adopting it. That is no dictation, and that is all we mean in addressing you.—We have the honor to be, gentlemen, your faithful servants,

(The signatures of 105 Clergymen follow that of the reverend Archbishop.)

THE MOORS BANQUET.—The public banquet to George Henry Moore will take place in the Athenaeum of this city on the 29th instant, and the occasion promises to be one of the greatest importance, not merely to the independence of Kilkenny, but to the interests of the country generally. It is intended to invite all the members of the Irish party, to meet Mr. Moore on this occasion, for the purpose of leading to a fusion of sections, and a better understanding as to the future course to be adopted, with reference to the independent policy. If ever there was a time which required reconciliation and union in Irish affairs, it is now, and we earnestly hope it may be seized upon for this purpose. Beside the public banquet to Mr. Moore, it is also contemplated to present him with an address in the Athenaeum at three o'clock, on the same day. This would be paying him an additional honor, besides affording him an opportunity of delivering a public reply from the balcony of the building, to the mass of the people who will assemble outside on the occasion. In fact the demonstration in this respect, might be made to answer all the purposes of a great country meeting, and enable Mr. Moore to renew his acquaintance with the faithful Catholic Electors of this county, who may not have it in their power to attend the banquet. The attendance of the members of the Irish party, for the purpose of bringing about that peace which Tipperary has so nobly proclaimed through its archbishop and clergy, will invest the coming demonstration with the dignity of a new confederation of Kilkenny. The basis of a solid and enduring peace has been laid by the Most Rev. Dr. Leamy, and his priests, and the sooner Ireland takes her stand upon that basis the better for her interests. The Irish Independent members have been invited to attend the Moore Banquet, and a meeting of the Irish party at this particular juncture may lead to most important results. England is on the brink of war; her ministries are rocking to their foundations; the great question of war and reform under the position of the new cabinet still more difficult and precarious; meanwhile there is a tendency to union at home; and if we can all now forget our differences, and let bygones be bygones—if we transmute all prejudices and petty feelings under foot for the sake of our common country—if we follow up the policy of the venerated Archbishop of Cashel and his clergy, then, indeed, there is hope for Ireland, and we shall be glad to see that the coming banquet on St. Peter and Paul's Day, to George Henry Moore, in Kilkenny, will co-operate with Cashel, to keep the Irish Liberal members at their post, and to promote union among the priests and people of Ireland.—Kilkenny Journal.

THE TEAM BONFIRE.—Hurrah for the great Lord Plunket, the Protestant Bishop of Tuam—him, whose generosity, charity, benevolence, and philanthropy, have just been celebrated by the burning of a magnificent bonfire on his own "property," in the chief town of his diocese. It was a grand scene.—Hundreds of the youth of the place were present, in a state of enthusiasm and excitement, playing strange pranks in the wildness of the moment; adults, too, assembled and looked on, and evidently participated in the spirit of the demonstration. Soldiers and police were present to maintain order, and to restrain, as far as possible, the heated and excited crowd from any over-active manifestation of their feelings. But their bonfire they would have; so they lit it, and re-lit it, and so it blazed away. But in the foregoing paragraph there is a mistake. In fact it is almost all a mistake. A bonfire there was most decidedly,

THURSDAY, JUNE 28. D. W. C.