

If the numerical proportion in this statement be made the basis of a calculation, how large a portion of the English people may be made out in a state of heathenish ignorance? And yet England is boasted of as the most enlightened of European nations; the most generous in the support of an established church, with its Lord Bishops and tithed curates, and the most vigorous in the circulation of the Scriptures, of which there has been distributed in the last 34 years, not less than 15 million and 21 thousand.

The writer challenges the whole tribe of Catholic Europe's defamers—from Mc Kenzie, Baird and Clark, down to Borrow—to produce such a record of a Catholic country. He goes further—he challenges any or all of them to a personal examination of the prisons of Catholic Europe, and should such ignorance be found among the inmates of any of them, pledges himself to pay the whole expense of the visitation.

In the meantime he would recommend to the attention of such book-makers as manufacture these facts for their markets, and thus pick the pockets by pandering to the prejudices of their readers, the following delineation of their character made by a distinguished Protestant author—by which they may learn how much they lose when they barter honor and veracity for shillings and pence.

"The liar, and only liar, is universally despised, abandoned and scorned; he has no domestic consolations which he can oppose to the calamities of mankind; he can retire to no fraternity, where his crimes may stand in the place of virtues; but is given up to the hisses of the multitude, without friend, without apologist. It is the peculiar condition of falsehood to be detested by the good and the bad. 'The Devils,' says Sir Thomas Brown, 'do not tell lies to one another: for truth is necessary to all societies; nor can the society of hell itself subsist without it.'"

PULASKI.

"GENTEEL CHRISTIANS.—Our Church has very few of the vulgar in it." The Church established by Christ mainly consists of such. The crowning recommendation of the Saviour's ministry was, he preached the Gospel to the poor. So far were riches from offering peculiar facilities for admission to the privileges of his kingdom, they presented almost insuperable barriers. The blind, the lame, the outcast publicans and sinners embraced him as the rock of their salvation, while the polite rulers rejected him with a cordial disdain. Be not deceived; human nature is now essentially different. "Not many rich, not many wise, not many noble, are yet, called." The church, which consists mostly of the fashionable, has the clear evidence of its apostasy legibly written on its very face. Fashion and christianity, like fire and water cannot coalesce. Natures so unlike and opposite can never be forced into agreement. In every age, a new and vain attempt has been made to coerce them into an unwilling companionship. It is our misfortune that the human heart, engaged in an evil work, never falters through discouragement. Each new failure suggests

new untried expedients, so that the world is growing old, without growing wise. The only distinction allowed in the Church of God is secured to pre-eminent holiness; and the only fashionable attire is "the ornament of a meek and quiet spirit." "The poor of this world are chosen rich in faith and heirs of the kingdom." "The poor, ye have always with you," said the Authority of Christianity; but "our church" has completely falsified the declaration. If it were not for these hateful sects and denominations, these "rabble" poor would hear little of Christ, and perish in their sins; far from the contracted sympathies of a self-styled "Catholic Church." E. W. D.

The Baptist Record thus assails Episcopals for boasting of the genteel character of the members of the Church. We do not believe that they alone are reprehensible in this respect. The chief motive urged by sectarian preachers in many places against Catholic communion, is the low condition of the professors of the faith, with whom our gentry scorn to unite in worship, although before God a man's dress, or his wealth, is of as little avail as a title. There are weak Catholics who are ashamed to go to Mass, if they happen to be in a neighborhood, where only laborers and domestics are known to profess our Religion, and especially if the building in which they assemble, be an humble one. It is not to sects, but to the Church, that the poor are indebted for the knowledge and consolations of Religion.—Catholic Herald.

ROME—A letter from Rome says, "The Chevalier Blondell Van Carlebrough Consul-General of Belgium at Alexandria, has just arrived at Rome. He has made a journey in the interior of Abyssinia, which will prove equally interesting to religion and science. No traveller had yet explored the countries which he has visited; not content with following the route of the celebrated Bruce from Abyssinia to Senaar, he penetrated through a thousand dangers and incredible sufferings to Grondon, in the country of the Sallas. He visited in the south of Abyssinia seven or eight empires, wholly unknown to geographers. In the religion professed by these numerous people, he found almost all the dogmas of christianity. The Pope, who honoured Mr. Blondell with particular kindness, when he was Chargé d'Affaires of the King of the Belgians at Rome, has been pleased to hear from the young and intrepid traveller's own mouth the details of his journey, which are especially interesting to religion. The congregation of the Propaganda has had two extraordinary meetings to receive the valuable information of M. Blondell on the state of religion in those distant and hitherto unknown countries. It is intended to send missionaries thither. M. Blondell has already laid the foundation of this good work, the future consequences of which may be immense. He has established a mission at Kartoon, the capital of Senaar."—Copied from a Brussels paper into the Morning Herald of the 23rd inst.

VICE-CHANCELLOR OF OXFORD.—To judge the Vice-Chancellor from his conduct, on the occasion of Dr. Pusey's suspension, what do we see? The Board, it appears, was evidently divided. The personal enemies of the Tractarians and the enemies of their opinions stood on one side. The personal friends of the tractarians, and the "moderate High Churchmen" on the other. But the Board tendered him no advice, and the decision he has arrived at appears to be on his own sole judgment. What then is his decision? Why, that on account of a sermon, of which no single passage has been marked out from displeasure, with regard to which no question has been asked of the preacher, no opportunity given for explanation or retraction, Dr. Pusey has been not only condemned for heresy, or of anti-articular doctrine, or of any conduct or language that can be shown to be blameworthy in Anglican eyes; in a word, *not condemned at all*—but suspended from preaching for two years. To say after the man has taken this step that he is not an Anti-Tractarian is sheer insanity. He must be an Anti-Tractarian and a very foolish, or a very dishonest one to boot. He either hasn't a notion of the meaning of just or he has a resolute determination to overbear justice. By the step he has taken, he has cleared up no doubt about disputed points in theology; he has pronounced no judgment on the sermon, or on any part of it; he has left every other Puseyite at perfect liberty to preach as before; he had done nothing but silence Dr. Pusey in the pulpit, under the pretence of a sermon, no single phrase in which he dare condemn or disapprove. This shows, not merely the partizan bias of Dr. Wynter but the miserable baseless condition of the Anglican body. They dare not condemn for heresy; they don't know what heresy means;—and, therefore, they are obliged to go zig zag like drunken men in the dark, patching up compromises without principle on the one hand, inflicting punishment without principle on the other, and holding up God's truth to those whom they pretend to teach as a very uncertain and dubious matter, which is to be decided by a mixed rule of political, ecclesiastical, and collegiate convenience, under all the circumstances of the time.—Tablet.

#### THE BRITISH ARMY.

Mr Ray read the following letter from Mr. O'Callaghan, the author of 'The Green Book'—

London Office, May 22, 1843.

MY DEAR SIR.—Since it would appear, from the declarations attributed by the London Journals to the Duke of Wellington and Sir Robert Peel, in the assemblies called Houses of Lords and Commons, and likewise from the Protestant Arms' Bill of the English Secretary of State for Ireland, that the intended means of the English government to oppose the peaceable and constitutional demand of Ireland for the repeal of an undemocratic and unjust Act of Parliament, entitled the Act of Union or to consist of "physical force"—or, in plain terms, the argument of the robber, the violator, and the murderer!—I think the following official information, relative to the composition of the army, through which alone an attempt could be made to gag and butcher above eight millions of Irish, may not be without its use, on both sides of the channel, at such a crisis. I have now before me three parliamentary documents on that most interesting point, for the consideration of ourselves and our enemies. The first document, from the Adjutant General's Office, April 29, 1841, signed "J. Macdonal, A. G.," is headed—"Return of the Number of English, Scotch and Irish Non-commissioned Officers and Privates, in the British Army, in each of the years 1830 and 1841, distinguishing the Household

Troops and the Cavalry from Regiments of the Line, exclusive of artillery and Sappers and Miners." The second document is entitled—"A Return of the Number of English, Scotch, and Irish Non-commissioned Officers and Privates of the Royal Artillery, on the 1st day of January, 1830 and 1841." The third document is denominated—"A Return of the Number of English, Scotch, and Irish Non-commissioned Officers and Privates in the Royal Sappers and Miners on the 1st of January, 1830 and 1841." With the comparatively trifling exception 518 men in January, 1830, and 2992 in January 1841, "Men on passage," &c., whose countries are not specified, we thus possess, in the three returns above-mentioned, at once an authentic picture of the democratic or non-commissioned-officer-and-private portion of the so-called English army, and of the men of the three nations (or rather of the one nation and 2 provinces) in the army. From these documents it appears that there were in January 1830, in the so-called English Army, of Englishmen, 44,320; of Scotchmen, 13,600, of Irishmen, 42,897; and in January, 1840, there were in the same force—of Englishmen, 51,559; of Scotchmen, 15,239; of Irishmen, 41,218. It will be remarked how much more soldiers, as compared with the size and the population of England and Ireland, the latter country furnishes than the former; while the Scotch, of whose feats in the British army we are scarcely allowed by their writers to hear any end bear no comparison in point of numbers to the Irish. I may likewise observe, that while Ireland—which certain folks would tell us must be nothing but a Province—is superior in point of population to eighteen, and in territorial extent to fifteen independent European states, the Irish, from a number of experiments, but particularly from a comparative examination made amongst the various European armies, assembled in France after Napoleon's fall, have been allowed by the celebrated Scotch and Belgian professors, Forbes and Quetelet to be the strongest race of men in Europe! And, by the way, if England should think proper to crush public opinion on the Union in Ireland, by mere force, and the Irish Catholic Church, knowing Repeal to be the right of Ireland, were, through the medium of its patriotic prelates and their subordinate clergy, to set its face against any more recruiting for the so-called English army in Ireland, pray where would that army be then? The answer is to be found in the recorded sentiments of such prelates as the Archbishop of Tuam and the Bishop of Ardagh, whose conduct displays the emerald glittering in front of the mure, and the crozier entwined with the shamrock. Wellington and Peel know and believe this, and if they attempt to put down Ireland by unconstitutional measures, they may be taught, like their brethren in a certain place, not only to "believe," but to "tremble." When, about fourteen years ago, it was found that the soldiery threw up their caps for Daniel O'Connell—or, in other words, that they were not, to the honor! to be depended on for slaughtering the Irish people into slavery—the Emancipation Act of 1829 was passed. That Act, be it remembered, would never have been needed in Ireland but for the infamous infraction, by England, of the celebrated Treaty of Limerick, concluded with a force of 20,000 Irish, in October, 1691. The Irish people now come forward to obtain redress by a Repeal of the Union, for the violation by England, at the Union, of another treaty or that of a "final adjustment between the two countries," concluded 1782 by England with the Irish parliament, backed by 10,000 armed Volunteers. The demand for a Repeal of the Union is consequently as just in a legislative as that for Catholic emancipation was in a religious sense—one, in fact, as well as the other, having its origin in English perfidy and encroachment upon the publicly acknowledged right of Ireland. And yet with an army composed as I have shown—with a tottering revenue and commerce—with Cornwall Leaguers and an aldering Chartism at home—and France and America looking on from abroad—so strictly peaceable and constitutional agitation of Ireland is to be despotically put down! We shall see—we shall see! Napoleon used to say,

I remain, my dear Sir,

Very sincerely yours,

JOHN CORNELIUS O'CALLAGHAN.

T. M. Ray, Esq.

On the conclusion of the reading of this letter by Mr. Ray, several portions of it received the repeated acclamations of the meeting.