

reasons—first, because he is thoroughly disappointed by Austria, and, secondly, because the grave difficulties with regard to the conduct of the internal government during his absence. With regard to Austria, doubt is, at an end. She will be false to her engagements, and will thereby fulfil the expectations of all who knew her best. I am enabled to assure you of the very important fact, that M. Thouvenel, the political director at the Ministry of Foreign Affairs, has this day resigned his office. The reason is, that M. Drouyn de Lhuys having entirely failed to obtain any satisfactory pledges from the Court of Vienna, M. Thouvenel, who has a high diplomatic reputation, and has since the commencement of the Eastern difficulty been a warm partisan of the Austrian alliance, has acquired the conviction that his policy must be reversed."

THE HOSPITALS AT SCUTARI.—We have been favored with permission to publish part of a letter from one of the Catholic Chaplains, which will be read with much interest. After speaking of the delight of opening the boxes of books, and the testimony they gave of the interest of all classes in the poor soldiers, parcel after parcel came out—"presented by Lord—," "presented by Lady—," "presented by Mr.—," "presented by Miss—," "presented by a servant," he adds—I have publicly requested our Catholic soldiers at Mass, to pray for all our good benefactors. May the God of armies hear the soldiers' prayer! You can little conceive the delight the priests and nuns feel in presenting a prayer-book or a Catholic volume to any of our poor men, and how thankfully the poor fellow receives it, how he smiles and says, "God bless your Reverence," "God bless you my Lady." "Fierce and terrible to the enemy, how gentle can be the Catholic soldier to his priest—when the lips which roar out to the enemy "Clear the way" like one of his guns, repeat sweetly and gently, "God bless you!" I was called the other day to a poor private, who lay in Father Clark's Division, and had received the last rites of the Church from him a little while before. When he saw me, he asked where was his own priest; and when I answered he was sick, the poor soldier cried like a child, and exclaimed, "Will he die, too? Oh, oh! what shall I do if anything happens to him?" I had much difficulty in consoling him. Our hospitals of late manifest the greatest improvement. It is now really a pleasure to visit them and to see the nice white sheets doubled down over the breasts of the men, and the other clean covering; the low bedsteads, with a handy little shelf over the head, within easy reach of the patient, on which you can see resting his wine, whey, or tea, as each is required; and, Catholics of England, if you were here, you could see your own gifts resting on many of their shelves; for there are your prayer-books, there are your other pious books; and you would rejoice with us to see many of these good men seated upon their beds, reading them with attention; and if you ask O'Brien or Delany how he likes them, he answers, "They are fine books indeed!" Death seems almost tired out; sixty, seventy, ninety, or even more, were daily swept away for some time; now it is sometimes five or six a day. The cold of winter caused much havoc; now that is passed, man will do it himself; cheerfully and merrily, he is answering the call. We are sending up draft after draft every second week; and it is really surprising to see the cheerfulness of these men. Poor fellows, who the other day could not say "Give me a drink," are once more dashing soldiers; and as the different jolly-boats are taking them to the ships, you hear their merry laugh and their loud and cheerful voices over the waters of the Bosphorus. "One more good prod, boys, at the Russians!" "Another slap at Sebastopol," Pat exclaims (for, come what may, his spirits are never down), "and then for old home!" God preserve these brave fellows! Only a few hundred men are at present here; most of them are gone home to enjoy their pensions from a generous country. Oh! if any man deserves the gratitude of his country, it is the British soldier; a brave man he is, and ready and obedient—obedient, even unto death.—Catholic Standard.

LATITUDINARIANISM IN ENGLAND.

English public life has often been reproached for its high-flying sanctimoniousness and pharisaical pretence. However true this may have been in the good old times of Lord Eldon, in the palmy days of Church and State, the period is nigh at hand when no charge will be more absurdly inappropriate. That drift which is fast tearing England away from her time-honored moorings and carrying her into so many new positions, will, we dare say, soon lay her open to the opposite imputation of an abandoned latitudinarianism. The present Palmerston Administration is itself a graver menace to the church party than any British Executive since the time of the Rump Parliament. Palmerston has for his colleagues five such men as Molesworth, Bernal, Osborne, Attorney-General Cockburn, Sir Robert Peel, and Horsman. Molesworth is the editor of the works of Thomas Hobbes, of Malmesbury, the Materialist philosopher of the English Commonwealth. Of Osborne, Cockburn, and Sir R. Peel, we will not say more than that their antecedents and opinions are more agreeable to Palmerston than they can be to the orthodox world. Horsman is the terror of the speculating Anglican Bishops, the hobgoblin of pluralist Deans. The Premier himself deserves a few more words. Eighteen months ago the Edinburgh Presbytery petitioned him, as the then Home Secretary, to advise her Majesty to fix a day for a solemn fast to avert the scourge of cholera, then very prevalent. Palmerston replied with a refusal, alleging that they had

better attend to sanitary regulations, for science taught that filthy streets and homes "would infallibly breed pestilence, in spite of all the prayers and fasting of a united but inactive nation." Six months ago the same person addressed a meeting of laborers and little farmers, belonging to the Agricultural Society of a rural parish in Hampshire. To them he broached the doctrine that "the mind and heart of man are naturally good," and are corrupted by vicious circumstances. Alluding to this declaration, Mr. Bright took the earliest opportunity of stating in Parliament, amid cheers and laughter, that "in one short sentence the noble lord had overturned the New Testament and destroyed the foundation of the Christian religion."

With all these things in view, a bitter opponent has dubbed the present Cabinet the "non-Christian Ministry." Yet the Premier being anxious to provide for his relative, Lord Shaftesbury, late "the good" Lord Ashley, offered him a place in the Government. The good, but rather poor Lord Shaftesbury, whose character might have redeemed the whole mass, accepted the place, retained it for twenty-four hours, and then mysteriously threw it up. He looked in upon his colleagues, gained an insight into their general character, and withdrew from their contact, shuddering. He has never explained his incongruous conduct, for there was no necessity; everybody saw its obvious motive. The new temper of the Administration has already made itself felt in Parliament in the aid given to independent motions of an anti-ecclesiastical character. Thus, when the motion for legalizing marriage with a deceased wife's sister or niece, (that is for assimilating the law of Britain to what it is with us,) was before the House, it received the "hearty support" of Lord Palmerston. These are among the degrees forbidden by the Canons of the Church of England. Lord Palmerston said jauntily that they were not forbidden by the law of God, but by an act of Parliament called Lord Lyndhurst's Act. The bill proposed to exempt Scotland from its operation, because public opinion there was opposed to it; an Irish member begged that Ireland might also be exempted, assuring the House that everybody in the Island of Saints looked upon the idea of such a marriage with perfect horror. Thus it is in England that latitudinarian tendencies are, after all, the strongest.

If we turn from the ministerial to the conservative side of the House of Commons, we find even there, among the historic and natural allies of the Church, similar symptoms. Lord Stanley, the heir of the Earl of Derby, told the members of a literary institution at Preston that, in spite of prejudices to the contrary, the overtasked workingman could not do better than devote a part of Sunday to intellectual culture, and that his views were shared by a majority of the enlightened public. The other day, in Parliament, he gave effect to these principles by speaking and voting in favor of the radical motion for opening the British Museum on Sundays. In his speech he avowed that, "to force upon a class of men, especially when not represented in this House, practices and modes of thought which we do not ourselves observe, is consistent with neither religion nor morality." The late day of fast and humiliation, unlike all previous fast days, was greeted with one universal sneer. So unanimous was this feeling that the British public could hardly abstain from laughing outright at the absurdity of remedying the Crimean disaster by that means.

The anti-ecclesiastical movement will probably, for some time to come, display itself most prominently under the guise of a movement for religious equality. Last year the Legislature enabled the Dissenters to enter and take degrees in the University of Oxford, the Bishops of the Upper House standing aside, afraid to act. A bill for doing away with the barbarous Ecclesiastical Courts is on the tapis. The recently introduced measure of Sir John Pakington, for a National Education, proposes to put all sects upon an equality with the Church of England, a concession the more significant inasmuch as it emanates from the Conservative side. The church tax cannot be collected in the large towns, and the country parishes are beginning to revolt. A bill for its legal abolition will soon come before the House of Lords with the stamp of approval fixed upon it by the Commons. The august Upper House is the stronghold of ecclesiastical bigotry, and is two centuries behind the Lower in this respect. That a Jew may not sit in Parliament—that a witness may not make a secular affirmation and declaration in lieu of a religious oath or affidavit—that a widower may not marry the sister of his deceased wife—is due, not to the Commons, but to the Lords, who have repeatedly thrown out bills for removing those disabilities sent up to them by the Commons. The Anglican Bishops will soon have hotter work before them. The precarious tenure of their own seats rests entirely upon their "good behavior" and the forbearance of the British public, but a still larger question is in the background; it is that of the Irish Church Establishment. This odious relic of foreign conquest, this church of an insolent minority, has long been given up by every liberal mind in the three kingdoms—even churchmen, such as Dr. Arnold, have pronounced it indefensible. The now powerful body of English Dissenters, joined by the latitudinarian Liberals of England, are anxious to cut it down. They are well aware that it is the exposed outwork of the Church of England, and that its fall must precede that of the established church at home. The present Premier has never voted in its favor, and he has been known to walk out of the House rather than do so. If the Irish people, Catholic and Presbyterian, do not seize this propitious opportunity for the overthrow of the Irish Establishment, they will deserve—we had almost said—to have it saddled upon them for another half century.

IRISH INTELLIGENCE.

The Rev. Nicholas Codd, C.C., died on the 17th April, at Carrig-of-Bannow, after a protracted illness. The deceased was for several years curate at Ennis-corthy, where he won the respect and esteem of all who knew him. Owing to ill health he was transferred to Carrig, where, after years of patient suffering fortified by the sacraments, he resigned his soul to his Maker. May his soul rest in peace.—Wexford People.

The Rev. William McCarthy, in the 55th year of his age and 27th of his sacred ministry, died on the 14th April at Berrings, Inisicarra, county Cork. His Missionary career was that of a zealous and most exemplary priest, in the promotion of the honor and glory of God and the salvation of souls. His heart was always full of charity, especially towards the poor, and his hand was ever extended towards their temporal relief.

Died at Kiltrush, on 13th April, in the 63rd year of his age, Mr. Thomas Brew, formerly of Dyserat. He was born a member of the Established Church, but, from conviction, he early embraced the Catholic faith, in which he reared up a good and interesting numerous family, and closed his mortal career. May his soul rest in peace.—Limerick Reporter.

REPRESENTATION OF CLARE.—It was currently reported on Thursday in Dublin that a vacancy is expected to take place in the representation of the county of Clare, by the appointment of Sir John Fitzgerald to employ on the staff. The gallant general's exertions towards the repeal of the Ecclesiastical Titles Act will probably not be forgotten by his Catholic constituents.—Times.

The Cork Constitution mentions the existence of a general rumour to the effect that a new peerage had been created in the person of Sir Denham Norreys. This, if true, would create a vacancy in the representation of the borough of Mallow, for which, it is added, Mr. W. D. Norreys, eldest son of Sir Denham, and Lord Ennismore are spoken of as candidates. Sir D. Norreys was a strenuous opponent of the Ecclesiastical Titles Act.

The recent contest for the representation of the county of Cork, has cost one of the candidates, Mr. Alexander McCarthy, a sum ranging between £8,000 and £9,000.

SERGEANT SULLIVAN.—It will be seen by the London Gazette promotions that the Horse Guards have at length recognised the claims of a gallant and meritorious non-commissioned officer, and that color-sergeant Daniel Sullivan has been appointed to an ensigncy in the 82d regiment.

TENANT RIGHT AT THE CASTLE.—A deputation from the tenant farmers of Ulster waited on the Lord Lieutenant last week, at the Viceregal Lodge for the purpose of presenting an address on the subject of Tenant Right. Having received the address, and ascertained the opinions of the deputation, his Excellency said—I am obliged to you, gentlemen, for having stated the case to me so fully and so temperately, and of course I cannot but think it a benefit to have received so much information from those who are most competent, from past experience and other circumstances, to give it. I feel, as I said before, it is most desirable that this sore should be healed, if possible, without further loss of time: and I think I may say for the able gentleman who now fills the office of Chief Secretary, Mr. Horsman, that he is extremely anxious to give his best efforts to procure a satisfactory settlement of the question. I trust, in the present session, I may say the same for the members of the government; and I shall feel it my duty to urge upon them the desirableness of such a communication as will do justice to all parties, and put an end to the doubt and difficulty that have prevailed on the subject.

MAYNOUTH.—Mr. Spooner, on Tuesday night opened the fire against Maynooth, in one of his usual dreary and sanctimonious speeches, describing the endowment of a Catholic College as a national sin, and predicting the vengeance of Heaven as its penalty. Despite the innate bigotry of the House, several trenchant speeches against Mr. Spooner's motion were made by Protestant members. Mr. Scholefield observed, that—"It was incumbent on the hon. gentleman to show the Catholic religion made men less honest, less generous, less honourable, and less good than Protestant teaching. He wanted to know whether the thousands of brave Catholic Irishmen, who were now fighting in the East were less daring, less patient, less loyal, or less enduring than any Episcopalian Englishmen, or Presbyterian Scotchman?" Incidentally, another English member inflicted an exquisite castigation upon the bribed Brigadiers. "He would not be a party to pilfer this wretched pittance of the clergy of that people who had to maintain an alien church so utterly useless, the very ruins of which church if the Irish members had been more true to their faith and less blind to the ministry of the day, would have been long since like rubbish carried away. As a Protestant, he declares that the Irish Catholic member who chose to sleep with his head in his collar under the manger of the government, and who could be reconciled to any government that did not make the destruction of that church a cabinet question, was little better than a traitor to his country and an apostate to his faith. The speech of the debate was that of Mr. Horsman, Chief Secretary for Ireland, whose role is, of course to build up an Irish popularity as speedily as possible. Having traced the history of the Grant, and justified it on grounds of public policy, he burst into this glowing eulogy of the Irish priests:—"Let them remember that the Irish priest was himself sprung from the people—that, consequently, he felt for the people; and then let them remember what had been the position in years back of the poor peasant of that country, and what his church had been to him. They could not tell him that the landlord had been his friend, for he had no sympathy with their religion. They could not tell him that the law had been his friend, because the Irish peasant only knew law through its privations and restrictions. Nor could they say that the government had been his friend, because in his ignorance he had only seen the government through its severities and its penalties. All that time, however, there had been a tie between the priest and the peasant, who felt that in the former at least—whether rightly or wrongly—he had his only friend, and he could not help confessing that the Irish priest had displayed in his character most of the qualifications that went to endear a clergyman to his flock." It will be useful to remember this speech. In the meantime, the debate has been adjourned to the 6th of June—which means that it has been shelved for the session.

CATHOLICITY IN CONNEMARA.—THE LIES OF THE PROSELYTISERS.—At a conference of the clergy of the deanery of Clifden held on the 24th April, the following document was adopted:—

"Exaggerated and false reports have been so frequently put before the public by Soupers, that we are neither surprised nor displeased at seeing the enormous fraud present its usual phase and adopt a fresh and scientific exhibitor. In bygone years the Duke of Manchester, the Earl of Shaftesbury, Lord Rodden, Sir F. Head, and a judge of the land, not to mention a horde of minor circulators, tried to give currency to the statistics about the spread of Protestantism in the west of Ireland, and particularly in Connemara. But like all other forgeries the cause was ruining and leading to ruin, because the shameless fraud of the system was partially detected. Hence a new effort must be made to gull the anti-Catholic fanatics, and thoroughly replenish the coffers of the preachers of the word. Those soup-agents and bible-readers made large profits and wore fine clothes, so as to be beyond the recognition of their oldest acquaintances, and they fared sumptuously since they joined the mission to the Irish. The system must be propped up. Accordingly a numerous meeting of the Irish Church Mission Society was held on the 17th of this month, at Dublin, and a vigorous advocate appeared in the person of Mr. Napier. That gentleman is reported to have made statements, and to have employed high figures, at that meeting, to prove the successful progress of proselytism in our respective parishes. Without intending personal offence to our ex-Attorney-General and without imputing to him the malice of wilful falsehood we emphatically tell him that the statistics attributed to him on that occasion are at variance with truth. His figures relative to the number of Protestants in the parishes of Ballynakill, Omay, Killanin, Moyrus, &c., in the years 1834 and 1853, or 1855, are downright fictions. To all and each of his statements about the progress of proselytism we give most direct and unqualified contradiction. We join issue with the lawyer, and we maintain that he is bound, as a man having any regard for honour and truth, either to prove his allegations, or, in default of proof, to retract those injurious aspersions on the Catholic character of our faithful flocks. Unless he is now qualifying himself for the pulpit, the ex-Attorney-General, who was so near being forced on the judicial bench, must see the justice of this course. We tell him and all ambitious characters—today, lawyers, to-morrow, ranters—that the calumnies shall be slung back on their authors. We shall, however, aid him in the trial, but we shall allow no jury packing, nor has he any privilege to enforce that mockery of truth.

"We may observe that we would not condescend to notice those repeated calumnies if the repetition of them did not mislead honest men, Catholics and Protestants, and leave an unfavourable impression on their minds.

Catholics ought to be content with the testimony of the holy Missioners, Fathers Rinolfi, Lockhart, and Vilas—with the testimony of two of the fathers of the Oratory, London—with the testimony of the generous Richard Devereux, of Wexford, whose honoured name is the favourite sign manual of divine charity. Nor should honest Protestants disregard the testimony of the Protestant Doctor Forbes, physician to the Queen. All those personages will have, and they have solemnly avowed, that the soup system is a swindling humbug, and that a grosser falsehood was never ventilated than that the faithful people of this district, sorely tried, indeed, by poverty and famine, had battered the faith for the bride and soup, and yellow meal of the emissaries of Exeter Hall and the other numerous anti-Christian societies. Indeed, those few Catholics that were maligning us at home and abroad are in fitting company when they are in the same category with our Orange villainies, endeavouring to rob us of our good name, and thereby gathering funds for the enemies of the faith. Charity and discretion (virtues those persons ought to cultivate) forbid us to name or designate them.

"Let our over crowded churches, and our numerous schools and our Irish and English catechetical equalities be visited—let the high-toned Catholic fervour of our pious people be witnessed—let all this be done, and we venture to assert that praise instead of undeserved censure will be awarded to the good people of Connemara.

"We cannot separate without expressing our humble thanks to the Almighty and to the Immaculate Virgin, Mother of God, whose sweet month is fast approaching, for the speedy redemption of our hopes, by the presence of the holy Sisters of Mercy to educate the females and edify all classes of this district. We are grateful to the two great and good personages—the Archbishop of Tuam and Thomas Eyre, Esq., of Bath—who were the principal and princely contributors towards the erection of the convent. Thus a lasting source of education and of edification has been secured not alone for Clifden but for all Connemara. Many others in this neighborhood, and in Dublin together with Richard Devereux and Charles Bianconi, Esqrs., had a large share in the holy work. The convent is now completed, but we require funds to pay off the contractor, and to furnish the cells and the large schools, made to accommodate at least six hundred children.

"No wonder the very sight of the convent would sicken and exasperate those who are utter strangers to the charity and virtues of those angels of God on earth—the zealous and self-sacrificing Sisters of Mercy. How different the conduct of the heartless Soupers! with the Bible in one hand, and bag of meal in the other. They often allowed the mother and the child, the widow and her only son, to starve, because the soul and conscience revolted against the fiendish bargain of saving themselves at the expense of their religion. To permit our fellow-creatures to die of hunger unless the apostatizer is an atrocity worthy of Satan and his satellites. If the abettors and advocates of the accursed soup-system had any feeling of shame they would not be forcing on right-minded men the conviction that it is only in the meal-bag and soup-boiler, and not in the Bible, the most convincing arguments in favour of Protestant materialism are to be found.

- (Signed), Patrick M'Manus, P.P. Edward King, R.C.C. Wm. Flannelly, P.P. Ed. Gibbons, R.C.C. Edward Malley, P.P. Patrick Moore, R.C.C. E. O'Malley, P.P. Thos. O'Malley, R.C.C. Michael Mulkerin, Daniel Lyden, R.C.C.

REPRIEVE.—The sentence of death passed upon Michael Hogan and Timothy Ryan, at Negagh, for the murder of Denis Moloney, has been commuted by the Lord Lieutenant, to transportation for life.