THE TRUE WITNESS AND CATHOLIC CHRONICLE NOVEMBER 1, 1864

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she sat knitting by the old bearth; and often, scheme, and hardly any other affair could be supwhen she said her prayers upon her old beads ; posed to bring the old miter from home. He and he thinks of how many a time she kissed him had scarcely ever dreamed of travelling so far, in his little bed of straw, when she thought he and independently of the trouble, the expense, to was asleep, and the tears flow down the poor old Mr. Boran, would appear a greater mountain boys cheeks, and he thinks he should not have left ber. But then ' Gran? begged him to go. and she laid her two hands on his head, and she blessed him, and she said she would go live among the neighbors, that never refused a bit to any one; and she would pray for Eddy and for see thein all again, she knew."

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What a noble character the one that lives in love ! Love the old hearth ! love the old parents! love the young little brood of brothers and sisters ! Let the heart flow with delicious journey-I mean a long journey for me-to see ardour when you see those around you smile in you.? homes, dear, dear joy ! Every look of light and word of kindness will enrich you with flowers of home's holy affection, and around you will flour-1sh a garden of love! Riches-there you have what riches can never buy, and what money is gathered to purchase. Power-you have in and wiped his forehead with his pocket handkerhome-love what power can never command, chief. and what ambition vainly laments after slaying st.

Love is power and riches and dignity altogeteer; and we may have it at the expense of only opening our hearts, for it knocks at the door, and it is the child of innocence :---

> - que t'importe, Le riche et le puissant, Un souffle les emporte, La force la plus forte, C'es un cœur innocent !' What are riches to thes? Why care you for power ? A breath may destroy them. They are things of an hour ! A might like to God's But to one thing is given : A heart that is pure

What a wrong road many a wise man travels in his search for happiness. 'The kingdom of heaven is within you."

Is the right hand of heaven!

'A servant coming up the walk,' said Mrs. Benn, 'and bearing a letter, I declare.' Immediately a knock is heard at the front

door. ' Very well,' said Eddy Browne, in reply to some remark from the messenger.

The people in the parlor heard no more; but in a few minutes Gerald Moore came down stairs. Gerald was in his room when the messenger came with the letter. He looked (we mean Gerald) a little puzzled, though not excited, and he held the letter in his hand. Ailey Moore raised her eyes from her work, and aunt Benn raised her spectacles up among her nice, shining, crispy brown curls, and looked out from very nifest any temper. mild blue eyes.

'News, Gerald ?' asked Mrs Benn.

'Why, yes,' replied the young man, smiling. " I think Ailey has another suitor."

Aunt Benn looked knowingly at Ailey, and Ailey slightly blushed-very slightly, however, be-' for Ailey knew her brother too well to believe that anything serious would be so lightly introduced.

'And my beau?' Ailey asked with a smile.

· Old Mr. Boran has come to town to seelaughing.

'Ailey can't go,' cried old Mr. Moore, who, | coffin !'

than one of the Alps or of the Pyrenees.

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Good morning, Mr. Gerald Moore,' said a voice just behind our friend Gerald.

Gerald turned round, and saw Mr. Boran himself.

. We are bound for the same place, I believe, Miss Ailey, and not forgetting handsome Master Mr. Gerald ; you are up to tume, as you always Gerald, and she, poor Biddy Browne, would have been; you are so-' he continued ; and he gave Gerald his hand.

How do you do, Mr. Boran ?

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'Oh, yah ; how would I do, an old codger like me? Come along, Mr. Gerald. I made a long

Few words passed between them till they arrived at the Lotel.

They were shown into a neat apartment, comfortable, and of moderate dimensions. Old Mr. Boran laid his hat and his stick on the table,

Gerald held his hat in his hand and stood. 'Let us sit down, Mr. Gerald; I'm old .-There.'

After a pause, old Boran said-

- ' You had some fine pictures at Moorfield, Mr. Gerald.' ·Yes.
- "I bought them,' said the old man, looking furtively at young Moore.
- Well, sir, I hope they'll prove worth your money.
- 'I paid one hundred and fifty pounds for a small picture of the Blessed Virgin Mary.'
- Why, I heard an Englishman bought it for fifty pounds.'

So he did; just so; and he had one hundred pounds profit off old Nick Boran-what very

few men ever heard before.' 'You must have liked it very much.'

'Soldid. I liked it very much. I bought

it for one I liked, because he liked it." Gerald looked at Mr. Nick Boran, senior, ra-

ther doubtingly, we suppose.

'Oh, yes, by course by course that's it. I'm Nick Boran, the miser !'

The character of the old man's face changed for a moment. The features relaxed, and the eyes softened. ' Mr. Gerald Moore'-and the old man went

over and shut the door closely to. ' Mr. Moore,' he said; 'what are you going to do now ?--tell me.'

Gerald looked a little surprised, as well be might, considering the question and the questioner. However, he was too well bred to ma-

'Why, Mr. Boran, all my plans have not yet been matured. 1 cannot exactly inform you.' 'Oh no, of course-'tis none of my business -just so. I'm curious and inquisitive, and I'm an old good-for-nothing grub-and I'm not to

'Really, Mr. Boran, I do not, and did not mean---'

'Gerald !' said old Mr. Boran. 'Gerald !' he said: and this time he looked the young man full, quite full, into the face. 'Gerald, I was at | counsel selected by the defendants are at liberty to and only to see me; I do not think he cares to your christening-and at Ailey's; and see, young see me unless for Ailey's sake,' answered Gerald man, your mother knew me well-better than any one has known me, since she went into the

(To be Continued:)

that she once lived near the sen also ; and he could be old Nick Boran's business. He did not the fast by fine and imprisonment. The sole and pered by any care of souls, or other duties of spiriremembered how she used to look at him when believe it to be a re-opening of the marriage swer to this would be to say that it is a calumny, as that charity which are attended to by the seculary can a police enforce fasting, which is an acclesiastical prescription of a limitation of the quantity of food at the morning and evening refection, and who can ascertain what any person does in that respect? But I think I can guess of what your writer means to speak, and whoever was his informant must have known Rome at least half a century ago. It is not fasting he means at all, but abstinence from flesh meat on the days on which the Catholic Church forbids its use to persons in good health. The law of England orders the Sunday's rest to be observed, and the police here watch that on that day all the public-houses be shut during service time and that no gambling with dice or cards be carried on in public during so holy a day. The law of the Oatholic Church, on the other hand, enacts the observance of rest from labor on Sundays and Feasts of Obligation, and the abstinence from mest on certain days. In former times, and as recently as the Pontificate of Leo XII., who died in 1829 (the very year of the legal emancipation of the Catholic natives of Great Britain), it was forbidden to eat meat in public, and those who chose to eat it in restaurants or cafes, had to go into a room set apart, so that no scandal should arise from their departure from the rules of the religion of the whole city. The police enforced this arrangement certainly, but in no way interfered with the individuals themselves as to what, they chose to eat. The Catholic Church, which has abolished public penance long ago, has now thought fit to relax the enactments as to the eating of meat in public on abstinence days in her temporal dominions. The ecclesiastical law remains unchanged for Lent and other fast days; but now it is more the custom of the city than anything else which still maintains in many eating-houses the system of separate rooms for the serving of meat on Fridays, &c., as the authorities do not enforce it with any rigor. After all, the Pontiff, who makes such laws for the whole of Christendom, may well consider it his duty to enforce its public observance in his capital. As for the present it is hard enough to obtain in Rome that even shops should be shut on Sundays, when the soldiers of the French army may fancy they want to buy anything, even during service time.

2nd. Your journal states that 'Bishops forbid young men to make presents to maidens and the police are called to compel obedience, &c.' I do not very well understand this accusation, which seems to me ridiculous, and I do not know anything like it existing in my country, unless it be that preare betrothed, and these presents are kept with great care and respected by all as a sign of the marriage to be contracted, and a proof of its being promised. Whenever such a promised intention of marriage is given up, such presents are immediately returned, and as long as they are in the hands of the maiden, it is a pledge of marriage, and the restitution of

which testifies to its being freely given up. The Parish Priest may be and is often concerned in such transactions, because, amongst us, he is truly like a father. He has not external power, and yet every one desires him to be his judge; he is truly a justice of the peace, and all questions are decided in presence of the Parish Priest, not from force but willingly, selected as he is for that office by the people. Naturally in some cases the judgment of the | So be it. But, instead of this, the writer of your ar-Parish Priest, as to the terms of a marriage contract, may bring about the restitution of the gifts of bethrothal. This is about all that can be said to account for your writer's assertion.

3rd. 'Justice,' says the said writer, pretending to speak not of Italy, but of Rome, 'incurably corrupt in its lower grades, is intolerably unscrupulous in the higher.' He then gives us the instance of 'one of the highest Ministers,' (he does not say who) ' failing to convict a person accused of some crime, ordered that on his first transgression, whatever that might be, he should undergo five years' imprisonment in enhancement of the proper penalty of the offence.' The tribunals of Rome are held in the sight of all, and it is hardly necessary to answer your writer's accusation as long as this publicity is kept up, as it is, with the most scrupulous care. These courts of law consist always of may judges, and the search and investigate all the documents belonging to them. Ministers have nothing to do with the courts of law, and it is but lately that in Rome itself a tribunal ordered the incarceration of a personage intimately connected with the Prime Minister him without any recard for the condemned Minister's constant protection. Whether a Minister in England would be able to impose on any court of law the duty of condemning, for his own private views, any private individuals to five year's imprisonment more than their due. I leave you to judge : in like manner allow me to say that in Rome the Tribunals do not content themselves with the accusation of a single person even on oath, which is only considered in so far as the person sworn is corroborated by proofs in the shape of facts, and the whole of the proceedings are printed, while the sessions of the Tribunal are public. 4th. Your writer further tells your readers that 'Laymen are excluded from all the higher posts in the government service, and thereby prevented. from a traching themselves to the powers that be.' Whoever wrote this must be terribly behind the age in any knowledge of the subject. This is an accusation which has been discussed, answered, refuted ever so many years ago; and France herself as well at the other Powers represented in Rome, have fully recognised it, while the very Italian revolution of 1848-49, in Rome, perceived the falsity of the accusation in general and the necessity of the few cases to which it applies. A volume of the statistics of the officials was published by the lawyer Petri, in which you can see with your hands, as we say 'in Rome, that no Priest is employed in the civil government in Rome; and, that, on the contrary, many laymen are employed in the ecclesiastical branches of administration, as for instance in the Dataria, which is an ecclesisstical department, where all the officials are laymen. The Ministers are sometimes laymen, with the exception of the Secretary of State, who, having in his department to treat of ecclesiastical matters with foreign Powers, it stands to reason (for us at least) that he should be an ecclesiastic, more particularly as he is the Secretary of a Sovereign Pontiff. Even now, the Minister of Public Works is a layman to all intents and purposes, while the Minister of the Interior, the Director of the Police, Governor of Rome, the Minister of Finance, the President of the Consulta or highest court of law, are not Prieste, although they rank as Prelates. As for me, I do not see, if a Priest is capable of assisting any branch of public administration, why he should be excluded from it, and that the public welfare would be in any way promoted in any nation by such a system of ex-clusion. Even now, in England, I believe there are Anglican Clergymen in sufficient proportion amongst its magistrates to deter its public writers from reproving any other country in this respect. of wealth, has impoverished the richest country in | man States throughout Ohristendom. Europe,' says your writer ; to which I answer, that the States of the Church are anything but impoverished, as the work of the Comte de Tournon proved at the beginning of this century, and as the state of the Roman funds-at present about ten per cent. higher than those of the Kingdom of Victor Emmahas ever been most economical, and its public debts have been chiefly created by revolutions and revolutionists. As for the salvation of souls absorbing all the time of the Olergy in Rome, I can state that certainly this is the case for the parochial Olergy and the Religious Orders ; but, in addition to these, there are also in Rome Prelates who while they at-

6th. Your writer ends by saying that Life and property are scatcely safer in Rome than in Ken-tucky or Tennessee, and that the people of the Pope are wouse than those of other Sovereigns. Really if the writer had added that the people of Rome eat each other up, he would have as much ground to make the assertion as to write the above. Where are his facts to prove such sweeping assertions. Are the statistics of murder in the Papel States bigher, in proportion to the population, than in England. Are there more suicides, infanticides, or deaths by starvation than in any other country. If, however the reverse is the case; and if the English resident in Rome only becomes the more enamored of that dear old city, and hear there daily of less crimes of violence than in the rest of Italy and in England; if they never hear of a suicide or a death by starvation and hardly ever of an infanticide; if they find taxes there infinitely lower than in Victor Emmanuel's dominions, or England ; if they find in Rome, also a much lower proportion of lunatics, than in either of these countries; and thousands can testify to this-what are we to think of any assertions of life being less safe in Rome than in America, or even in England, and that its people are worse than any other.

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Finally, your article of the 28th ultimo decrees solemnly that 'idleness has debauched the rich, and almsgiving has demoralised the poor.' The first part of that sentence might as well apply to England, at least, as to Rome; while the second part is rather a Lasty way of deciding a question which puzzles the first sociable economists of Europe. It is, in fact, an attack on Ohristian charity, and not against Rome. If Rome, by its charity, demoralises the poor and makes them idle, here official relief leaves them to die of starvation. In Rome there are certain poor people who turn charity into an abuse, and it would be a wonder if there were not; but there are never found in Rome whole families without decent clothing, or bread to eat; while in London there are certainly idiers, vicious poor, &c., without any one to care for them; in Rome there are also poor, even vicious poor, but Christian charity ever watches over them.

Your article of to-day reckons on a general rising in the Papal States, as soon as the French troops leave them, and I believe you are not mistaken in your presumption in the present state of Italy. But beg that you will not attribute such a rising to the people of Rome or its provinces, when the trial of the conspirators recently condemned by the Consulta sents are made by young men to maidens, when they shows that their project was, in the event of the Pope's death, to introduce from 8,000 to 9,000 armed men from the rest of Italy to play in the various parts of the Papal provinces the part of the native population. Such is an old trick throughout Italy, which five year's use ought to have made familiar to your readers.

In conclusion, allow me to express my admiration for your national character, which gives me new pleasure as often as I return to visit England and sojourn in it. There is a love of truth in the English, a straightforwardness which, with regard to the temporal dominion of the Roman Pontiff, makes most of those I have met here, tell me at once : ' If things are as you say, I can understand that you like thom, but I do not think so, and so conclude differently. ticle of the 28th ult. sets about accusing the Pope's Government to come at once to the destruction of the Temporal dominion of a rightful Sovereign. This seems to be hardly the act of a good Englishman, but rather that of a bad Italian.

However, after all, Providence cares but little for non-intervention; and this is, in the midst of present events, the one consoling thought of, Mr. Editor, your most obedient servant, A ROMAN.

London, Oct. 5, 1864.

IRISH INTELLIGENCE.

CATHOLIC UNIVERSITY .-- The academical session of the Catholic University was solemnly opened on San-Woodlock, Rector, officiated as priest celebrant, commenced at twelve o'clock. The Very Rev. Dean enness. It was by means of the nobleness, simpli-M'Devitt and the Very Rev. Dr. Quinn officiated as city, and truth of this object that his extraordinary deacons. The Very Rev. Dean O'Loghlin acted as powers were able to attain such a success. He did master of the ceremonies. The professors and a large number of students occupied seals in the upper part of the church. There was a very large and respectable congregation. After the first Gospel of the High Mass the Very Rev. Dr. Anderdon ascended the pulpit, and, taking for his text, 'You are the building of God,' preached an able and eloquent ser-mon, which both in its literary and religious character, commanded throughout the profound attention of the audience. The fine choir of the church, under the direction of Signo: Celiai, sang in splendid style the beautiful music of the Mass, which we understand, was expressly written for the occasion by Signor Celini. The Signor presided at the organ with that ability which distinguishes him as an eminent musician .- Dublin Morning News. Since the mission opened in Cushentown, says the Wexford Pcople, there was no ceremony so joyful to the fathers of the parochial clergy as that of the general communion of the children on Saturday last in the chapel, when all the little boys and girls, each wearing a wide blue ribbon, from which was suspended a large medal of the immaculate Conception, with the Agnus Dei, advanced two and two from the parocial house to the chapel, the fathers and priests accompanying them, and all singing the Litany of the Blessed Virgin. The confessionals are thronged since the mission began, and all this week the chapel of Rathgarogue is literally full from six in the morning to nine o'clock at night. On Sunday the 16th ult., the mission closed, on the evening of which day there was a sermon preached in each of the three chapels, concluding with the renewal of the baptismal vows and benediction of the most Holy Sacrament.

If any man ever earned a perpetual memory in his city and country, Father Matthew deserved the sta. tne which has just been erected in Oork. He was a greater, benefactor to Ireland than all its so-called Liberators and Patriots combined, and Cork was at once the origin and the headquarters of his work and his final-resting place. If he had never been known as the Apostle of Temperance, Cork could hardly have forgotten him. He had worked for something like twenty years among the poorest and most degraded of the population, and his influence was firm. ly established throughout the city long before the memorable evening on which he signed the pledge with the characteristic words, "Here goes in the name of God." His perfect charity, his free and open earnestness, his simplicity and truth as a preacher, had won him affection and obedience, and when he joined the temperance movement he carried to it an influence which had been hardly and labori. ously earned. Of the immense benefits which he conferred on his conntry when he threw himself into that cause it is sufficient to say that in three years the consumption of spirits in Ireland had diminished by one-half. From being over twelve million gal-lons in 1839 it had sunk in 1842 to less than six millions and a half. Of this benefit Cork must have re. ceived a larger share than any other city or neighborhood. There the new work began, and there it continued even to Father Matthew's death ; for, on his deathbed, when he was barely sensible, men knelt at his bedside to repeat the pledge, and received from his hands the sign of the Gross on their foreheads. His memory appears from our Correspon. dent's description last week to have not lost its charm over the population of his city. Fifty thousand people crowded into the streets to witness the procession which preceded the inauguration of the statue; yet there was not a single policeman to be seen on duty through the town, and there was not a single instance of disorderly conduct. Many women even with children in their arms, and mothers with infants at the breast, were to be seen in the crowd. The Corporation, all the trades of the city, and the Friendly Societies joined in the procession. In short the whole city seems to have gone out to celebrate the memory of their friend and see his features once more. Nothing could be a more appropriate tribute to his memory or a more fitting inauguration of his statue than this universal yet temperate enthusiasm, this spectacle of the whole population of his adopted city forming one united and orderly multitude, ani-mated by one generous impulse. What other memory or what other principle or object would unite the population of any Irish town in a similar demon. stration ! Father Mathew stands fer above the yulgar crowd of teetotalers or total abstainers. He had nothing but the name in common with the fanatics or simpletons who would treat all the vices and diseases of humanity by the water-cure. The enthusiasm of the movement may have carried him somewhat beyond the goal which would be fixed by a cooler reason, but there was no folly, nor fanaticism, nor ignorance, nor want of consideration in the course he adopted. He weighed the subject long and carefully, be estimated it in all its bearings, and he supported it upon his deliberate judgment. His life grows out of the circumstances of his time, and derives all its harmony from them. At the time when he commenced the movement Ireland had reached the highest point in its consumption of spirituous drinks. In the course of many years' constant work among the poor of Cork, Father Mathew had witnessed the ruinous and debasing effects which followed this intemperance. He came to the conclusion that if he could put a stop to the drinking he would strike at the root of an immense amount of the evil and misery around him. He found that he could not do this effectually by the usual religious and moral motives for moderation, and he saw no effectual means open to him but to get rid of drinking altogether, if possible. For this purpose he signed the pledge, and became the apostle of total absti-He did not maintain, as fanatics do know, nence. that there is anything wrong in itself in drinking stimulating liquors, but he simply believed that there was no other way of shaking off the vast incubus of drink which was dragging his countrymen down but to throw it off resolutely at once. His object was to rescue the people from the vices which made their country miserable, He convinced himself that drunkenness was a principal cause of these, and he set himself to remove the very possibility of drunknot attack any isolated vice, nor did he rest his apmere eals noon a theory, nor touch upon a partial or subordinate emotion, but he worked upon the most fundamental principles of religion and morality. It was this nobleness and loftiness in his purpose which raised him so high and commanded such universal sympathy. Abstinence was not en object with him, but a means, and men saw in the very enthusiasm with which he threw himself into a generally despised movement the evidence of the profound religion and love of virtue which absorbed his whole nature. His labors, in short, as the Apoetle of Temperance were undertaken only in the discharge of his duties as a priest. There never was a greater misconception than when men imagined that he had some political purpose in view. He wanted to make his countrymen religious and moral and he pursued that object with a sincerity and enthusiasm, and at the same time a collected thoughtfulness, which it is safe to say has never been surpassed. Considering his life in this way, and seeing the harmony of his great undertaking with the still nobler and greater tenor of his whole nature, our love and admiration become wholly independent of our general opinion of the so-called temperance movement. As a general rule, that name is an obvious misuse of words. Temperance consists in using things temperately, and is actually made impossible by refusing to use them at all. Father Mathew may claim the name of the Apostle of Temperance, for it was only in the interests of temperance that he preached total abstinence, but teetotalers in general have no right to the use of the word. Their virtue is but an intemperate avoidance of intemperance. In ordinary circumstances, therefore, the movement will receive the support of no man of common sense. We should soon go back to primitive barbarism if we abandoned every product of civilization which 18 liable to abuse. Moreover, if the total abstainers could carry the day, they would simply annihilate a virtue. The question from this point of view is not worth wasting an argument upon. But experience seems to show that in such circumstances as those in which Father Matthew commenced his work the pledge offers the only chance of recovery. The fascination of drink to habitual drunkards is something quite incomprehensible. Let them but touch it, and all their resolutions of moderation are drowned. On the other hand, it seems also proved by experience that, except in unusual cases they can leave of drinking entirely without any bad results. It must be added that it seems undeniable that, as a rule, all the ordinary demands of physical labor may be met without any recourse to stimulants. In exceptional cases, therefore, the pledge becomes a valuable moral instrument, and there can be no doubt that it has done an immense amount of good. Only do not let it be urged as a universal obligation, and its preachers may be wished good speed. No doubt, too, considering that, as we have said, alcoholic stimulant seems generally unnecessary for the support of bealthy physical labor, it would be often but wise economy in a laborer to deny himself what can be little more than a luxury. Our working classes would be in a very different position if but half the money were saved which is unnecessarily spent in drink To enforce all these considerations it is only necessary to remember the life of Father Mathew. The actual observance of the pledge is, no doubt, decay-

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very unusually with him, caught some notion of the import of Gerald's words.

"Where, papa ?' Ailey asked, rising rapidly, and approaching him with hands outsiretched : the poor child was delighted to see an appearance of improvement in her father. The tears came down old Mr. Moore's cheeks, and the gentle daughter throwing her arms around his leading articles which appeared in the Standard of neck kissed him. Again she asked---

"Where, papa, shan't I go." "You, Ailey," replied the old gentleman,---"You?" he said, laughing through the tears,---'Oh, no fear of you going-no fear of that-no fear,' he repeated, ' no fear you'll go.

"Where, sir?"

He put his mouth to her ear.

"To Vinegar-hill," he whispered. "Ailey, agra, there is no fair play. We've lost the land, only those that sold their souls for it; and we are all turned into herds and ploughmen, and they beat us; and-Mary,' calling out to Aunt Benn, ' Mary take this wild girl away from me ! Ailey is pale,' he said, ' and there is Gerald that's the 'buschill !' he said proudly, and the and takes no account of the exaggerated assertions old father's eyes sparkled.

'l am going out, father ; good-bye, for a little while.'

' Have a look at Moorfield, Gerald,' said the

old man.

• Yes, sir.'

' And look at Ailey's own little room.'

' Yes, sur,'

And tell Jim and Bid, and Jim and-och; tell all the servants and neighbors we are going home immediately."

·Yes, sir.'

'And see, Gerald-Mary, what was I saying ? servants. They work, poor souls, and they keep us up. Don't they, Gerald ?'

Without waiting for an answer, old Mr. Moore went on-

"Tis a great wonder entirely that God makes them work for us, isn't it, son ? and they often so much better than ourselves. But I was always fond of the servants, wasn't 1, Mary, when I was a boy; and I recollect you, Mary, you, were like Ailey-your little Ailey there-and ochone where was I, Mary? Ah, I sometimes thing my memory is failing me ; but-'

Gerald waited to hear no more. There was the mind-wreck of a rude storm of injustice.-With many sons as full of feeling as Gerald Moore, and not so full of religion, it is wonderful that we have so little vengeance in Ireand and share is short a gyrie i dho de poe

Gerald walked rapidly, and in spite of his preoccupation, conjectured from time to time what | masters who eat meat in Lent, and the police enforce | tend to the public affairs, are not in any way ham.) of this great measure."

THE STATE OF ROME.

(From the Weekly Register.) We command to the particular attention of all

impartial Englishmen the statements in the following letter of a Roman citizen, which is a reply to the 28th ult. and 5th inst., but which was denied insertion by the editor of that journal, for reasons best known to himself :--

(To the Editor of the Standard.)

Dear Sir,-It is with all confidence in the spirit of fairness which your nation claims, with some degree of justice, that I beg leave to address myself to you, as the Editor of the most Conservative journal of the London press, to answer the remarks which even such a journal has thought fit to make on my Pontiff, my Sovereign, and my country, in leading articles published on the 28th ult. and to-day.

It is at present the order of the day for the British press to speak against Rome, and it takes a great interest in crying it down in the present circumstances. To so many accusations it is hardly worth while to answer, for all the world now knows and judges that such things are written for a purpose. and calumnies reproduced. For they cannot be considered otherwise by persons of good sense, whether from the nature of the accusations themselves, which are mostly air-drawn attacks and vain declamations, or from the present political position of Rome, which is now more than ever placed in evidence, because there reside the official eye-witnesses of such a nation as France, which keeps there, in addition to its army, a real and truly active police, who watch still more than the private individuals, the daily acts of the Papal Government; secondly, because Rome has neighbors who are intent, with lynx-like vision, on seizing on every fact of any kind, even of human frailty; so that any fact, how-ever strange but true, which happens in Rome, serves, out to set off the general character of that -Oh, yes !-Gerald, agra-be good to the poor | city ; for, as it is sure to find reporters, it shows that general assertions against Rome are both useless and incredible. If, then, what takes place of evil in Rome excites so much wonder, it must be something which, philosophically speaking, forms an exception, and not the general rule; for be sure that you know but too well all that actually takes place in my native city.

This ought to suffice to answer all accusations. and even those contained in your article of the 28th ult., the reading of which by any one really acquainted with Rome, would tend to prejudice the reader more against the writer than give him a bad impression of Rome. When I read such accusations in a Conservative journal, which I have good reason to esteem in so many respects, my first feeling was one of pain for your journal itself, and I felt sure sure that you would not be displeased to insert the answer thereunto, which, as a Roman, I may be better able to make, so as to give you better infor-mation than you have received from others.

The first accusation is that 'the abuse of police espionage to enforce spiritual duties suffices to make life in those States (of the Pope) an intolerable bondage.' That 'it is the duty of servants to denounce The mission lately given by the clergymen of the Jesuit Order, in the Catholic church of Ballybricken, was on Sunday, Oct. 2, brought to a close. The fa-al sermon was preached by the Rev. Father Kelly, S. J. The Right Rev. Dr. O'Brien attended, and after the ceremonies administered confirmation to a large number of children.

ROMAN LOAN IRISH COMMITTEE. - At a preliminary meeting of the friends and promoters of the Roman Loan in Ireland, held on Tuesday, 4th inst., the Right Hon, the Lord Mayor presiding, the following resolutions were unanimously adopted :-

"Resolved-That we deem it the imperative duty of all Catholics to support, by every means in their power, His Holiness Pope Pius IX., as Supreme Head of the Ohurch, and the great barrier against infidelity; and, therefore, that we gladly respond to the appeal of the Sovereign Pontiff to take part in pro-5th. 'The mismanagement of ecclesiastics, intent moting contributions from Ireland to the Loan of rather on the salvation of souls than on the creation Two Millions Sterling, now being raised for the Ro-

'Resolved-That, with a view to carry out this object, the gentlemen here present, with power to add to their number, do form a Committee, to be called " The Roman Loan Committee in Ireland," the Right Hon. Peter Paul M'Swiney, Lord Mayor of Dublin, Chairman, James W. Kavanagh, Esq., Secretary, and that the Committee shall meet, at three o'clock, every Tuesday.

'Resolved - That an address, or statement, expla-, natory of the terms and commercial advantages of the Roman Loan, apart altogether from the religious. sentiment involved in the question, be drawn up and circulated amongst the Catholic Hierarchy, Clergy ing even among the populations which were most and laity of Ireland, with a view to the furtherance unmediately under his influence. It is inevitable of this great measure."