obey the law, and he would make such a law that no sect would dare to break it. It was in the power of a statesman one day to fulminate acts of parliament against a whole religion, and the next day to pour water in the pan lest the thing should go off. They passed a whole session in doing nothing but debate and quarrel, exciting feelings one against another.— They passed the bill, and it had been a dead letter from that time to this, excepting for one circumstance, that every day they had seen a breach of that law, and every day they had taught the people of Ireland that they might break the law. In as far as that law was concerned, a serious evil had been done to the interests of this country, by teaching the people that to break the law was not a crime, and that to fly in the face of an act of parliament might be a worthy act of worthy men. That was his view of what was called the Papal aggression. He would rule Ireland in such a way that the law should be strict and just, but unbreachable. There should be no man to dare to get up and say—"I violate this act of parliament, and I dare the Prime Minister and the people of Engand I dare the Frithe Minister and the people of England to come here and say, You have broken the law, and we are about to take vengeance in the name of the law for that breach." But what had he seen the last week? The fulmination of a Catholic Bishop, of a gentleman calling himself Archbishop of Tuam
the mere fixing of which name to that document was a breach of the law passed last year, and he had done it openly. He had defied the minister of this country, he had set at naught the law, and he had laughed at the Attorney-General for Ireland, as much as to say, touch me if you dare. Was that the position in which the parliament of Great Britain should put itself? He believed it was not. And if to-mornow the thing were to come round again, he very much believed that those who had been most active in propounding that law, would be most anxious not to repeat it in 1852. And, when he came to speak of our foreign policy, he would ask, where should we be if the Catholics of Ireland should feel it to be a point of honor and duty, of religious duty, to withdraw their support from England? During the great war with Napoleon whence were our ranks recruited? From Ireland. Who furnished the great commanders and brave soldiers to fight in the Peninsula? Ireland .-And where did their enemies always seek to wound them? In Ireland. If eight millions, or nearly eight millions, should be ready to uprise against the authority of this country because of their religion-what might be the consequence, if a torce were to land in Ireland and find the Irish not merely in rebellion, but in revolution against us? He said, looking to the future, and all the multitudinous and conflicting waves and currents of the future, with darkness, and doubt, and clouds overhead, no wise statesman of this country would do anything to estrange the really great body of the Catholics of Ireland from the love of the people of this country. And on that account he said that his government of Ireland would be one of perfect equality to each religion. He might be wrong there, but that was his view. On the subject of the possibility of a French invasion, Mr. Roebuck saidacknowledge the evils and horrors of an overwhelming army; but I say to my country, do not be in a fatal security. There are mischievous feelings abroad, and despotism is triumphant in Europe now. If England be invaded and crushed, that liberty and that truth must fly across the Atlantic for protection. We should be a continent of slaves; a darkness would come over menkind; and that torch of truth which as now held up almost singly by the glorious arm of England would be reversed and extinguished. Shall such a thing be? And shall I, representing the people of England, tell you not to be alarmed, not to expect encroachment, of to expect that real aggression? I will do no such thing. Be prepared. Have a national army. And let soldiers say what they like; but if the thing be properly done we shall give a good account of any-body who comes here. (Laughter, and much cheer-ing.) I say not to be afraid, but be ready; and if they do come let them never return. (Vehement cheering, at the decline of which the speaker's countenance was so highly animated and expressive that the vociferations of the audience were renewed with greater power.)

THE "GODLESS" PRINCIPLE AT LAMBETH.

the sound of triumpl and, in consequence, loud few days ago it was supposed that the Archbishop of Cashel had shown some reluctance in the performance of his duty; great, therefore, was the rejoicing. A few days, however, dissipated that pleasing illusion, and English infidels went again to the prow of their ressel, and the mast head, in search of other prognosties for which they are now anxiously looking.

In one direction, however, they are always sure of seeing what they wish. But the frequency of the visions has diminished their importance, and these are, therefore, despised. The most frequent signs of mischief are apt to be overlooked, because of their greatness, and it sometimes happens that the most raluable organs for accomplishing a particular work are least regarded, because of their intrinsic worthlessness and the certainty of their results. Such is the case of the established religion of England and Iteland. It is doing its worst rapidly and silently, and only a few perhaps are aware of it. Nevertheless, a great work is going on, not by fits and starts, but continuously from day to day, without ceasing, a real and effectual work. And, that it may be the better anderstood, it may be as well to say at once, that it is work of the Whigs.

The English nation is, of course, the most religious and moral people in the world; they have no superiors, and indeed no equals. That Church which they have founded for themselves is the most pure, and the most Perfect representation of the Gospel. This is the opinion of the infallible people by which it was made, and by which it is so tenaciously supported. It answers, probably, the expectations of those most interested in it, and helps them to carry on their own schemes for ends which are neither desirable nor good. But as its influences are not confined to its own channels, and reaches even to us, we cannot always escape from it, and it is sometimes a duty to descant upon its

At this moment, through Whiggish means, the two

capacity. These gentlemen have received an address from their Clergy, in which the wisdom of the Privy Council is enlogised, and also of these two gentlemen who were privy to the act which calls forth this address. The sentence in the Gorham case has given satisfaction to more than three thousand of the Established Ministers, while only about half that number, inclusive of laymen, could be found to protest against it. The two Archbishops rejoice in that sentence, because it promises to give peace to their Church, by refusing a victory to either party. Mr. Gorham was

not wrong, and Dr. Philpotts was quite right.

Dr. Sumner is more profuse in his acknowledgment than his brother of York, and dilates with considerable satisfaction on a state of things which is nothing else than the establishment of infidelity in England by a sentence of the most honorable the Privy Council. He takes comfort that men could combine together who differed as to the effects of Baptism, and the meaning of the word Regeneration; and has the hardihood to tell the world that God has made no revelation on that subject.

Until of late years Whiggery had kept itself outside the Establishment, the profession of nominal religion being considered inconsistent with that of real Whiggery. Now, however, a change has been wrought, and the high places of the Establishment have been ascended by Whigs. It was formerly thought necessary to profess belief in the Creed by those who were Bishops, but now that is dispensed with, and from the high places of the Establishment we hear lessons of clear, plain infidelity. It may be that these Preachers do not intend this; perhaps so: they prophecy like Balaam, and speak the truth, though against their will. Now, it is made plain to everybody that the religion of Henry VIII. and his daughter Elizabeth is nothing more than a will to hide infidel principles till the time is come for avowing them.

The State, of course, hates controversy, and all kinds of internal dispute; and statesmen know very well that of all controversies the most serious is a religious one. It is their interest, therefore, to put an end to them, not by ascertaining the truth, but by compromising it. Theological truth is nothing to them—what they want is a loyal and tax-paying people. All rising disputes they will settle by a compromise, and where disputes are too old to be settled in that way, they contrive to deaden its virulence by concealing its origin and its issues. The spirit that moved the Privy Council to decide that Eaptism was an indifferent ceremony, moved also the founders of the Godless Colleges. The Gorham sentence and the Queen's University are one and the same in principle, and have one and the same object before them-the hopeless, dead shore of infidelity.

It is true that Englishmen may hold two opposite opinions about Baptism, by law, but it is also true as a matter of fact that they may have no opinion at all on the subject, and dispense with the questioned rite altogether. The practical issues will be that, by-andbye, an evangelical Clergyman will discover that he is under no obligation to Baptise at all. In the Queen's irish University at present, Catholics and Protestants are invited to meet on a common ground. Such Catholics as have no fear of fire will attend, but before long they will become acclimatised; they will have learnt that the infidel protessor is a most honest man, and, therefore, will consider that it is not necessary to consult a Priest even at Easter, in order to keep a quiet conscience. Proselytism will be, of course, discountenanced, but open infidelity and secret immorality will have no check, and thus the peaceable intercourse of Catholics and heretics will result neither in Catholicism nor heresy, but in that mongrel religion which is now preached at York and Lambeth, but which the bystanders recognise as nothing else but infidelity itself. What may come of this time will show, and place beyond the possibility of doubt; but if persons are wise in time they may learn from past examples; for nothing can be more certain than that "evil communications corrupt good manners."

A NEW CHURCH ON AN OLD FOUNDATION. (From the N. Y. Freeman's Journal.)

The Building at the head of Lafayette Place known as the Church in Astor Place has recently been pur-Chased by Archbishop Hughes, and will be dedicated to Catholic worship in May next. The Rev. Dr. Forbes is to be its Pastor as we understand. There are some things in the history of this edifice that tertain hopeful symptoms in the conduct of Catholics, excite attention, and have been the subject of remark in various quarters since this purchase which it sends forth. The most usual sign of this public. In 1812 an elegant stone building was erected discovery is the praise which it bestows upon Catholic in Murray street, opposite to Columbia College, for Ecclesiastics, who, it supposes, have given themselves the late distinguished Presbyterian Minister, Dr. John over to do the work of the Devil in the Church. A M. Mason. It was here that the eloquence flashed, and the fame went forth of this noted champion of Protestantism. After his death Dr. Snodgrass succeeded him, and was succeeded in turn by Dr. Thomas McAuley. Following the movement of the population this beautiful edifice in 1841-42, was removed to its present commanding position. It was taken down and its stones and part of its woodwork marked and numbered, so that as robuilt if presented the precise appearance of the former building. The building was as fresh as ever, but not so the Zeal and attachment of the people. Presbyterianism melted away, till at length it left no echo in its deserted walls. The Episcopalians tried to succeed the Presbyterians, but the Episcopalians melted away from it also. The Presbyterians made a second effort to possess it-in vain. The Episcopalians tried it once more-another failure. It was abandoned to the Swedenborgians, who brushed out all the other heresies, and are finally about to brush their own out of it by a voluntary resignation on the first of next May. It was thought time that the building which had thus got rid of all its here-sies should receive the gift of Catholic Benediction, and be devoted to the purposes of a living religion.

This will be the twenty-second Catholic Church in this city. What number it occupies on the list of Presbyterian Churches that have died out, been dissolved, or become extinct, we cannot say. An official record of Presbyterian Churches in this city was published by a Presbyterian Minister, Mr. J. Greenleaf, in 1846. Up to that time the number of their Churches become extinct was set down at twenty-one. Without counting such as may have died out in the last six years, we would thus have the remarkable coincidence in number of Catholic Churches in existence, and Presbyterian Churches extinguished, It is a remarkable fact in the history of Church buildings in New York that no Catholic Church has ever, after being once started, become extinct. The only apparent exception is that of the old Christ Church in Ann

gation, one of them still goes by the corporate name of the with me, to try him; and the only regret I have, Christ Church, though popularly it is known as St. is, that he has got off so safely; but I thought that it James, in James street. Several of our Catholic Churches were built and first occupied by Episcopalians or Presbyterians. The Church of the Transfiguration in Chambers street, was built for the late Dr. Alexander McLeod, one of the ablest and most eloquent Presbyterian compeers of Dr. Mason. He was scarcely in his grave, when Mass was sung in his Meeting-

The following jeremiad is curious:-

" A METAMORPHOSIS .- If the spirits of the departed know what is going on in this lower world, how must the shade of that staunch old Presbyterian, the celebrated Rev. Dr. John M. Mason, frown upon the act which was perpetrated yesterday, of selling to the Scarlet Lady of Rome the very stones and wood which once resounded with his soul-stirring eloquence! The case is this. In 1812, Dr. Mason's people built for his occupancy, in Murray street, what for those days was a large and splendid stone church. It was 92 feet by 77, with a steeple near 200 feet high. In process of time, Dr. Mason having deceased, and many of the members of the church and congregation having moved up town, it was judged expedient to remove the edifice also. Accordingly, it was taken down, each stone, as well as a portion of the wood-work, being carefully numbered, so as to take its proper place in the renovated structure. Thus was reared the church edifice in Astor Place, then and previously known as the Eleventh Presbyterian church. But it was soon found that the charm was broken; Dr. Mason's church without Dr. Mason, was no more attractive than other churches. After a while new troubles came in the shape of a mortgage foreclosure, the result of which was, that the church was sold under the hammer. It was afterwards occupied by an Episcopal congregation, then again by the Presbyte-rians, and again by the Episcopalians. Latterly it has been occupied by the Swedenborgians, and last of all, it has gone into the hands of the Roman Catholies, having been sold yesterday to Bishop Hughes for \$33,000. It will be consecrated in May next. Dr. Forbes is to be the pastor .- Journal of Commerce."

IMPORTANT FROM CALIFORNIA—ARREST OF ELLIS, THE BETRAYER OF O'BRIEN.

By a letter published in the New York Truth Teller, eceived from a gentleman in San Francisco, we have the particulars of an affair of rather novel character. it will be recollected that a party named Ellis, (Wm. Ellis,) who had been transported from New Zealand to Van Dieman's Land for an act of piracy, and who, about the time that his sentence of seven years had terminated, was employed by the Government there in conveying provisions to the penal station of Maria Island, where Wm. S. O'Brien was then imprisoned, represented to the friends of Mr. O'Brien that if they would raise a sum sufficient to purchase the "Vic toria" cutter which he then commanded, that he could take O'Brien off the Island. 'The money was raised £700, about \$3,500; and there are few American citizens who will not recollect the treachery of Ellis; his giving information to the Government, and his subsequent carrying away of the vessel after all penalties against him had been satisfied by the friends of O'Brien. The writer in San Francisco proceeds to

"For about twelve months, nothing had been heard of either Ellis or the vessel, until McManus's escape from Van Dieman's Land, who when on his way to these golden shores, made the port of Houndulu, and there learned that this very individual Ellis had left but two days before for the port of San Francisco .--On McManus's arrival, we well recollect the fact, that this villain's residence here arrested his earnest attention, and he instantly put his friends on the look out for him. In the excitement, however, of Mr. McManus's welcome, he got time to secrete himself, and, up to the present, had not been heard of. It was reported by some that he had been in the mines, by others that he had returned to the Sandwich Islands; but, to the surprise of Mr. McManus and a few of his friends, it was ascertained beyond a doubt on Thursday, 18th inst., that he was then on board the "Ca-leo," lying in this harbor. We had now better give in Mr. McM's own words,

as uttered in our presence, and subsequently repeated in our hearing in the vigilance committee rooms.

"About five o'clock on Thursday last I was standing at my store, when a young man came up to me, find him for me. My reply was, that I wished to get at the bottom of his treachery, as I was convinced that there were others implicated with him; that if he would reveal the whole, and refund the money that he had robbed my friend of, I would be content. The young man then stated that he was content, and informed me that Ellis was then on board the 'Caleo,' and that no time was to be lost, that he must be made prisoner that night. A few friends were then hastily called together, a hurried arrangement made, and a one o'clock at night eight men, well armed, boarded the vessel in silence, ordered the prisoner to dress, and rowed him off to Mission Creek, a distance of about two miles; the other parties in charge of the vessel were ordered to attend to their various duties, as they were not wanted."

The moment he touched the shore. Mr. McManus told him "that he was his prisoner, and that any at-tempt to escape would meet with instant death." He was subsequently conducted to a hut, where he was supplied with refreshments, and the charge of his treachery brought against him. He admitted that he was the man, and promised to return the money, but could not be got to admit his treachery, and, for reasons hereafter to be explained, was subsequently forgiven, and conducted to his ship by a portion of the party. On the following day this villian had the au-ducity to appear before the Vigilance Committee, and charged the party with having used their name. On receipt of this information, conveyed most respectfully to Mr. McManus by two of the body, Mr. McManus at once waited on that body, and in my hearing and that of several others, stated openly that he was the man who headed the party, that he arrested him in his own name—not that of the Committee. He also, turning round to Ellis, said, "That villain there first robbed and betrayed my friend, subjected him to a most dreadful imprisonment, and has now had the audacity to pollute these free shores with his presence. Knowing the amount of misery, suffering and penury he entailed on my noble-minded friend, I would nover have forgiven myself—I would have considered my-self less than a man if I allowed him to leave these

is, that he has got off so safely; but I thought that it would be unbecoming of me to be both prosecutor and judge; but I pledge my word of honor, as a gentle-man, that the name of the Vigilance Committee was not mentioned by me, or by any one in my hearing."

Mr. McManus then left the room, and Ellis was given till evening to bring proof that the name of the Vigilance Committee had been used. He did appear; was unable to prove to their satisfaction, and, on his leaving the room, and while one of the party was communicating to Mr. McManus at his store that they were convinced, he had never used their name, a body of teamsters who had surrounded the Vigilance Committee room on the first report of the aflair, beset him on his leaving there and gave him a pretty sound beating, giving him one or two severe cuts on the face.

A charge is now before the Grand Jury, a charge being laid by Ellis against Mr. McManus, and a counter charge being preferred through the District Autorney, Henry Herbert Byrne, Esq., against the vessel bringing a convict to these shores.

TRISH MILITARY COMPANIES.

4c It is Soldiers who are wanting; men can be got anywhere."-Napoleon Bonaparte.

"On a well regulated army, depends the fate of France."-Louis Napolcon.

In times of military activity both in Europe and America, Irish soldiers have been always distinguished. Always at such a time, English Craters and Statesmen are feign to praise "the brave Irish" fools who died in that bad service.

It is possible a great military contest may shortly again occupy Europe. Peace has lasted for near forty years; interests have been born in peace which can only be babtized in war. At such a time therefore, it becomes urgent upon all Irishmen who have a vouation for arms, to reflect upon what they may be called on to do, within a year, or less, from the present.

If, in the European battle, France and the Pope are to be on one side, and England and the Socialists on the other, an Irish soldier, can serve only on the side of the former, and the more of us are able to volunteer for that service the better for Christianity and freedom. Reflections too serious to be lightly uttered before their time, throng upon us at the prospect which the European news unfolds .- American Celt.

THE NUMBER OF THE MAN.

Our Second Advent folks always find portraits in the Scriptures of all the distinguished characters, as well of the present as of the past. They have assigned a place to Kossuth, a place to Hungary, a place to Turkey, a place to France, a place to the Pope.— Their prediction now is, that Democracy, or Republicanism, is soon to enter upon a struggle with all hostile powers, and that the world is to become a family of Republics. They have set the example of pointing out great men by the number of their names, that is by adding together the Roman numerals to be found in their names, as indicating what is frequently referred to in prophecy— The Number of the Man.— A correspondent takes the hint thus given, and very ingeniously applies the prophecy in the 18th verse of the 18th chapter of Revelation to Louis or Ludovice Kossuth. He says :- The Beast there described (whose character is certainly not very admirable) is said to be the number of a man; and his number is 666, let him that hath understanding count the number theroof. The number of the Roman letters answering to figures in Kossuth's name may be read thus :-

Added together make 666.

To this Beast, accordingly, power is given to speak great things, and to continue forty and two months, which time may be sufficient for defeating his intended enterprise, or for its success. Power also is given him over all tongues, and nations, and all that dwell upon the earth shall worship, whose names are not written in the Book of Life.

REMARK.

Kossuth shows plainly enough of what spirit ho is, without making it necessary to hunt for his number. The foregoing calculation however, is nearly as good as most which have been made about the unmber 466 -Providence Correspondent of the Boston Pilot.

THE PACKET STATION-MR. ABBOTT LAWRENCE. The Limerick papers publish letters from Lord Monteagle and Mr. A Lawrence, the American Minister, transmitting the reply of the latter to the address presented to him some time since on the occasion of his tour in Ireland, by the citizens of Limetick. We quote the following passages from Mr. Lawrence's reply:-"I entirely agree with you that we cannot over-estimate the political, the commercial, or the social importance of a rapid, constant, and certain communication between two nations having so much in common as the United Kingdom and the United States. When in Ireland I visited the harbors of Dublin, Galway, Limerick, Bantry, Cork, and Queenstown, all of which offer rare and safe accommodation for ships. Since my return to London I have received various charts, maps, reports, &c., with reference to these harbors, &c., all of which I have transmitted to the President of the Chamber of Commerce, New York, for public use. I did not fail to remark the capacities of your noble river, navigable by steam for two hundred miles, on which you dwell with such just pride. I also made such observations as I could in our rapid passage of the harbor of Foynes, which seemed to me capable of being reached at any state of the tide, and of affording shelter, with a sufficient depth of water, for the largest ships. I observed also a pier and a wharf for large steamers-and I was particularly struck with the magnificent docks under construction at Limerick which, when fluished, must prove of the greatest advantage to your interesting city. The people of the United States are fully impressed with the fact that the most secure and rapid communication across the Atlantic is a benefit that cannot be refused or postponed, and have made, and are making, gigantic efforts to secure it. In my visit to Ireland I saw much to admire. The beauty of your scenery—the fertility of your soil—the magnificence of your harbors—the great resources of your country, as yet undeveloped—the provisions made for the education of your children -all were objects of striking interest. But above all individuals called Archbishops are themselves Whigs | Street which was burnt down in 1834. But of the two shores without at least having put my hands upon these I felt your generous hospitality, and the kind morals; Faith being a gift beyond their present | Churches that were immediately built by that congre- him. I did so. I handed him over to the people, feeling of all classes towards the United States.