

chivalrism in its subtlest and vilest form. And we put it to every conscientious and honorable Protestant, whether such a system can possibly subserve the interests of the country where it is adopted. Is it likely, is it conceivable, that the honorable ends of the temporal power should be advanced by intercourse with the Catholic Church conducted by men who are partially traitors to the cause they profess to serve? If the secular power has a divine authority—if governments are designed to work for the benefit of the people, in harmony with, and not in perpetual contradiction to, the principles of Christianity, is it not monstrous to imagine that this alliance is to be maintained by means of the vilest intrigue, by assuming that the true wisdom of the State consists in tricking the Church, in denying her rights, in employing her least trusted and least devoted servants?

(To be continued.)

THE SABBATH IN FRANCE.

(From the Catholic Standard.)

Rejecting with all our faculties the puritanical theory which sprung up in England among the rebellious roundheads, with regard to the proper mode of keeping the third commandment of the Decalogue, and still upheld by the fanatics and pharisees of our own time, especially across the Border, where the disciples of Knox make it a crime to wear a cheerful face in the streets on the Sunday, though they hesitate not to get drunk in their closely curtained tavern boxes in the evening—we confess we have always lamented the extreme laxity, with respect to the observance of the Sabbath which has characterised France, and are rejoiced to see the efforts that are now making for the introduction of a better system of Sunday observance in that great Catholic country.

Our English Sabbatarians, acting up to the gloomy principles on which their fanaticism feeds, would, if they had the power, make the day of rest a day of wretchedness. Innocent recreation they denounce as ungodliness; while their sour seriousness is held up as the perfection of piety. We have no sympathy with these views of the Christian Sabbath; but, on the other hand, we have the strongest antipathy to that desecration of the Lord's day, which was one of the pernicious legacies bequeathed to France by the Atheistical authors and abettors of the Rebellion of '89.

It cannot be for a moment entertained by any Christian, that it is at all justifiable habitually to pursue the ordinary business of life on the Sunday. That day is emphatically a day of devotion, and a day of rest. To make it a day of labor or a day of riotous debauch, is clearly a great sin; and no people who are open to this reproach can expect the blessing of God upon themselves and their country.—Every Catholic knows this, and every good Catholic acts accordingly. But the enemies of the Church, seeing in such a country as France a too general disregard of the Divine command to keep holy the Sabbath-day, at once charge upon the Catholic religion a vice which the Catholic Church has never ceased to anathematise. A little more candor, to say nothing of charity—which is, we fear, a stranger to their hearts—would induce these parties to ascribe the profanation that has disgraced France for 60 years to its true source. It was the Protestant principle of private judgment, and disobedience to the authority of the Church, that caused France to disregard the third commandment of God. The Lord's day was desecrated when the Church was ignored and the Altar overturned. The people forgot to keep holy the Sabbath-day, when they refused to listen to the voice of their Priests and demanded the suspension of the Bishops from the lamp-posts. Napoleon did a great deal—indeed all things considered, did wonders—to correct this frightful abuse, and restore order out of the chaotic state in which he found France after his return from the campaign of Italy. But infidelity could not be extirpated in a much longer reign of power than was vouchsafed to him, and the Restoration had no moral influence. Even if Louis the Eighteenth had the power to re-establish Catholic piety in France, we question whether he had the will to accomplish so grand an object, his successor, who was, we believe, sincerely religious, was beset with difficulties which he had not the political sagacity to appreciate, and which, being encountered rashly, overthrew the throne. Louis Philippe, filled with worldly cunning, labored harder to subdue the growing influence of the Church than to advance Catholic principles. Kings-craft and materialism were his means of governing, and it was no part of his system to offend the prejudices or clash with the materialist propensities of the middle and lower classes. The pupil of Madame de Genlis, the patron of the miscreant Michelet, and the friend of Dupin, was not very likely to risk his ephemeral popularity, by an effort to restore the proper observance of the Sunday in France; and circumscribed as that country has been for upwards of half a century, the Church, curbed and coerced by the temporal power, could do little in that way without the active assistance and cordial countenance of the civil authority. It is no flattery to the present ruler of France to state the plain truth, that during the four years of his reign religion has made more progress in that country, than it did for the preceding sixty. The rights of the Church are now recognised; the influence of the Church is now encouraged by the Throne; and both Church and state are laboring harmoniously zealously, and effectually to impress upon the popular mind the duty of keeping holy the Sabbath day. Combining prudence with religious feeling, the French Emperor prefers persuasion to force, in effecting the salutary reformation of public morals. Invested though he is with power little short of absolute, he wisely refrains from issuing an imperial decree commanding the ces-

sation of manual labor on the Sunday throughout France, knowing well that forced piety is hypocrisy, and that mankind cannot be made religious by compulsion. But he sets the good example by forbidding Sunday labor in the State establishments, and he leaves to ecclesiastical influence and to time, to produce, with God's blessing, the desiderated effect upon the people.

Nor is the Hierarchy somnolent or idle. We believe that every Bishop in France has already appealed formally and fervently to the faithful in his diocese to cease from all unnecessary servile work on the Lord's day. At Douay, a society has been formed under the Presidency of the Archbishop of Cambrai, for this admirable purpose—of which the Chief Judge, the Attorney-General, the Under-Prefect, the Mayor, all the distinguished inhabitants, and the principle manufacturers and employers of the town are members. At Lyons, a similar society has been formed, of which the Pope is patron. In the diocese of Aix, the Bishop has issued a Pastoral to his clergy strongly recommending them to urge their flocks to enrol themselves in a society for discountenancing servile work on the Sunday, and with this view binding themselves neither to do work nor to require work to be done for them, and to close their shops on Sundays and the great festivals of the Church. At Dijon, at Chatillon, Grenoble, &c., a similar organisation is in progress.

IRISH INTELLIGENCE.

The Right Rev. Dr. Vaughan has, we are happy to state, quite recovered from his late very severe attack of illness.

THE REV. DR. CAHILL, IN LIMERICK.—On Friday evening, the 7th July, this distinguished and celebrated divine delivered the first of three lectures for the "Young Men's Society" in Limerick. The Theatre was thronged to excess on the occasion, as is always the case when Dr. Cahill makes his appearance in public.

The Rev. Mr. McCarthy, of Maynooth, has been elected to the Professorship of Scripture, after distinguished answering. It is one of the most eligible offices in the College, observes the *Monster News*. The Rev. gentleman is a native of Kerry, and a member of a family distinguished for intellect.

On Thursday night, the 8th July, some wretched ruffians entered the chapel of Ballinrobe, and plundered the various silver articles used in the celebration of the sacraments, &c. The value of the property stolen exceeds £50.—*Mayo Constitution*.

THE RENT-CHANGE.—IMPORTANT.—At the Clonakilty Quarter Sessions, on the 7th July, Mr. Moody, Assistant-Barrister for the West Riding of the county of Cork, reduced the tithe rent-charge on two parishes, at the instance of resident Protestant gentlemen, the average price of wheat having fallen from £1 12s 10d to £1 6s 5d per barrel. One of the parishes in question has, by this decision, effected a saving of £1,273 annually.

Mr. Lucas has shown from official statistics that in the counties of Mayo, Roscommon, Galway and Kilkenny, the Protestant population has sustained a greater decrease than has the Catholic population.—Whilst in some parishes the latter has decreased 30 per cent, the other has sustained a loss of 49 per cent.

THE 12TH OF JULY.—We believe the Irish Orangemen have really allowed the 12th to terminate, without any of those inducement outrages by which the "glorious, pious, and immortal" anniversary has hitherto been distinguished. In Dublin, indeed, the public commemoration was pre-eminently puerile and stupid, being confined to a meeting of "the Dublin Protestant Operatives in the Music Hall, to adopt resolutions expressing their thankful remembrance of the revolution of 1689"—an event, the historical significance of which, we suspect, a considerable majority of the Operatives know nothing whatever about. Of course the staple entertainment, were unlimited professions of Protestant loyalty to Queen Victoria, and unbounded denunciations of the Pope, garnished by a reasonable proportion of shouting, yelling, and Kentish-fire; but even the "operative" mind seems to be gradually voting such waddle a bore. "One or two other rather lengthy speeches were made, during the delivery of which the assemblage, finding the affair rather low, began to retire in large masses, so that but a comparative few remained to witness the close of the proceedings." In Belfast, the only observable incident was an imposing demonstration of cracked drums and tin-whistles in the obscure corners of the town. In Drogheda, Lurgan, Armagh, Lisburn, &c., the commemoration consists in exhibiting a Union Jack from the various church steeples.—*Nation*.

PROTESTANTISM IN TUAM.—In looking over the report of proceedings at the last meeting of the Tuam Board of Guardians, published in the *Tuam Herald*, we alighted upon a morsel of intelligence, curiously but painfully illustrative in its way of the position of the ascendancy Church in the West of Ireland. We recommend its perusal to the lovers of the marvellous and exaggerated stories put in circulation by the friends of Exeter-hall, regarding the wonderful spread of apostasy from the old religion which is said to be taking place in that quarter. Here is the extract:—"The reports of the several officers were then read. The following appeared as the Protestant chaplain's, on every second Sunday, when he visited:—June 23, attended to perform Divine service; no adult Protestant in the house; examined child (2½ years old)—J. FOWLER, Clk."

Thus, it is seen that of a workhouse population, amounting, as we observe by the same report of the proceedings, to 700, of all ages and conditions, there is only one Protestant inmate, an infant, two-and-a-half years old, to attend "Divine service," or to be, as the chaplain states, "examined." We would be curious to learn what the nature of such "examination" was. However, the chaplain has a salary of £20 a year, levied off a Catholic union; for the discharge of this very onerous and equivocal duty.—*Dublin Freeman*.

THE TIPPERARY ABDUCTION CASE.—The application to admit Mr. Carden to bail was made in Chambers, Dublin, before the Lord Chief-Justice Lecky. After hearing counsel on both sides, his Lordship refused the motion—first, on the ground of the near approach of the assizes, and secondly, because it was

doubtful if a much more serious charge might not be preferred than that of attempting to commit an abduction. It appeared by the informations that the prosecutrix, Miss Arbuthnot, was moved from her position in the car or carriage in which she was seated, and the Chief Justice would not say that an actual abduction had not been committed in point of law. A charge of conspiracy might also, perhaps, be preferred. In fact, without going into the whole case, which he should not be justified in doing, he had no hesitation in refusing the motion.

IRISH MINES.—It is stated that a valuable iron mine has been discovered on Lord Carew's estate in the Queen's County.

THE POTATO.—The fatal second week in July—the period at which the first symptoms of the blight have invariably shown themselves—has brought with it the usual reports of isolated cases of failure in the new crop. A Clonmel paper announces the "undoubted" appearance of the disease, on the leaves and stalks in some fields in that district, but a hope is expressed that it may be but a solitary instance, and that the large breadth of potatoes sown in the country at large may be still spared from the desolating ravages of a general blight. The taint has also been traced in some fields in the county of Dublin and other places, but by some the sickly and shrivelled appearance of the plant is attributed to the unnaturally high winds which prevailed since the commencement of the month of July.

USES OF THE IRISH CONSTABULARY.—Owing to the large draughts which this country has supplied to the British contingent in the East, Ireland, and its Capital especially, has ceased to be the great resource of the Queen's land service. As garrison duties, however, are still indispensable, and as piles of noble barracks have, moreover, to be kept from falling into dilapidation, the authorities have come to the conclusion that the time has arrived for the employment, as a substitute for the military, of that admirably equipped and disciplined body of men, the Irish country constabulary. A large reserve of this force is stationed at the depot barracks in the Phoenix Park, and orders, it is understood, were issued at the close of the last week to have the men held in readiness to take their turn at the various guard-mountings in the city, as well as to discharge other duties which heretofore fell upon the regular troops of the line. With these objects in view, the barracks recently vacated by the regiments now on foreign service are to be immediately occupied by detachments of constabulary; 1600 men are to be stationed in Aldborough barracks, on the north side of the city, and an equal number in Beggar's-bush at the south side, both of which buildings have been for several weeks consigned to the care of a non-commissioned officer and some half dozen rank and file. The propriety of thus employing the constabulary is more obvious when the present tranquil state of the country is taken into consideration, the truth being that in many localities, the presence of an armed force for the repression of crime is no longer needful, and that, were it not for a pressing emergency, the question of an extensive reduction could not, with any show of justice, be much longer kept out of public view. Attention has already been directed to the peaceful condition of the rural districts, as indicated by the calendars of prisoners for trial at the approaching assizes. In the south, as well as the north, it is the same story—either empty goals, or, if partially filled, only with persons charged with offences which might more properly be disposed of by a bench of country justices than by the judges of assize. In the west, too, the same order of things seem to prevail. A Galway paper of Saturday thus reports:—"We are happy to be able to state that the criminal business to be disposed of at our forthcoming assizes is very light, and the cases of a minor character. There are, we understand, only nine or ten prisoners to be tried, every one of whom, without a single exception, stands charged with offences of a nature likely to be treated with short incarceration."—*Nation*.

The *Western Star* has the following remarks in reference to the progress of the "Saxon invasion" of the 19th century:—"That there are hosts of adventurous capitalists, lured by the alleged cheapness of land in the west of Ireland, continually passing over the country in search of investments is one of the greatest anomalies in the social history of the British empire. We have been frequently visited by persons from the sister isle seeking information respecting localities in which land may be sold. Not only from the more agricultural districts of Scotland, but even from the central and southern counties of England, the landseekers are flocking in surprising numbers. Most of the smaller capitalists with whom we have conversed are deeply impressed with the importance of title in their purchases; a Parliamentary title they seem anxious for, were it but for the smallest farm. During the last six months it would amaze one even to estimate the numbers who have settled in Galway and the neighboring counties. The revolution steals onward. The invasion, though not so warlike as that of Strongbow, is still as complete; and the lapse of seven centuries has rather increased than lessened the desire on the part of the Scot and Saxon to obtain the possession of land in Ireland. The cry is still, 'They come! they come!'"

THE IRISH IN FRANCE.—Napoleon only became a member of the French Government as Consul in 1799, and until then had no power either to create or conserve regiments. It was the affair of the Directory. But the Irish Brigade as such had ceased to exist in 1792. Berwick's regiment took the number of 70 as a French regiment; Walshe's that of 74. Both officers and men, from that moment, became and served as French against England. Dillon's regiment, on the contrary, joined the enemies of France on the Rhine in the army of Conde, subsequently took service in England, and remained in that service fighting against France. If Napoleon did not re-organize the Irish Brigade, he did what was better. In 1803 he organized the Irish Legion, which was to be composed of several Irish regiments, and desired to make part of the expedition then preparing to sail from Brest for Ireland. The officers who received commissions in the first regiment of the Legion were mostly men who had fought or suffered for the cause of Irish independence, in 1793. It never ceased to serve in the French army throughout all the campaigns down to 1815, when it was disbanded in the September of that year, at the same time with the French army. In this regiment, which Napoleon had in his service to the last moment, he reposed the greatest confidence, which he frequently showed by employing it in preference to his other foreign troops.—*Recollections of an Officer of the Irish Legion*.

THE GENUINE BRITISH HEART.—There has just been a striking instance of that impulsive and spontaneous generosity which we are requested to consider as so eminently characteristic of the genuine British heart. More than thirty years ago, a poor little orphan, named Ann Leech, born in the vicinity of Limerick, obtained an asylum at her grandmother's residence in London. There she resided ever since, leading a laborious life, and becoming married to English husbands twice in the interval. Neither of her marriages had been remarkably advantageous; and her second widowhood left her so completely destitute, that she was compelled to seek admission into the workhouse of St. Giles. One morning, an officer of that institution brought a cab to the door, and bade the poor creature get into it, as he was going to "treat her to a sight of London Bridge." She entered, they drove through Holborn, and, after a circuitous route of five miles, they reached the promised bridge, when a screw-steamer, the *Secret*, was on the point of starting for Limerick. The porthouse official obtained a boat and told Anne Leech she might pay a visit to the *Secret*, as the Captain would afterwards send her safely back to the Bride; but the boat had no sooner arrived alongside, than he delivered the poor creature up as a passenger to Limerick, paying ten shillings for her fare, and leaving four leaves for her sustenance during the voyage! After a weary interval of seven days, poor Anne Leech was landed in her native city, in a condition bordering on starvation; and the police actually brought her before the Mayor, under the impression that she was a lunatic. "She was so exhausted from fatigue and hardship," says the report, "that she was scarcely able to stand." With some difficulty she told her dismal narrative to the Mayor, who very naturally exclaimed—"Have they any humanity at all in England? The Captain of the *Secret* being examined, corroborated her story, and the bench decided upon communicating it to the Government. This is only one isolated example of a regular system, however; and we are not sanguine that Government will exhibit any extravagant inclination to interfere."—*Nation*.

The *N. Y. Church Journal*, a Protestant paper, says, "The Irish Reformation seems to be languishing. The Dissenters are talking about another Hundred Missionaries forcing into benighted Ireland. They are encouraged to it, they say, by the success of their attempt last year?"

THE PERSECUTION IN BADEN.—LETTER FROM THE ARCHBISHOP OF DUBLIN.

The *Univers* publishes the following letter from the Archbishop of Dublin, conveying a subscription of 325 francs from the diocese of Ferns, and of 175 francs from that of Dublin, in aid of the persecuted Archbishop of Freiburg. "Our readers," says the *Univers*, will remember that the venerated prelate has sent several like contributions for the same purpose:—"Sir—Permit me again to have recourse to your kindness to add 500 francs to the subscription in aid of the persecuted Church of Freiburg.

"Much as we have been consoled at learning that the Government of Baden, yielding to counsels of moderation, has liberated from unjust imprisonment the venerated Archbishop, we nevertheless regard it as a duty to sustain him by our contributions as long as the struggle in which he, with his clergy, is engaged shall remain undecided.

"The courage, prudence, and moderation of the Archbishop excite admiration, shed a lustre on the Church, and encourage us to hope that the principle defended, at the expense of such long suffering and so many sacrifices, will finally triumph. The prayers of the faithful throughout Christendom, ascend daily to Heaven, imploring the Divine assistance to enable the Confessor to support the conflict until the liberties of the Spouse of Jesus Christ be fully and adequately recognised and established.

"Here, as I observed on a former occasion, we have often to deplore the existence of that evil spirit which has given rise to the persecution in Baden.—Even recently, a very trifling item proposed in the budget, of public expenses, as remuneration to Catholic chaplains in the English prisons, was rejected by the fanaticism of some members of the House of Commons, who have baffled the benevolent intentions of the Minister, and thus left the poor prisoners whose wants are of the most urgent nature, without spiritual instruction or aid of any kind.

"The same spirit has characterised the deliberations of a meeting held not long since, by the representatives of the various sects, with the view of exercising a common action in the war which they wage against the Catholic faith. Their opinions and doctrines were contradictory on all religious questions, but they were agreed on one solitary point—their hatred of Catholicity. The resolutions and professions of the meeting were reducible to three points—firstly, to endeavor to have the grant to Maynooth withdrawn; secondly, to persecute our convents; thirdly, to have Catholics excluded from Parliament. In protesting against the grant to Maynooth, the sectaries were silent on the subject of the enormous wealth of the Anglican Church in Ireland—wealth extorted from a Catholic population, which has always rejected the teaching of that Church.

"The fanaticism which has inspired these resolutions is that of the Puritans of the time of Charles I. and Cromwell, who, at first, professing to have nothing in view but the triumph of truth and evangelical freedom, in opposition to Popery, did not cease until they had destroyed the Protestant Church, and conducted the unfortunate monarch of the day to the scaffold. It is deplorable to see this spirit of fanaticism encouraged and sustained for the gratification of party.

"The *Univers* has exposed some of our fanatics to public odium, by calling the attention of Europe to the extravagance, injustice, and dangerous tendencies of their acts. We are deeply grateful for those services, and we trust it will continue to excite the sympathies, not only of France, but of the other parts of Europe in favor of Ireland, which, notwithstanding her sufferings, and the dissensions of which she has often been the victim, is still a great Catholic nation, whose fortitude and faith do honor to the Church. We have not forgotten the contribution sent by the subscribers of the *Univers* to our poor, during the period of the late famine. These succours have served to protect the faith and preserve the lives of thousands of our people, who cease not to pray for their generous benefactors and the welfare of the country to which they belong.

"Permit me to assure you of the esteem with which I have the honor to be, &c.  
"PAUL CULLEN, Archbishop of Dublin.  
"Dublin, June 21, 1854."