

liberty of his own office. He is emphatically the Liberator of Rome—the Emancipator of its Sovereignty, and of Peter's Chair. He claims what was denied to his predecessors, the personal freedom necessary to make his people free. One of the speakers at the meeting, observed that the Pope had not a single friend on any Catholic throne of Europe, except it might be the King of Sardinia, and that in this struggle his best friends were England and Turkey. This is unquestionably true in the speaker's sense. But this is the reverse of the fact, in another sense. There is no being, high or low, who had more reasons to exclaim—*Save me from my friends*, than the Popes of modern time. It has been the solicitude of friendship, of a certain kind, however, which caused foreign troops to rush into the Roman States whenever foreign cabinets suspected that his holiness was too weak or too liberal to bear up the standard of European oppression which they wished to maintain. Pius IX. has wisely quarrelled with, and rejected this deceitful friendship. He wishes to vindicate the Sovereignty of his office in his own States, and the world, especially that portion of it which is free, will regard with impatience, which may not be passive, any attempt to regulate the internal policy of his States by the intervention of foreign bayonets. Whilst we also, as Catholics, feel grateful for the kind interest which is taken in behalf of Pius IX. by our fellow-citizens of other denominations, no co-operation of ours shall be wanting, and we shall offer up fervent and frequent prayers to the Almighty God for the deliverance and triumph of our venerated Holy Father.—*Freeman's Journal*.

From the N. Y. Freeman's Journal.

THE FATE OF INFIDELITY, or the dealing of Providence with modern Infidels, together with an Appendix containing a brief account of the special judgement of God visited upon the early opposers of Christianity. By a Converted Infidel.
New-York: Edward Walker, 114 Fulton street.

This little volume of 140 pages furnishes serious matter to the consideration of those who oppose the Religion of Jesus Christ. The author does not enter into any lengthened argument with unbelievers, but presents to them a series of brief and well authenticated facts selected from the melancholy history of the practical working of infidelity, especially in New-World. Of many things which he relates he was himself an eye-witness. 'The author of the following pages was, for many years a sceptic in matters of religion—part of the time an Atheist, and regularly attended the Infidel meetings after their organization by Benjamin Ossin, until the dissolution of the society known as the 'moral philanthropists,' when the teachings of a distinguished professor of theology entirely changed his opinions. His long and intimate acquaintance with the Infidel party of this city, made him acquainted with the facts here recorded, many of them having occurred under his own observation.'

In the two first chapters he gives an account of the proceedings of Blind Palmer, and of the Orange County Infidel Society. Of this Society thirty-six were visited by awful and sudden death,—starved to death, 2; drowned, 7; shot, 8; committed suicide, 5; died upon the gallows, 7; frozen to death, 1; killed by accident, 3. Of this abundant and indubitable proof is furnished.

Then follows an account of the life and death of Tom Paine, and his fellow blasphemer William Carver.

It is remarkable that as an end was put to the life of many of the members of the different Infidel societies, so were the societies themselves forced to disband by the occurrence of awful and unexplained interposition. Speaking of the failure of the friends of John Fellows, the author relates the following incident:

'The society had been in a flourishing condition for some time, and its test of merit now consisted in transcendent blasphemy, and he who could excel in this fearful qualification was entitled to the presidential chair. On a certain occasion, one of their members, a hoary-headed old sinner, had exceeded the rest, and was conducted to his dear-earned seat of distinction: and as his companions in guilt were on the point of placing on his head the coronal of impiety, he fell lifeless on the floor!—The society, astounded at the event, disbanded, and the author of this anecdote, himself a member and an eye-witness, renounced infidelity and embraced Christianity.'—pp. 89-90.

Then followed an account of Benjamin Ossin, Abner Kneeland, and of the visit to our city of Fanny Wright and Robt Owen, and of their proceedings in our own age and day in Tammany and Concert Halls.

An hoary and influential member of this last clique came to his death in the following manner:—'The old man was one day travelling in New Jersey when a violent storm arose; he sought no shelter from its fury, but continued his course, contending with the elements for the exercise of his powers of locomotion. As the feeble traveller was attempting to pass a *chureh*, the angry wind, as if conscious of the detestation in which the hoary-headed Infidel held the sacred edifice, tore from it a fragment and hurled it against him with sufficient force to deprive him of life! And thus a bold blasphemer perished—slain as it were at the very foot of the altar; but the warning was unheeded by those who were left.

Among the remaining active members of the Concert Hall party, was a Mr. B——, remarkable for his deformity, the muscles of one of his legs being contracted. He was a man of more than ordinary intelligence, and frequently participated in the public debates, which were of frequent occurrence at the Hall. This man, in one of his harangues, had the presumption to defy the Almighty's power, and dared him in the most blasphemous manner to seal his lips! Suddenly, thereafter, he became confused—his tongue faltered—his language became incoherent, and his hearers became disgusted, manifested their displeasure, and finishing his address with great difficulty, he sat down amid a shower of hisses. A short time subsequent to this