

A BISHOP CAUGHT STEALING.—Thomas, Lord Plunket, D.D., Bishop of Tuam, &c., recently delivered a charge to his clergy; and, according to the *Saturday Review*, this charge, now published, is, with the exception of two paragraphs, taken "word for word, line for line," from a charge delivered in Chester by the Bishop of Chester, Dr. John Bird, in 1838. "We have," observes the *Review*, "said the whole, but there are twenty-three lines which are not filched from the charge of 1841, but which are stolen from a previous charge of the same Bishop of Chester, delivered and published in 1838. These Chester charges were not documents published in a corner—they were very plain spoken. They were levelled at a powerful school in the Church, and they dealt powerfully with that school. The Bishop of Chester, especially in 1841, used strongish language—he spoke of those with whom he differed as being instigated by the 'adversary of souls,' and so on. And the Bishop of Chester was at the time answered and protested against, by bishops and priest, in pamphlets innumerable, and in language nearly as strong as—stronger it could not be than—his own. In the world of controversy the Chester charge of 1841 is about as well known as Bishop Jewell's challenge, or any other polemical commonplace. This document, famous fourteen years ago, the Bishop of Tuam quietly takes down in 1855, or 1854, and transcribes, as we have said, paragraph by paragraph, and uses as his own—actually delivers to his clergy—and then prints without the remotest hint that he was only reproducing another man's published work, or the faintest allusion to its real author. And this he does with cool, calm, and collected self-possession. He generally extracts consecutively; but he occasionally transposes, tessellates, and mosaicizes his stolen wares. Once or twice he ventures on an original; and, we think that we have detected a 'but'; and in one rare instance the Lord Bishop of Tuam ventures to substitute 'I am persuaded'—his own powerful and satisfied phrase—for the more modest and rather self-distrusting 'I sincerely believe' of his brother of Chester. To a higher flight than this the Irish prelate has not trusted himself, except, as we have said, for the twenty-eight lines, which we make no doubt he borrowed from somebody."

A PRIEST PREVENTED FROM PERFORMING THE BURIAL SERVICE IN A CHURCHYARD.—A correspondent has communicated to us (Dublin *Freeman*) the particulars of an unseemly occurrence which took place at a funeral in this city on Christmas Eve. On Monday morning our correspondent attended the funeral of a lady named Miss Coffey, a respectable parishioner of St. Paul's parish for many years, and whose body was brought for interment to St. Michael's Churchyard. On arriving at the burial ground the sexton, acting on his orders, refused to allow the Catholic Clergyman to read the burial service over the body. In consequence of this refusal the Priest was obliged to read the service in Church-street, and the friends of the deceased, many of whom were Protestants, were compelled to remain uncovered in the public thoroughfare during the performance of the service.

IRISH AND ENGLISH LANDLORDS.—There has just been a striking illustration of the contrast between Landlordism in England and Ireland. Mr. Fox of Bramham Park, Yorkshire, allowed his tenants ten per cent. off their rents when times were bad, a few years ago. Grateful for this indulgence, the farmers recently requested to be allowed to resume paying the difference, as they were perfectly able to do so under present prices. Mr. Fox declined, telling them to improve their farms that they might be enabled to meet some future contingency. We predict Mr. Fox will never even be shot at. Now for the contrast. The *Roscommon Messenger* informs us that "all the occupants of Mr. Pollock's newly acquired property, near Ballygar, were served with ejections during the past week. A large police force was kept for three days in attendance on the bailiffs engaged in the 'work of mercy.'" Some manifestation on the part of the people was apprehended, but through the energetic remonstrance of their excellent pastor, all passed off very quietly. But the 'good pastor' will not be always at hand.

PRIESTS NOT ABETTERS OF RIBBONISM.—We have been not a little surprised at the alacrity with which journalists of all shades of opinion in Ireland attribute to the Ribbon confederation, the agrarian outrages and assassinations which have taken place in that misgoverned and oppressed country. Since the cruel murder of Miss Hinds our London and Irish conservative contemporaries have been pouring out the full vial of their wrath on the heads of the devoted Irish priesthood and they have made that melancholy event the pretext for the most unfounded calumnies against the Catholic Church generally, but more particularly against one of her holiest institutions, the sacred tribunal of confession. The past history of Ribbonism in Ireland warrants us in boldly asserting that the Catholic priesthood have never approved or sanctioned this confederation, but on the contrary, they have been unceasing in their denunciations of it. The Catholic Church has hurled her most dreadful anathemas against those who have allied themselves with it—they are cut off from the faithful, and deprived of the benefits of the sacraments so long as they remain in connection with it. The Irish priesthood strong in the conviction of having faithfully discharged their sacred duties, and secure in the affections of the people, can afford to despise the miserable malevolence of their defamers; and that holy institution which has withstood the wreck of nations and the fall of kingdoms, the confessional—the chair of mercy at which the afflicted, broken-hearted and disconsolate sinner has found hope and consolation—can never be degraded or injured in the estimation of the Irish people by the foul-mouthed calumnies of the opponents of the Catholic Church. But what do these revilers propose to effect by endeavoring to degrade the Catholic priests of Ireland, and to bring into contempt the Confessional? Is it to produce in Ireland the state of things which existed in France after the first revolution, so beautifully described by Lord F. Williams in his 'Letters of Alcides.' This Protestant lord says—"the inhabitants of France, the most prosperous and flourishing monarchy that ever shed its splendour on the earth, all on a sudden cast off its confessional, and what was the consequence? These wretched madmen having no longer any check on their passions dared everything. Their crimes, like a mighty sea bursting its boundaries, overturned all Europe, inundated the world, and impressed upon the French name a stigma the most ineffaceable and ignominious that ever tarnished the fair fame of a nation." If these have been the results of the degradation of the confessional in France, is it desirable or

political to produce such a state of things in Ireland. History is said to be like the Spanish proverb's mirror, by reflecting the past it foreshadows the future, and if this be so then let us imagine Ireland with a degraded priesthood, and a confessional despised and reprobated. Under these circumstances would not the pent up renaissance of the Irish peasant no longer checked by any moral restraint, become 'like a mighty sea bursting its boundaries,' and inundate the land, with the blood of the hereditary oppressors. To the influence of the priest, to the solacings of the confessional is the state indebted for whatever security for life and property, which exists in downtrodden, oppressed, and calumniated Ireland.—*Glasgow Free Press*.

A Young Papist wishes to know what is meant by the name 'Catholic Sole.' We shall be good enough to let him know in the words of a very witty reverend friend of ours:—"A Catholic Sole is one who, having had the misfortune, as we imagine it, to have been born a Catholic, and finding it inconvenient to apostatize openly, determines to make the most of his religion for the advancement of his temporal interests—and, at all events, never by any means to let it prejudice them." Now, good Young Papist, look about you in these balmy, quietist Whig days, and say are not Catholic Soles as plenty as flat fish!—*Nation*.

GREAT BRITAIN.

THE BALTIC FLEET FOR 1855.—The *Globe* gives us nearly as possible an accurate list of the Baltic fleet for 1856. It is to consist of 38 line-of-battle ships, and heavily-armed frigates, mounting 2,812 guns; 18 corvettes and steam frigates, mounting 392 guns; 20 steamers, with 105 guns; 17 gunboats, with 78 guns; and 3 floating batteries, 52 guns; 4 mortar ships, two mounting 44 mortars; 137 gunboats and mortarboats, carrying two heavy pieces of ordnance on an average; and there will be also a store of ammunition ship, hospital ship, and a floating factory. Total 243 ships of war—all, with the exception of a storeship and a hospital ship, propelled by steam. Total guns, 3,067.

ENLIGHTENED ENGLAND.—The last census of England reveals the fact that there are on that island five millions of children between the ages of three and fifteen years, of whom about three-fifths of a million were at work, two millions were at school, and two millions and a quarter neither at work nor at school. It was previously supposed that the great proportion of children allowed to grow up without education was owing to their being put at work instead of being sent to school, but the census has dissipated this error. More than three out of every four children in England (between the ages of three and fifteen) are neither getting education nor wages.

INTEMPERANCE IN EDINBURGH.—The following statement of the drunkenness of the city of Edinburgh is taken from the police records. During the year 1855 there were found alone in the streets, so drunk as to be unable to take care of themselves, 2,983 males, and 1,590 females. Of persons charged with offences, who were drunk when apprehended, there were 2,021 males, and 1,491 females; thus making a grand total of 8,095—being 4,533 males, and 3,512 females.

ANOTHER TRACT DISTRIBUTOR.—The *Times* of Thursday contains the report of a case heard at Worship street office on Wednesday, in which an old fellow, named Morgan Davis, was accused of having dreadfully wounded with a formidable knife a poor woman, Sarah Thomas, for having censured what the reporter designated the "most horrible and disgusting language" in the presence of complainant and other women. The old ruffian, who stated that he was a "seller of religious tracts," was remanded, and his victim was sent to the hospital.

FANATICISM REBUKED.—This paragraph from the *Daily News* needs neither note or comment:—

"Among the numerous public addresses presented to the King of Sardinia during his visit to this country was one from a public meeting held at Edinburgh, composed chiefly of the frequenters of anti-Papal demonstrations. In the course of the document referred to, the King was told that 'the blessing of God has descended upon Britain just in proportion as, by her fidelity to truth and liberty, she has been found worthy of the curses of the Pope. We earnestly trust that our own rulers will learn an important lesson, in reference to the unaltered intolerance of the Papal system by the presence of young Majesty among them,' &c.

The Royal answer to this address administers a sharp rebuke to its ill-judging authors. The Sardinian ambassador writes:—

"I cannot conceal from you that it is with extreme regret that His Majesty has been informed of the expressions of contempt (*expressions de mépris*) by which your address stigmatises the court of Rome. The King, as well as his predecessors, has considered it a duty to maintain the civil power in his hands intact. He may have deplored profoundly the line of conduct which the Holy See has thought it its duty to adopt towards him of late years. But descended as he is, from a long line of Catholic princes, and sovereign of subjects almost entirely Roman Catholic, he cannot admit words of reprobation thus severe, and above all, injurious towards the head of that church on earth. He cannot share in these contemptuous thoughts, which not only could not enter into his heart, but, above all, could never find place in a reply such as I have the honor to address to you.

"Your address further expresses the hope that His Majesty may extend to his subjects of all creeds the same privileges which have been conceded to the Vaudois. I am happy in being able to inform you that your wishes are already accomplished. King Charles IV. Albert, in emancipating the Vaudois, desired to extend this measure, not only to the Protestants of all denominations, but even to the Israelites, who, in its states, enjoy in common the same rights, civil and religious.

"In thus indicating the well-known sentiments of the King, I have no doubt that I have secured for him an additional title to your esteem; for as a Roman Catholic Sovereign he has proved that, in his eyes religion is the symbol of tolerance, of union and of liberty, and that one of the principles which form the basis of his government is liberty of conscience. Accept, gentlemen, the assurance of my high consideration.

Marquis V. E. D'Azeglio.

The address which elicited the above reply called forth at the time expressions of disapprobation from many who felt regret to see the name of the city of Edinburgh stamped upon a document characterised by so little prudence and good taste."

In noticing the elevation of the new Judge Mr. Baron Bramwell, the *Times* recently ventured upon this candid description of the enlightened British people:—"The calendars at the various assize towns, evince such a lamentable condition of public morality that a firm and clear headed man, resolved at all costs to do his duty as a criminal judge, would at the present moment be an invaluable public servant. Murder is rife in the land in its most violent and its most insidious forms, and the astounding disclosures of fraudulent dealings among our mercantile classes, the thousand ingenious shapes which crime has assumed in the hands of the regular criminal practitioners, all are tokens which point to the necessity of stern repression.

The *Brighton Examiner* says:—"It is perhaps rather singular that just as Dr. Armstrong came on this circuit to lecture 'On the Arrest of Popery,' the Rev. Mr. Wheeler, Rector of New Shoreham, made his recantation of what he, we suppose, considered his former errors, and joined the Roman Catholic Church. How far he was induced to take this step by the late decision of Dr. Lushington we cannot tell; but, from what we hear, we shall not be surprised if Mr. Wheeler's secession be followed by others in the western division of this county. The secession of so important a member of the Puseyite party has excited no little sensation in the diocese. Since the retirement of Archdeacon Manning from the Establishment, there has been nothing in this part of the county which has created half the sensation as the secession of Mr. Wheeler, and every one must see that it affects all those large establishments which have been formed at Shoreham, Hurst, and Lancing, and which now involves, to a considerable extent, Magdalen College, Oxford, Oxford University being considered the head-quarters of Puseyism or Tractarianism. In the Gorham case, the state decided a doctrinal point. In the St. Barnabas case, Pinlicko, it decided in a matter, we suppose, of discipline. Some will say, that the sooner all the Tractarians leave the Established Church, the better. Let them leave and go to Rome, or, if they like, establish a free church of their own." But it is not clear that if a whole flock of Tractarians were to take flight, another would not immediately spring up in the Established Church in their place; nor is it clear as to how wide or how deep their doctrines have taken root among the people. We are evidently on the eve of great changes, for there must have been thousands of young persons indoctrinated of late years in principles the tendency of which is towards the Catholic Church. There is 'the Bishop of the diocese,' moreover; how is he situated? He has been present at the ceremonious performances of the Tractarians, in this county, on many occasions. The inference is, that he approved of them, and that the sentiments, opinions, and convictions of his own Clergy were not unknown to him. The power of the 'Bishops,' however, of the Anglican Church seems ill-defined, and they may not possess the power to interfere in these matters if so inclined."

LONDON AT NIGHT.—Let them go about 11 o'clock at night to the gin palaces frequented by the speculators in starving children. There, when their senses have recovered from the first whiff of complicated pollution—when the first sickness has passed off, and the eye has accustomed itself to the glare of the brilliant gas, let them see what it is they have encouraged. In a corner on the damp floor lies one wretch in a state of bestial unconsciousness, his rags reeking with the filthy odours of the last dram, which he could not carry to his cracked lips. Near the counter a strong bleared fellow is holding on, and licentiousing out a desire for another quarter, while the partner of his joys and sorrows, in a shift and the dragged remains of a gown, is endeavouring to tear him away. She had better leave him alone; this night, in their nuptial bower, he will kick her out of bed, knock her down half-a-dozen times, and she may esteem herself fortunate if the policeman arrives before she is eased out of the window of the three-pair back. There are two or three cabmen drinking gin—a heap of fellows in flannel jackets, roaring and bellowing at the top of their voices, and drinking gin—female impostors rubbing out their scintillating sores and drinking gin—stunted pickpockets, boys in stature, but adults in crime, with the true wandering eye of the Old Bailey dock, drinking gin; finally, the fathers, mothers, and proprietors of the starving children, drinking more gin than any of the others. They have easier minds than the rest of that foul rabble, more certain incomes, and more sustained thirst—for gin. Would that all this were exaggeration and sentimentalism! What we have stated is the simple truth.—*Times*.

Fanaticism becomes terrible when it is roused to a high pitch of excitement, but then, like insurrections, its dangerous effects are perceived, unfortunately, not until it has done some mischief; and then it is put down in time before its licentiousness will have time to subvert social order. Though what was called the 'Reformation' succeeded, it was not until it had to swim its way through oceans of blood, the injurious effects of which have been so disastrously felt in those countries in which it succeeded, up to the present hour Britain, Germany, Scandinavia, and Northern America have tasted of the fruits of that same 'Reformation,' and behold the state they are in. Look at the condition to which Protestantism has brought them. Observe, for instance, the present alarming condition of England. Homicide (of every degree), rape, robbery, and every conceivable offence perpetrated in that unfortunate country nearly every day. Look at the condition of Scotland, the 'most drunken country in the world,' not even excelled by Sweden. Again, there's America in a still more depraved state. And yet in all those countries religious fanaticism has been carried on to the greatest extent. The proceedings in England, at Stockport and elsewhere; in America the outrageous conduct of the followers of the miscreant called the 'Angel Gabriel,' and his proceedings in Greenock, are evidence to the state of feeling that prevails, and in Ireland similar outrages are not enacted, because the fanatics were so few they dared not stir.—*Glasgow Free Press*.

UNITED STATES.

THE AMERICAN COLLEGE IN ROME.—The *Catholic Miscellany* announces that a gentleman of that city will be another (the *month*, so far announced), of the hundred Catholic laymen to contribute each \$1,000 for the American College in Rome.

The Richmond (Va.) *Enquirer* says, the small pox has been raging with virulence in Richmond county, according to accounts we have from that quarter. It is said that Old Farnham meeting house is now converted into a small pox hospital.

DECREASE IN IMMIGRATION.—ITS CAUSE.—The number of foreigners arriving at the port of New Orleans from Europe, during October, November and December, 1855, was 6,593.—During the same period in 1854 there arrived 21,783. The decrease in immigration has been 15,140, or more than double the amount of the whole immigration during the quarter ending Dec. 31, 1855. The *Louisville Courier* attributes this large diminution in the number of immigrants to the rise and sudden spread of the Know-Nothing spirit, accompanied, as it has been, with gross wrongs and insults to our population of foreign birth, and adds:—"When they have witnessed the grossest outrages against their religion and its devotees—when every young upstart of twenty has been suffered to pour out voluble abuse upon their heads, to be rewarded by the applause of his party—when the sacred privileges of citizenship have been ruthlessly and unscrupulously trampled upon—and when executions are industriously made to degrade them to a condition of marked inferiority—it is not to be wondered at that their former compatriots have been advised to remain at home, and endure a despotism to which they have become habituated, rather than incur wrongs and insults in America.—*New York Citizen*.

DIVORCE IN THE NEW YORK LEGISLATURE.—A bill has been proposed in the Legislature of the State of New York, for the facilitating of divorces, and for extending the reasons on account of which divorces are to be granted. If the present Legislature is of the same complexion as that of last year, it is altogether probable that a measure so much against the social order of the country will meet with favor and pass into a statute,—especially if, as the *Tribune* suggests to its mover, a Mr. Richardson, to do, the ground be taken that the perpetuity of the marriage bond is a Catholic principle, and facility of divorce for various causes a truly Protestant measure. Indeed, such being the case, it is hard to see how any Know-Nothing, can hesitate to sustain Mr. Richardson's bill.—*N. Y. Freeman*.

CLERICAL COMICALITIES.—The *Utica correspondent* of an 'Evangelical' paper, writing soon after the close of the late meeting in that place of the American Board of Commissioners for Foreign Missions, whose members, together with the hosts of Clergymen in attendance, were, as usual, quartered upon the hospitality of the citizens of the city, says:—"The 'world's people' have a fund of amusement arising from the various letters received from some of the divines who contemplated visiting our gay city at the time of the meeting. One says he is about to lead to the altar a young lady, and desires that he may be accommodated with two rooms and a private parlor—appropriated exclusively to themselves. Another expresses a hope that he may be provided with a home, during his stay, in a family where, there are marriageable young ladies—having the faculty of union for life strongly developed.

AN AMERICAN BABE OF GRACE.—A reverend champion of the Know-Nothing cause, who, besides being a Methodist preacher, enjoyed several offices through the influence of his faction, has, according to the *Bangor (Maine) Journal*, "fled the scene," forgetting in his hurry to leave behind a large amount of money belonging to other people. Of this worthy, whose name was Weaver (not a diaper weaver, like the dice and card-playing scripture-reader of Pallaskerry) the *Bangor paper*, after stating that there were sundry writs against him for swindling and "outrages committed on our citizens," gives the following description:—"Since he has been a resident of this city, those who have had the opportunity to know him, have had little reason to believe that his character had undergone any essential change since he was sentenced in the Municipal Court of Boston in 1836, as "a common and notorious thief," on indictments, for stealing from his employers, Milton, Slocum, and Co., in goods and money, to the amount of nearly 500 dollars, to three years in the House of Correction at South Boston, where he served out a portion of his sentence."

A TRAGEDY AMONG THE COOLIES.—The extraordinary atrocities of the Coolie trade from China have excited universal indignation, both among those who know they are generally the result of ignorant or brutal management, and others who understand nothing about the trade, and make no distinction between hired coolies who are treated as slaves, and voluntary emigrants who pay for their own passage. But all former instances have been outdone by a wholesale massacre, of which accounts have just been received. The horrible tale may be briefly told: The *Waverly*, an American ship of 750 tons, recently sailed from Amoy, with 432 coolies for Havannah or Callao. The captain having died shortly after her departure, the first mate in command of the vessel took her to Manila for the purpose of procuring another officer to take his place. On anchoring at Cavite it would appear the mate had alarmed the captain of the port about the sanitary condition of the ship, which prevented free intercourse with her, and as, besides the captain, one of the coolies had died, the prejudices of the Chinese were offended at the mode in which the burial was about to be conducted, or at some other unexplained treatment of the dead bodies. But the only explanation accorded to them was the mate's lifting a revolver and shooting down one or more of their number, the rest being driven without difficulty below, and made secure under hatches, without any precaution, or apparently any thought, about ventilation. The mate thereafter attended the captain's funeral, and spent the day on shore; and it was not until after midnight that the agents of the ship, who may till then have been unaware how the matter stood, took alarm, and insisted that the mate should then ascertain the state of his human freight; and so, at two o'clock next morning, twelve hours after the hatches had been put on, they were removed to discover that 251 of the coolies were lifeless corpses. Forty-five more were missing, leaving only 146, of whom several are not likely to survive. The mate and crew have been imprisoned by the Spanish authorities, and it is said that the United States Consul declines to take any cognizance of the matter. Other coolie ships have recently left China under circumstances that afford ground for apprehension that they may not complete their voyages without disaster. In connexion with this subject (which has not hitherto been treated as 'slave dealing') we may mention that the governor of Macao has imprisoned two Portuguese subjects charged with buying Chinese girls, chiefly at Ningpo, for the purpose of exporting them to Savannah; in short, with slave dealing.—*China Mail* of Nov. 15.