

centuries Catholicity is only now emerging into open day.

The enemies of the Church in Scotland did not live to enjoy their triumph; the Almighty punished them for their wickedness even in this life. The Regent Murray was shot like a dog in open day, when in the height of his power, in the street of Linlithgow, by a man whom he had made desperate by his acts of tyranny; Lennox was killed by his own friends; Mar was poisoned by Morton; Kirkcaldy was hanged by Morton; and Leithington committed suicide to save himself from a similar fate; John Knox died in the greatest misery, distraction, and remorse; and at length Morton himself received the just reward of his many treasons, murders, robberies, sacrileges, and inhuman cruelties—he was publicly executed; and so dejected was he by those over whom he tyrannised, that his body lay from noon to sunset on the scaffold, covered with a beggarly cloak; it was then thrown into the common ground without ceremony, and his head fixed to the wall. Such was the fate of Scotland's first reformers, of those wicked men who laboured, through so much blood and crime, to overthrow the Catholic Church in Scotland.

From the death of Archbishop Hamilton in 1571, Scotland was not blessed again with the presence of a Catholic Bishop for more than one hundred and twenty years. The last Archbishop of Glasgow had left Scotland when the Reformation broke out in 1560, taking with him the charters and records of the see of Glasgow, together with some of the most valuable articles belonging to the cathedral. He fixed his residence in France, where he died in 1603, leaving all his property to the Scottish College in Paris. The property belonging to his see and the cathedral Church of Glasgow, he committed to the care of the college, with the injunction that all should be kept in safety and restored to his successor in the see of Glasgow, when Scotland returned to the Catholic faith.

How the Catholic faith was preserved in Scotland for the next two hundred years is indeed miraculous. Unbending tyranny, vigilance, and persecution worse than that of the pagan emperors of Rome in the early ages of the Church was the day in Scotland. The Kirk never assembled, the Parliament never met, but the Catholic Church was condemned. Jesuits, "papists," and "Missionary Priests," were continually denounced. We have no faithful record of those who suffered for the Faith in Scotland; it was only the Almighty himself who knew and could reward his faithful servants. But, in spite of all the power of the Kirk and State, in several places throughout the country the people continued faithful to the ancient Church. In many parts of the Highlands the adherents of the Church were protected for more than a century after the Reformation by the chiefs. In Moidart it is said a Protestant place of worship was never built; and in the memory of persons still living there was not to be found a single Protestant in the district. In Knoydart and other parts of Inverness-shire almost the same may be said. In the mountainous parts of Aberdeenshire and Banffshire the majority of the people adhered to the faith of their fathers up to 1630. The noble family of Huntly continued for a long period to protect the Catholic Faith. Many of the gentry and landed proprietors of Aberdeenshire continued to profess the Catholic Faith up to the middle of the seventeenth century; and it was nearly a century after the Reformation before a Protestant Minister dared to enter the pulpit of St. Beán at Morthlach. The Faith could never be driven out of Dumfriesshire, notwithstanding all the efforts of the Kirk; but in almost every other part of the country the Scottish people were a prey to heresy before the end of the seventeenth century.

The Scottish Priests who continued faithful to their God were hunted about the country like wild beasts; and when caught they were cast into filthy dungeons, where many of them died martyrs to the Faith. It was only at night, in silent glens and hiding places, they could perform their sacred functions, or minister to the wants of their afflicted flocks. As the old Clergy ordained before the Reformation died off and got scarce, it became necessary for the Holy See to provide a continuance of Missionaries for Scotland. With this intention Pope Clement the Eighth founded the Scotch College of Douay in the year 1604 and also the Scots College at Rome in 1600. The Scots College at Paris had been founded in 1526 by a Scottish Bishop, and was further endowed in 1603 by the last Archbishop of Glasgow. From these colleges came forth a band of young men strong in faith and love to do battle with Satan in the land of their birth, to console the faithful few who had never bowed their knee to Baal, and to keep still burning the lamp of Faith in Scotland. The illustrious sons of St. Ignatius, who are always courting danger in the front of God's army, soon came to the rescue, and manfully fought for the preservation of the Faith in Caledonia.

Ireland, the Land of Mourning, although sorely suffering herself at this period, did not fail, from time to time, to send over to Scotland her holy Priests to assist in the good work.

From 1580 to 1605 we find the Rev. Gilbert Brown, last Abbot of New Abbey, with several companions, traversing the country almost from the country almost from one end to the other, discharging their sacred functions, and comforting their brethren in the Faith. At one time he is in Dumfries, at another in Glasgow, at another in Paisley, and next in Galloway; at length he was apprehended, imprisoned, and banished from Scotland. He died in Paris at the age of 100, in the year 1610. We next find Father Dury, Father Ogilvie, Father Lesley, and Father Anderson, all of the Society of Jesus; also the Rev. Dr. Hamilton, Rev. Roger Lindsay, and Father Orlinton, arriving from beyond the seas, and labouring in Scotland. The Priest-hunters soon seized upon several of these Missionaries, and Fathers Orlinton and Lindsay were condemned to be hung at the market cross of Edinburgh, but after being imprisoned for six months in a loathsome dungeon, they were banished. Father Ogilvie was not even so fortunate; he was apprehended at Glasgow, where he made some converts, and cast into prison, where he was kept without food and sleep, and tortured in the most wicked manner, at length executed in the year 1615. At this time it is supposed by some authorities that there was only one Priest in the whole of Scotland. But the ranks were soon recruited by other heroes of the Cross. Father Lindsay returned from abroad under an assumed name, bringing with him several zealous Missionaries, and continued the work.

Thus, in the face of every danger, the Faith was preserved in Scotland during the persecuting reigns of the four Regents, of James the 6th, of Charles 1st, of Cromwell, and Charles the 2nd. During all this time it was considered a virtue to torture, and even to take the life of a Priest. Father Blackhall, in his very interesting narrative, gives us some curious anecdotes of his escapes from his persecutors. He relates that on one occasion a certain clerical aspirant, named Loggie, son of a minister of Aberdeen, in order to show his zeal and secure a kirk to himself, boasted publicly that he had killed Father Blackhall, and was the object of their pursuit. It soon was discovered that Father Blackhall was well, and working away in his vocation, and had not even been met with by Loggie. Upon this unfortunate discovery, the father of the young man gave his son the advice, "not to dream of killing Priests, lest they should rise to his confusion; or rather not to get drunk, and then he would not dream of killing Priests." Among the many stratagems employed by the Catholic Missionaries to baffle the Priest-hunters we are told of a certain schoolmaster who, under pretence of teaching Latin, when the boys scholars about him taught them the rudiments of the Catholic faith, and showed them the absurdity of Presbyterianism. We are told of another zealous Scotch Missionary who played the violin through the streets, and sometimes the flute, and when a crowd assembled, he announced the place

where Mass would be celebrated, and before his enemies arrived, the service was over and himself gone, or in a place of safety.

At length, in 1692, the Holy See deemed it proper to appoint a Bishop to take charge of the Scottish Mission. The Rev. Mr. Nicolson was appointed to this office, and was consecrated in Paris. Bishop Nicolson was a convert to the Catholic faith, and had been Professor in Glasgow University for fourteen years. After his conversion he studied for the Priesthood, and served a considerable time on the Scottish Mission; he was apprehended and banished from Scotland in 1791. He returned as the first Catholic Bishop of Scotland after the Reformation, and continued to discharge his duties for more than twenty years; he died in the year 1718. He was succeeded as Vicar Apostolic of Scotland by Bishop Gordon.

The third Catholic Bishop in Scotland was John Wallace, who was also a convert to the Catholic faith. He was made Bishop in 1720, and was coadjutor to Bishop Gordon till his death in 1733.

In the year 1731 Scotland was divided into two districts or Vicariates, the Highland and the Lowland; and Hugh Macdonald was consecrated the first Bishop of the Highland district, Bishop Gordon retaining the Lowland district. The fifth Catholic Bishop since the Reformation was Alexander Smith; he was consecrated in 1735, and succeeded Bishop Gordon as Vicar Apostolic of the Lowland district.

The sixth Bishop was James Grant, consecrated in 1755, and succeeded Bishop Smith as Vicar Apostolic of the Lowland district; he died in 1778.

The seventh Bishop was John Macdonald, consecrated in 1761. He succeeded Bishop Hugh Macdonald as Vicar Apostolic of the Highland district, and died in 1779.

The eighth Bishop in Scotland since the Reformation was George Hay, who shed a lustre not only on his native country, but also on the whole Church, by his able, instructive, and controversial writings. He was also a convert to the Catholic faith. He was consecrated in 1769, and succeeded Bishop Grant as Vicar Apostolic of the Lowland district; he died in 1811.

The ninth Bishop was Alexander Macdonald. He was consecrated in 1780, and succeeded Bishop John Macdonald as Vicar Apostolic of the Highland district; he died in 1791.

The tenth Bishop was John Geddes; he was consecrated in 1780, and was coadjutor to Bishop Hay; he died as such in 1799.

The eleventh Bishop was John Chisholm. He was made Bishop in the year 1792, and succeeded Bishop Alexander Macdonald as Vicar Apostolic of the Highland district, and died in 1814.

The twelfth Bishop was Alexander Cameron; he was consecrated in 1778, and succeeded Bishop Hay as Vicar Apostolic of the Lowland district; he died in 1828.

The thirteenth Bishop was Eneas Chisholm; he was made Bishop in 1805, and succeeded Bishop John Chisholm in the Highland district; he died in 1818.

The fourteenth was Alexander Paterson; he was consecrated in 1816, and succeeded Bishop Cameron as Vicar Apostolic in the Lowland district. During his time (in 1828) the Holy See divided Scotland into three districts or Vicariates as they now stand, the Eastern, Western, and Northern. Bishop Paterson took the Eastern district, and died in 1831.

The fifteenth Bishop was Ranald Macdonald; he was made Bishop in 1820, and succeeded Eneas Chisholm in the Highland Vicariate, until the division of the districts, when he became the Vicar Apostolic of the Western district; he died in 1832.

The sixteenth Bishop in Scotland was the Right Rev. Dr. Scott, whose name is so well known, and whose labours for the spread of the Catholic Faith in the Western district are so much appreciated by the older members of the Church in and around Glasgow. He was consecrated in Glasgow in 1828, and succeeded Bishop Macdonald as Vicar Apostolic in the Western district of Scotland. Having lived to see the success of his labours, and the rapid increase of the Catholics of the Western district he died in Greenock in the year 1848.

The seventeenth Catholic Bishop in Scotland since the Reformation is the Right Rev. Dr. Kyle, the present respected Bishop of the Northern district. Bishop Kyle was consecrated in 1828, as the first Vicar Apostolic of the Northern district; he has lately been complimented by his Clergy and people when completing his 50th year in the Ministry, and we pray that God may spare him yet many years to watch over the interests of Religion in the North.

The eighteenth Bishop was the Right Rev. Andrew Carruthers, who was consecrated Bishop in 1833, and succeeded Bishop Paterson as Vicar Apostolic of the Eastern District; he died in 1852.

The nineteenth Catholic Bishop in Scotland since the Reformation is the present zealous and indefatigable Vicar Apostolic of the Western District, the Right Rev. Dr. Murdoch. He has laboured hard, but with most extraordinary success, in extending the Faith and planting churches and useful institutions throughout the Western District, and is beloved by his people. Bishop Murdoch was consecrated in the year 1833, and succeeded the late Bishop Scott.

The twentieth Catholic Bishop of Scotland, in the order of consecration, since the Reformation, is the present Right Rev. Dr. Gillis, the respected Vicar Apostolic of the Eastern District. Bishop Gillis was consecrated in 1838, and succeeded Bishop Carruthers.

The twenty-first Catholic Bishop was the late lamented Bishop Smith. He was consecrated in 1847, and was Coadjutor in the Western District till his death in June, 1861.

The twenty-second Catholic Bishop in Scotland since the Reformation is the Right Rev. John Gray, who was consecrated on Sunday week in St. Andrew's Church. The Right Rev. Dr. Gray succeeds Bishop Smith as Coadjutor-Bishop in the Western district of Scotland. Bishop Gray has laboured for 21 years as a Missionary Priest, chiefly in Glasgow, with a zeal and prudence not to be surpassed. He has always been the friend of education and of every improvement amongst the Catholics of the Western District. Last year, when our infant Reformatory, under the care of the good Father Anselm, was in danger of perishing, Dr. Gray came to the rescue, and it is to his labour it owes its now flourishing condition. Just the other day, on the eve of his consecration, he brought amongst us the "Little Sisters of the Poor," to labour for our welfare, and to draw down upon the whole district the blessing of the God of charity. If the Catholics of the Western District continue united as they have been, and pull together rallying around our young Bishop, and being guided by his counsels, religion and all other things connected with it will prosper amongst us.

SCOTTISH RELIGIONISM. (From the Weekly Register.) The Tweed is too narrow and shallow a stream to cut the region which lies beyond it off from our sympathies, moral or political. Our fellow-subjects of the faith, as well as those not of the faith, are become together in point of number about three millions. So says the Scottish census of 1861. A great increase it is since the time that John Knox put down the ancient faith of Scotland and set up the new! If Macaulay is correct in his mode of reckoning the probable population of England in the 16th century, by which he makes it to be a little over four millions, the population of Scotland, it would seem, is now only less by a quarter than that of England three hundred years ago. Considering the territorial dimensions of Scotland, this is an extraordinary fact, supplying a striking proof of the happy results of the union of the two countries under the same crown. Up to that time, for centuries, the historian is puzzled to account for the phenomenon of two nations placed side by side by each other, remaining almost (so far as can be ascertained) stationary as to the number of their inhabitants. There appears to

have been no progress, or at least only a fitful progress, on either side of the Tweed till an end, by means of the union under James, was put to those destructive national feuds—for wars they could hardly be called—which the same faith, though all the while professed by both, had failed to extinguish. But our present object is not so much to notice the fact of the great increase of people in Scotland of late, as another of a less pleasing character, the rapid increase of vice and religious strife between the two great religious bodies, into which (after deducting the Catholics, probably amounting to 400,000, and the various other independent communities), the great bulk of the nation may be said to be divided. What the laws call the Established Church of Scotland has at its last General Assembly declared that the Free Church, its rival in national importance, if not in wealth and numbers, is rapidly causing, by its separation, the most alarming change for the worse in the morals of the nation. From statistical tables recently published in Scotland we had learnt with pain that drunkenness and illegitimacy were making fearful strides of late years. But we were not aware till Moderator Bisset stated it, that any one could without exaggeration have said, what that gentleman says:—"But from the day that the apple of religious discord was cast among us, the noble fabric (i.e. the Scotch Presbyterian Church, founded by Knox and his partisans) began to be shaken as with a whirlwind. It was not, however, till the great schisms were consummated that the change in our national morals and manners was so sensibly developed as to be seen and read of all men. Since that time, notwithstanding the multiplication of our churches and services and more fervent religious zeal, our declension in morals has advanced with alarming strides, so that from being the first and highest we have fallen to be among the last and lowest of the Protestant States of Europe in respect of chaste conversation,"—and he certainly might have added, sobriety. This is the testimony of an able and enlightened witness. The office assigned to him of Moderator of the General Assembly is a proof of the high position he occupies in the general estimate of his ecclesiastical brethren. We could have no better testimony on the point on which he speaks; for whatever faults our Scotch neighbors are liable to fall into, no one ever blamed them for speaking ill of themselves, or of misrepresenting their own character, as a nation. Dr. Bisset teaches this sad declension in morals, which no one in the Assembly appears to have disputed, to the schism which took place under the leadership of the great and honored name of Dr. Chalmers about twenty years ago. The other side that is the Free Kirk section, may deny the inference but not the fact, which is patent to all eyes in Scotland. We, of course, in accepting the fact upon such reliable evidence, have a very different way of accounting for it.

First of all, as zeal has been greatly quickened in its pace and aroused by antagonism by the so-called schism, it is neither philosophical nor natural to impute the declension of morals in Scotland to such a cause. The tide of immorality which is now, according to Dr. Bisset, flooding Scotland, had probably been more noticeable if no schism had ever taken place. The root of the evil lies deeper, and is further removed from the surface. We will give our solution of the problem. The present century in Scotland began, as the last century closed, by sending forth a crop of men full of the pride of knowledge and literary attainments, men of genius of the highest order in almost all the paths of literature hitherto trod, many of them most amiable in their manners and blameless in their lives but all with scarce an exception either treating revelation as a thing requiring proof, or as a superstition of the ignorant. They did not as a body, like the French, combine to put down religion. They had no wish, except in the case of a few, to do that. They were satisfied to let it alone, to write and live, and lecture, as if it did not belong to men of their pursuits and calibre, but only to the lower classes. This negative disavowal of Christianity, accompanied in most of them by a positive hatred of the Catholic religion, whenever it crossed the lines of their march, bred, as was to be expected in the fountain-heads of Scottish moral influence, a progeny of bad principles, which, in course of time, ripening, could not fail to produce that state of things, which Dr. Bisset so hopelessly deploras, and candidly confesses. We will go farther and say, after an experience perhaps not less than his own, that if the good Dr. would discover a remedy, he will not find it as he would seem to suggest by 'bridging over' the chasm between the Established Church and the Free Church, but by bridging over the still wider chasm between both and the true Church. He has obviously aspirations of a purer order than those which usually fall to the lot of the Scotch Presbyterian. While these will, as time will show, unfit him for the place he now occupies in the Scotch Church, they will fit him for a place in another Church which is now inviting him into its embrace by about as many voices as there were people in Scotland before any schism was known in the country. Dr. Bisset is not a declaimer. He is not an enthusiast. He is not one at all given to magnify the evils he sees growing up in offensive rankness around him. He speaks in the tone of a man who has at once a sound judgment and great experience on the one hand and a good and warm heart on the other. What he states, respecting the present condition of religion in Scotland, as a fact, we may safely take as a fact. And while he blames the religious disunion which, of late years, has been so deeply rending the nation asunder, as the cause, we see every reason to agree with him on this point also. The expulsion of the Catholic faith from Scotland about three centuries ago could only have the same effect, sooner or later, it had in other countries. Present, it united people, by its powerful influences, in the same moral and religious sentiment. Banished those moral and religious sentiments, for want of centripetal force, soon fell into a state of solution. The result is what we see a multiplication of self-manufactured religions, tending, according to the admission of their leading members to fill the land with crime and strife, instead of promoting the ends of religion and morality. This result teaches us that education divorced from religion, is not only a useless but a baneful plant. It is that quite as much perhaps as the multitude of contending sects, which is now inundating the upper walks of Scottish life with infidelity, or with a religion which speedily sinks to infidelity, and the lower ones, notwithstanding the influence of their parochial schools which ought to be great, with a wide-spreading demoralisation. Dr. Bisset has only to wait a little longer, till he see still worse things. Literature, though not profound, almost national in its extent, as in Scotland, universities and cheap schools acting in combination have made it, can no where grow as it has grown there, uncontrolled by Divine grace and Divine truth, without issuing in profanity.

IRISH INTELLIGENCE.

CONTRIBUTIONS FROM THE LORD ARCHBISHOP OF TUAM AND HIS CLERGY.—With great pride and pleasure we (Nation) lay before our readers the annexed communication and list of names. This reverend Archbishop of Tuam—the Patriotic Prelate of the West—and his generous clergy, have honored us by making us the vehicle through which they send their contributions to those "faithful and devoted" men who, cruelly treated in England, have been designated by some of their own countrymen as "misguided" rioters and "criminals." This practical approbation of their conduct, coming from so illustrious a source, will, we feel assured, more than recompense the suffering Celts in England:—

Tuam, October 29th 1862. Dear Sir—I enclose a cheque for five pounds, which you will forward to the London Committee, for the relief of the brave Irishmen who have sus-

tained wounds and incarceration from the late collisions at Hyde Park.

It is, however, a consolation to find that, far from being the aggressors, they were furiously assailed by unscrupulous fanatics, equally opposed to the Holy Father and all good government.

Such faithful and devoted men have earned a claim to sympathy and pecuniary support, who, in self defence, and in the cause of our holy religion, made heroic sacrifices, and saved London from the disgrace of having its public opinion overawed and misrepresented by the licentious tyranny of the wretched partisans of anarchy and Garibaldi.—I remain, dear sir, your faithful servant,

JAMES M'GEE. His Grace the Archbishop of Tuam.....£2 0 0 Rev. P. J. O'Brien, President of St. Jarlath's College..... 0 10 0 Rev. Patrick Lavelle, O.A., Partry..... 1 0 0 Rev. James M'Gee, C.C. Tuam..... 0 10 0 Rev. P. Heany, Professor of St. Jarlath's 0 10 0 Rev. U. J. Bourke, Professor of St. Jarlath's 0 10 0 A. M. Sullivan, Esq, 6 Lower Abbey-street.

O'CONNELL MONUMENT.—A requisition is in course of signature, calling on the High Sheriff to appoint an early day for a public meeting in the town, to take action on the O'Connell monument movement. We are sure that the meeting will be worthy of the patriotic reputation of Galway.—Galway American.

Our (Weekly Register) Dublin Correspondent writes to us this week:—"The statue movement continues to be the chief topic of interest. The receipts now amount to about two thousand pounds. The Express, the Mail, and the Packet have repeated their attack on the Lord Chancellor, and they all demand his removal, because he has shown sufficient appreciation of the pride of his profession, which O'Connell undoubtedly was, and sufficient patriotism to move him to subscribe £20 towards the monument."

CATHOLIC EDUCATION.—There was a meeting of the Queen's University held, last week, in Saint Patrick's Hall, Dublin Castle, for the purpose of conferring degrees on the students who had passed the examination for the year 1861-2. The attendance, we are told, "was very large and fashionable, the great hall being densely crowded with the elite of Dublin." Lord Carlisle, of course, was in the chair, and placemen and expectants, such as Sir Colman O'Loghlin, Dr. Corrigan, Dr. Harvey, Major Bagot, Judge Kelly, Dr. Hatchel, Dr. Whately, the Protestant Archbishop, and several others, gathered round the English deputy. It was a great day for those toadies who fawn and crouch before power, and who pay more attention to the voice of the world than to the commands of God. A few degrees having been conferred, Lord Chancellor Brady addressed the Lord Lieutenant, saying, in the course of his remarks, "I feel confident that the progress which, from meeting to meeting, we are able to announce in the condition of the University and its colleges, has been deeply interesting to you." The Lord Lieutenant then rose to dilate on the "blessings" of mixed education in Ireland, as if England and the English Government could devise a scheme of any description that would prove serviceable to this country. He declared that the Queen's Colleges were progressing pretty favorably; that the increase in the students was about 100 each year; and that the value of the education imparted had been tested by the success obtained by Irishmen in the Indian and civil service examinations. Well, it is not to be wondered at that there is some success discernible, for even the schools of vice and profanity produce persons distinguished in rascality.—But if the Queen's Colleges can do nothing better for the young men of Ireland than fit them to enter government offices, at home and in India, it is perfectly plain that they are nothing but a sham, and that they deserve the censure the Church has cast upon them, and which no amount of applause from government sycophants can remove. The great question for consideration in connection with these institutions is, are they calculated to give a good Catholic education to the Catholic youths of Ireland? A high authority has said—"Train up a child in the way he should go, and when he is old he will not depart from it." Do the Godless Colleges give such a training? Do they instruct Catholic young men in their religious exercise, and impress upon their minds the grand truths of their holy religion? If they do not, then it is perfectly plain that they are unsuited to this country, and that the hierarchy of Ireland are bound to denounce them— which they have done already—as "dangerous to faith and morals." That the Queen's Colleges are anti-Catholic there is not the slightest doubt. England would patronise no other institutions of the kind in Ireland. The National system is such; for no Catholic history is taught in the schools; and the children are deprived of every book that would tell them of their country's struggles in defence of the faith, or of the great sacrifices Irishmen have made to retain it. Even the Lord Lieutenant could not conclude his discourse without outraging the feelings of all the Catholics who have heard and read his observations. After telling the students to go forth into the world and act their parts well, and cautioning them to avoid all intolerance in matters of religion, he said—"when we look a little backward and around us, and consider that it has pleased the Almighty to permit the various creeds and churches of Christendom to be supported by such men as Luther, Bossuet, Fenelon, Jeremy Taylor, Bishop Butler, John Wesley, Robert Hall, Chalmers, and Channing—mer with the fire of Divine eloquence on their lips, and the fervour of Divine piety in their hearts—then, surely, there can be none of us who might not think how likely it is that on many points he might be wrong, and how impossible it is that on all points he could be right." When we see Lord Carlisle talking of the heretic Luther having "the fire of Divine eloquence on his lips, and the fervour of Divine piety in his heart," we may easily understand the object the British Government had in view in establishing the Queen's Colleges—it was not to aid the spread of Catholicity but to promulgate error; to undermine the faith of the Church, and lead men, first into indifference and doubt, and then to rank infidelity. If the arch heretic, Luther, whose blasphemies, lies, and frauds are enough to shock the stoutest heart, is looked upon by Lord Carlisle as a man having "the fervour of Divine piety in his heart," surely it needs no argument to prove that the system of education praised by such a man should be looked upon in Ireland as an abomination. But calm and modest were the words spoken by the English Deputy, when compared with the vehement "rigmarole of botheration" delivered by Sir Robert Peel. This English fop was sent last year by Palmerston to mob and insult the Catholic Bishops, because they would not bow the knee to the Godless Colleges, and the Souper National System of Education. And to tell the truth of the peripatetic baronet, he endeavoured to discharge the duties of his mission. He would cram not only the colleges down the throats of the Catholics, but, in addition, built a fourth college to show them his power; and he sent the "hat" round for funds to put it in process of erection. In fact, this foolish offspring of a clever statesman was resolved to turn us all upside down, and mould us as he thought proper, till the O'Donoghue invited him to retract some of his low-bred impertinence or prepare to receive an ounce of cold lead in his body. Since then he has kept pretty quiet, till the other day, when he again lost loose his tongue in Dublin, in eulogising this English scheme for educating the Catholic Irish in disobedience and infidelity. Sir Robert had the impertinence to declare that he believed there were some "half-dozen" opposed to his plan, when he knew there were millions who objected altogether to him or any English placeman taking any step in connection with a plan of education for the Catholics of Ireland. What does he know of the education that suits a Catholic people? The immorality in England, and the brutal habits of most

of its people, are a proof that the English know nothing whatever of the proper way to educate human beings. They can teach men to be savages, infidels, rogues, and vagabonds; but they are totally unfit to instruct the young in the duties they owe to God and their neighbour. It is probable that the Lord Lieutenant and Sir Robert imagine that they will succeed in foisting the immoral and dangerous system they patronise on the Catholics of this country. But let them be assured that they are mistaken. A greater power than the British Government rules in religious and educational matters in Ireland—the Pope and the Catholic Hierarchy.—They, and they only, are competent to decide what plan of instruction is best suited for our young people. And they will have it based on religion, surrounded by religious influences, in order that the youth of this Catholic land may be sent into a wicked world, competent to fight successfully against the enemies they will have to confront, and in their conduct display the powers the true faith is able to bestow on those who practice its teaching, and give example to others by their honest and virtuous career.—Dundalk Democrat.

THE ROTTEN ESTABLISHMENT.—We (Castbar Telegraph) have much pleasure in referring to the articles directed by the Dundalk Democrat, the Patriot, and the majority of the national press, against the blighting anti-irish law church. It is a healthy sign of the public mind to find in all parts of the country such a steady aversion to this huge scandal-based on injustice the most gross, supported by oppression the most intolerable, and working the most evil effects upon Ireland's happiness and peace, it has long been her curse—an outrage on the first principles of free government, and an insult to the common understanding of Christians of every denomination. Why, then, as the Democrat asks, tolerate it in our midst? Among all the evil-working institutions which the perverted ingenuity of her fleecers devised for the torture of the 'Island of Saints'—among all the ways by which they made light of justice—this tower pre-eminent in iniquity. Causes of discontent never were wanting since the Saxon found a footing on our soil. Political and social grievances, aggression on our rights as men, national and individual suffering, have made Ireland, indeed, 'the last of the nations'; but in her politico-religious system the highest triumph of misrule has been achieved. The demoralising Establishment has broadened like a nightmare upon this prostrate land, generating corruption and counteracting progress—treading down the many and maintaining the accursed ascendancy of the few—propping up the power of the worst faction on the face of the earth, fostered and protected by the faction in turn; and bound by the conditions of their alliance to promote the objects of its co-mates—cupidity and ambition—at the expense of a people's freedom and prosperity, it is now become so utterly unupportable, that even its patrons have ceased to advocate its continuance on any other plea than that of necessity. Why, then, should there not be a powerful effort made to tumble down this fearful nuisance? Even if Ireland were disposed to bear in sullen silence the galling incubus, the disturbing influence of its own principles would not permit her. In Partry, Kerry, Kingstown—not to speak of the North—the evil is too noisy to allow its enemies repose. Let it, then, be attacked on all sides, and no quarter given.

IRELAND AND AMERICA.—The following announcement appears in the Galway American:—"Mr. Hammond, the Consul in Dublin, has written to his colleague here, Mr. West, and states that the steamers will commence running between Galway and Portland, Maine, in February. This fact should raise the drooping courage of our struggling people."

The condition of Ireland, this moment, is one of the most precarious nature. Professional men are hard pushed 'to make both ends meet,' the trading classes are living on the sufferance of the wholesale firms that supply them with stock, the farmers are sinking under the unbearable pressure of a succession of bad seasons, the laborers count themselves lucky the day they get two meals, the handicraftsmen are keeping up appearances by a system of ingenious makeshift of which the pawnbrokers have some knowledge; in short, the country is on the verge of national insolvency.—Tipperary Advocate. Year after year we find our farmers anxiously watching the effects of the weather upon the crops, and as the steady moisture saturates the earth and damages its products, we hear of lamentation and despondency. This suggests the question, is there not a possibility of suiting the cultivation better to a wet climate than by growing in an unvarying fashion roots and cereals. Everybody cries out that this is not a wheat-growing country, and the outcry is confirmed by the recurrence of indifferent crops for successive years. Even a good and healthy crop has to meet the competition of wheat, grown in lands where the climate is dry and the soil almost virgin. Therefore it is not only difficult to rear, but when successfully reared, pays but badly. Is it not then time to see whether the farmer may not do better with his capital, with his labour and industry than the continuance of a crop by which he cannot gain much, and by which he may lose heavily? Why should not flax cultivation take the place, if not of our wheat crop altogether, at least of a very considerable proportion of it? The wheat crop adds little to the wealth of the country beyond such intrinsic value as is in itself. Why should not something be substituted whose wealth is almost limitless—a crop which constitutes the sole difference between the wealth of Distec and the poverty of the other provinces of Ireland? Why, in brief, shall our farmers continue to waste their money upon every crop but flax, when there is no other crop that materially promotes the prosperity of the country? It is now pretty distinctly shown that the objections to it on the score of not being a paying crop are quite futile. They have been alike disproved by theorists and by practical men. The idea of cultivating it extensively is regarded with much favor in England. Are we to suppose that the crops which the English farmer would have to sacrifice are not as valuable as those which the Irish farmer would have to give up in order to cultivate flax? We need hardly say that the high degree of cultivation which has been attained in England renders the average returns from the land much higher in that country than in this. And yet if there be an attempt, on the part of those English cultivators, to introduce a new crop into a soil naturally far less adapted for it than ours, is it not shame to us that we should be left behind in the adoption of a new and useful idea?—Cork Examiner.

It is pretty well known now what sort of crops an ungenial summer has given to the farmer. We believe it may be stated with accuracy that for fifteen years they have not been worse. The hardy nature of the oat crop has enabled that grain to weather the storm; and give a pretty fair yield in some favored districts; but nowhere have wheat and barley been anything but indifferent both in quality and quantity. There never was worse wheat in the country, and barley is a very inferior grain—two facts which should make a deep impression on the farmers, and induce them to rely, in the future, on small crops which are better adapted to our climate. Potatoes are complained of throughout the country as being small: turnips will be a light crop; and hay has been an indifferent one. Taking all these matters into consideration, we think we are justified in stating that of the four disastrous years we have just passed through, this is the worst for the farmers.— Besides, the crops of thousands of acres are still in the fields—some uncut, and some in stock—and the recent storms and torrents of rain have done them a great deal of damage. In other days when we experienced inferior crops, prices were high, but now the rule seems to be, that the lighter the crop is, the lower is the price.—Dundalk Democrat.

SPREAD OF SCARLATINA.—This dangerous disease is greatly on the increase in Cork.