

little, if any, disturbance, and a bold stroke will have been made against any future repetition of these disgraceful proceedings.—*Ulsterman.*

ROMANTIC INCIDENT.—A few evenings ago one of the clergymen of S.S. Peter and Pauls Church was called upon to perform the ceremony of marriage. The bride expectant was a modest, pretty girl, a native of this town, and the gallant swain, about to enter into the bonds of Hymen, was a soldier who had just returned from the Crimea, where he fought with his regiment at Alma and Inkermann, and had received three bullets through one arm, which rendered it maimed, and caused him to return invalided. On being asked how, as he was a stranger, so close an intimacy had sprung up he replied—"When soldiering in the Crimea, I had one friend whom I loved dearly and in the heat of the engagement at Alma he was shot dead by my side. I knew he had a sister to whom he was fondly attached, and on my return home I sought, and found her, and (pointing to his blushing wife,) there she is. For her brother's sake I have married her." Out of incidents not so romantic how many a tale of thrilling interest has been woven.—*Tipperary Free Press.*

The *N. Y. Freeman's Journal* has an interesting article on "The Irish, in the Service of France," in which justice is done to those gallant and loyal soldiers, who, after the conquest of their country by the Dutch, and the expulsion of their lawful sovereign, fought for the independence of the one, and the restoration of the other, in the ranks of the brilliant chivalry of France. We give some extracts:—

"During the period of Cromwell's protectorate, even there were Irishmen in our armies. But it is only after the revolution of 1688 that the enrolment of soldiers of that nation assumed an important and established character. If we believe Irish historians:— From calculations and researches that have been made at the War Office, it has been ascertained that from the arrival of the Irish troops in France in 1691 to 1745, the year of the battle of Fontenoy, more than four hundred and fifty thousand Irishmen died in the service of France."

"The history of these troops has just been published in Dublin by an eminent writer of that capital, Mr. J. C. O'Callaghan, and we have drawn from his work a part of the materials for this article. But the first volume alone has appeared, and while we appreciate the immense research of the author to master his subject in all its details, we must say that the French reader will be at times repulsed by the aridity of his work. Instead of grasping his subject as a whole, instead of painting in bold colors the loyalty of the Irish, and showing them figure with honor beside our native regiments on every battle-field, O'Callaghan seems content to be a mere biographer or genealogist, learned one though he be. His book presents little more than a series of historical notes on the principal officers who held commissions in the Irish brigade.— The chronicle of the ancestors of these officers takes up more space indeed than their own history, and the latter consists in copies of rank, offering in a military laconism, a list of dates and promotions. The work must be interesting to the Irish, who will find in it a host of historic and familiar names, but leaves much to desire, in one who seeks a connected narrative and a general study on Irish emigration. Is it not strange to assert and prove that that Exodus which is so frequently traced now to the United States alone, was directed during the whole preceding century to France."

"Before emigrating to America, with his spade and pickaxe, the Irishman emigrated to France, with his musket or his sword, and the revolution of 1793, by persecuting religion alone, changed the direction of that current, of which the young States of the New World are now reaping the benefits. The philosophical school will long continue to prate about the Edict of Nantz, and the fatal consequences which that political act exercised on the industry and fortunes of France. Voltaire swelled to 500,000 men the number of Huguenot refugees in foreign parts; Basnage puts it at from 3 to 400,000; Sismondi at 400,000, and Charles Weiss, in his History of Protestant Refugees, gives 250 to 300,000, while, on the contrary, the Duke of Burgundy, who had examined the reports of the Intendants of the Provinces, declares that the most exaggerated estimate cannot exceed 67,000 emigrants. The Duke de Noailles, who studied this question carefully, says in his *Histoire de Madame de Maintenon*, that the most conscientious calculation will not carry the number of refugees over 100,000. But if the measure of Louis XIV. was to be regretted, we ask what is to be thought of the iniquitous legislation of England in regard to Ireland;—legislation so oppressive, even now, that from Cromwell's days to ours, the emigration from Ireland, far from diminishing, only accelerates. Now 200,000 Irish abandon their native isle in a year; that is to say, twice as many subjects as Louis XIV. lost during his glorious reign by his expulsion of the Huguenots."

GREAT BRITAIN.

His Eminence the Cardinal Archbishop of Westminster is, we are happy to learn, progressing favorably towards complete recovery from the effects of his late accident.—*Catholic Standard.*

It is understood that the Provincial Synod of the province of Westminster will be held at St. Mary's College, Oscott, on or about the 10th of July.

The *Daily News* says there is no denying the fact—and Archdeacon Sinclair has rebuked the clergy of his diocese on this very point—that the preachers of the Establishment are, to a lamentable degree, dull, barren, and unprofitable. "They do not interest their audiences. In nine churches out of ten the congregation would gladly leave as soon as they have gone through the formal service of the day. Before the preacher has opened his lips they know what they must prepare for. They sit there, with the patience of martyrs, because it is their duty. It would be a breach of etiquette, a want of proper courtesy, to leave before the sermon—they only wish that the dreary platitudes may not be extended beyond the usual half hour."

The *Daily News* is commencing an agitation by means of letters "to the Editor," against the compulsory celibacy of fellows of Colleges in Oxford University, on the ground that such celibacy is a relic of mediæval monasticism.

RIGHTS OF NEUTRALS.—Lord Clarendon has issued a circular, addressed to the British consular and diplomatic agents, contradicting the statements of the circular of the Russian minister, that the British government had abandoned the principle proclaimed last year. Lord Clarendon distinctly re-affirms that

the government "waives the right of seizing enemy's property on board a neutral vessel, unless it be contraband of war."

The *Morning Advertiser* says that a document is now in the hands of the Editor, in the handwriting of Sir James Graham, in which that functionary directed the late Admiral of the Baltic "not to attack the Russian fleet." The writer adds, that if the Roebuck Committee had sifted Admiral Dundas, it would have been ascertained that positive instructions were given to spare Odessa, and not seriously to injure any Russian place.

THE SARDINIAN CONFISCATION.—Mr. Bowyer, M.P., has addressed a letter to the *Weekly Register* on the affairs of Sardinia. The learned gentleman says:—"The *Times* exemplifies very remarkably the saying, *Populus vult decipiri et decipiatur.* The British public likes to be told that there is a great Protestant movement in the dominions of the house of Savoy.—The House of Commons cheers the vulgar invective of Whiteside, who says that it ought to imitate the Piedmontese parliament, and suppress the Monastic Orders. Neither the public nor the house will open their eyes to the fact that the Piedmontese parliament has not suppressed the Monastic Orders; and that those venerable societies have been, not condemned by a nation, but robbed by a faction. What would the House of Commons say if the Chancellor of the Exchequer brought in a bill to sell the property of Guy's Hospital or St. Bartholomew's, and apply the proceeds to the ways and means of the year (thus sinking the capital) and to give merely the interest to the hospital? No possible contingency could bring into office any administration capable of so infamous a proposal."

THE CROPS IN ENGLAND.—A correspondent of the *Times*, writing from Gloucester, says:—"I have been an observer and cultivator of crops in general for the last 50 or 60 years, and never did I see the prospects of an abundance of every kind of produce so great and good as at present; it is not only one thing, but all. We have the heaviest shares of grass, I ever remember, and the corn of all kinds appear so luxuriant and so fine that no season could ever surpass it, and, I may say, come up to it; and I do not despair of a moderately early harvest, as vegetation for the last ten days has made most rapid strides. I have of late been over a great part of the southern counties in England, and it is cheering in the extreme, for never in any one season, to my knowledge, did I see the country looking, and in reality, in such a prosperous state."

A DIGNIFIED SCENE.—Last week, a couple of fugitive lovers arrived at Gretna by the train. They were simultaneously pounced upon by "Bishop Murray" (famous in bigamy trials) and his rival "reverend," Simon Long, the blacksmith. A scuffle ensued, and the unfortunate "happy couple" were well nigh torn to pieces in the mêlée. The bishop, being the stronger man of the two, at length prevailed.—Poor Simon, notwithstanding his apron, was smitten to the earth, and Murray carried off the astonished couple to the bar, and forged the matrimonial fetters.

MORAL REFORM.—The ticket-of-leave system would seem to have been devised to supply a want of that involuntary homage which vice is said to pay to virtue, and to give practical effect to the injunction, "assume a virtue if you have it not." There was doubtless a lamentable dearth of hypocrisy, and the ticket-of-leave system was invented to pass rogues deficient in that respect through a school of simulation. Every knave knows that he has only to cant himself into the good opinion of the chaplain, and the prison doors are then open to him, and he returns to prey on society. The proficiency in hypocrisy attained under this system is marvellous; and the manifestation of it is the number of incorrigible scoundrels who, thanks to the good report of reverend gentlemen, are now pursuing their avocations in the streets. There are 40 thieving like one now in the immediate vicinity of Bow street police-office, (London), and wonderfully edified would the chaplains be who have vouchered for the reformation of these worthies if they heard the language of their penitents, for it seems that they indemnify themselves for the cant by which they ingratiate themselves with their spiritual guides, and obtained their good report, by the filth and foulness of their tongues when restored to the liberty of vice and crime. Mr. Jardine has rendered an important service to society by speaking out on this subject, and representing his magisterial experience of the magnitude of the nuisance. The gaol chaplains virtually grant indulgences for crime upon certain shows of penitence which impose upon them. These reverend gentlemen are most unwisely intrusted with a dispensing power over the law of the land, and what the judge and jury have done for the ends of justice they may at their good pleasure set aside.—*Examiner.*

MISS NIGHTINGALE.—After the battle of Balaklava, when the wounded were brought to the Scutari Hospital by hundreds in a batch, the first duty of the surgeons was to separate the hopeful cases from the absolutely desperate, and bestow their care where it might avail. Florence Nightingale saw five soldiers set aside as in a hopeless condition. She inquired whether the fact were so. It was. She inquired whether the surgeons really declined to attend to these cases; and she fully acquiesced in their plea that their duty lay elsewhere. She inquired whether these cases might be considered as confided to her. She was allowed "to do what she liked" with them. She and another of the ladies fed these five men with a spoon all the night through, washed their wounds, and cheered their hearts, so that they were, by the morning, all fit to be operated on; and they all recovered.

NATIONAL SINS.—MR. SPOONER'S CONSCIENCE.—Such is the exquisite sensibility of Mr. Spooner's conscience that he is racked by agonising scruples lest angry Heaven punish the endowment of Maynooth as the sin of the British nation. This is the most exquisite specimen of pharasaical scrupulosity to be met with in the vast annals of senatorial hypocrisy. It is really, however, not the "national sin" of supporting Maynooth, but the national sin of supporting the Established Church which should rack Mr. Spooner with the agonising throes of harrowed conscience. Mr. Spooner's conscience is sui generis. He who strains at the gnat of Maynooth gapes and swallows the camel of the Irish Establishment. The Established Church of Ireland is the true national sin of England—i.e., stripping and plundering the needy Catholics to enrich sinecure Parsons. We regret that such exquisite scrupulosity should take such a false direction—that while Mr. Spooner connives at an enormous robbery he should scruple a scanty restitution. But it is not only they who perpetrate the enormity—Catholics who sanction by suffering the wrong are also

participants of this criminality. Were the conscience of the nation relieved from the guilt of the Established Church, Heaven's approval of this righteousness would shine out in the sunshine of better fortune in war. The English Legislature ought to try the novelty of justice to Catholics. Especially at a conjuncture like the present, when the English public are in ecstasies with the plunder of the Catholic Church in other countries; at such a period they ought, if only for the novelty of the experiment, try the effect of retrenchment in Ireland. It never seems to occur to the British people that the Friars of Piedmont, even upon the showing the Protestants themselves, were infinitely less of sinecurists than the Parsons of Ireland. The Italian Friars prayed for the Italians—the Irish Parsons anathematise and insult the Irish people. Assuredly the tyranny which persecutes the Irish citizen by extorting rentcharge from his slender resources should be denounced by the press which exults at Church spoliation in Piedmont. If in Ireland Anglican tyranny were once bridled by British law, the example must effect more on foreign states than miles of writing in newspapers. The example of common honesty on the part of Protestant Parsons in Ireland would be studied with avidity by every government in Europe. It would astonish them like a miracle, and edify them as an example. Protestant honesty in Ireland would prove beyond all cavil what foreigners hesitate to admit—that Irish Parsons ever read those Christian Scriptures which denounce mammon as accursed of God, and extol poverty as the choice of Christ. If, which we entirely and flatly deny, "the Regular Clergy can be spared" as unnecessary by the Piedmontese, assuredly Protestant Parsons can be spared as superfluous among the Irish Catholics. The Italian conventuals, according to the English press, were "drones in the social hive;" but assuredly Irish Parsons are slugs in the poor man's farm. The income of those monastics was not torn from the poor survivors of a recent famine—they did not exact riches from the needy professors of a different religion—persecution did not take the crushing shape of "Ministers' Money" in Piedmont, nor did the Friars proclaim themselves tolerant while inflicting robbery on dissenters: that is, they did not imitate the brazen effrontery of Irish Parsons who add hypocrisy to persecution. The Protestant intolerance which in the reign of Elizabeth inflicted death, in the reign of Victoria persecutes by rapacity. But the Friars of Piedmont inflicted neither robbery nor murder. Yet the possessions of these honest men are confiscated, while those of audacious and notorious plunderers are spared. Certain it is that British Protestants are the last people in the world who should upbraid Catholics with the maintenance of "idle conventuals," seeing that British Protestants have changed the Island of Saints into the Paradise of lazy and sinecure Parsons. We could not find in Piedmont the parallel of this unjust institution. "There is nothing like it," says Sydney Smith, "in all Europe, all Asia, in all the discovered parts of Africa, in all we have read of Timbuctoo." The establishment of the Irish Church is an act of robbery the most outrageous that was ever perpetrated by a sect or endorsed by a community. The establishment of Maynooth is a stingy act of tardy restitution. Now, it is not restitution according to the divines which should be scrupled. No man should scruple being honest. Yet this is precisely what Mr. Spooner scruples. He trembles lest the endowment of Maynooth should be punished by Heaven as the great national sin of Great Britain. If the British people were really conscientious they would lose no time in sweeping away the Protestant Establishment because the revenues of the Church are no longer divided to the poor. In Catholic times "one-third part was taken by the Priest as his own; another third part was applied to the relief of the poor; and the other third part to the building and repairing of the Church." This misapplication of the tithes—this plunder of the poor—renders the Established Church a national sin which and not the endowment of Maynooth, Mr. Spooner should scruple, and which the British Government should hasten to sweep away. To conclude, if we could prevail on Mr. Spooner to duly consider the national sin of the Established Church, or if we could prevail on the English Protestants to turn their attention from the Friars of Piedmont to the Parsons of Ireland, the results might be beneficial to all parties, for there are certainly too many Parsons in Ireland.—*Tablet.*

UNITED STATES.

The wealth of the Catholic hierarchy, in America about which so much noise is made, consists chiefly in unproductive church lots, in hospitals, orphan asylums, and seminaries, which are a heavy source of expense, and in debts for borrowed money.—*Catholic Telegraph.*

THE CROPS.—It is quite obvious that this State has not for many years enjoyed such a prospect of a luxuriant harvest as now greets us. The whole face of nature has been wreathed in smiles since the gentle rain commenced distilling fatness from the clouds. The grass is very fine; pastures bloom with clover, and the bovine species rejoice in sleekness and reward the dairy with overflowing milk pails. The prospect is not good for 40 cents per pound for butter, and cheese may yet, before the year closes, be again among the luxuries found on the well furnished table.—*Albany Argus.*

The *Cleveland Herald* offers to stake its reputation for veracity that flour will be down to \$6.50 per barrel in thirty days. It says the crops never looked better in the State of Ohio, and the prospect is that there will be the largest yield ever known in that State.

THE PLAGUE IN NEW YORK.—Dr. A. Gardner, of New York, contradicts the statement made by one of the morning papers, respecting the disease now in that city, known as the "plague spot."

THE PROHIBITORY LIQUOR LAW IN NEW YORK.—The new liquor-law of New York goes into effect on the 4th of July. The *N. Y. Journal of Commerce* says that a rumor has prevailed within the last few days, that the State Executive contemplates issuing orders for a large military force to be under arms in that city on the Fourth of July, for the purpose of enforcing to its utmost extent the prohibitory liquor law. This report has reached the Mayor in so tangible a shape that he has deemed it incumbent on him to address a letter of inquiry and remonstrance to the Governor.

GREAT LIQUOR OPERATIONS.—Marshal Weaver, of Bangor, Me., reports officially the capture of "a half-pint bottle of champagne, and a half-pint bottle containing a table spoonful of brandy." The expense was £4 17s.

MURDER IN MISSISSIPPI.—Murders have become so frequent in Mississippi, that the clergy are strenuously urging the moral rigid enforcement of capital punishment. Gov. Foote once said that for every two days of his term of two years as Governor of Mississippi, there was a murder perpetrated in the State.—*Richmond Despatch.*

ANOTHER SECRET LEAKED OUT.—Not reported for the *Tribune*. The Kown Nothing Convention, after settling that Christianity, as being founded by a "foreigner," was inconsistent with Nativism, took up the question as to whether Protestantism was thereby excluded. Their supreme oracle shut the mouths of the Convention by telling them that it was no matter whether Protestantism was Christian or not, that it was started by a *darned Dutchman* and as such was only fit for foreigners. Brigham Young's prospects are growing brighter. *Hiss and Hoax* are again losing ground.—*Freeman.*

Mr. Joseph Hiss, who was expelled from the Massachusetts Legislature, is sustained by the Know-Nothing Council to which he belongs, in Boston, and is now the delegate to the State Council that will meet next week.

LIQUOR LAW.—Excessive drinking is bad, unquestionably; and we must prevent it if we can: but we can no more attain that end by a prohibitory law than we could check the growth of infidelity by reviving the Inquisition, or destroy the passions of human nature by laying a fine on anger or deceit. Lies are a great source of crime. Save crimes of violence, almost all crimes resolve themselves at bottom into a lie; and it would be an unparalleled blessing if we could get rid of lying. Yet should we gain anything by making law against lying? We have tried the experiment in one or two similar cases, and know what fruit it has borne. We have made laws against disorderly houses, and year by year they increase on our shores. We have made laws against lottery offices and gambling houses, yet no one is ever at a loss to find a ticket for a lottery, or a table of faro or brag. We have laid the heaviest penalties on seduction and adultery—are we any the more virtuous in consequence? Let him who doubts read history. There can be little question but the most straight laced communities have been those where sin flourished the most vigorously; and beyond a doubt it is, according to the unmistakable verdict of experience, that though the severities of the law may in some few countries operate to restrain certain crimes, there never was a law yet in any country opposed to the genius and tastes of the people which attained its object. Gregorovius in his book on Corsica laments eloquently that notwithstanding the severity of the French laws, it has been found impossible to check the *vendetta*; because it was of the nature of Corsicans to kill each other. Just in the same way, the Liquor law and others which are intended to put down practices which are in our nature, will fail, and the quieter the failure is, the better it will be for the country.—*N. Y. Herald.*

OUTRAGE AT SYRACUSE.—An atrocious outrage was recently perpetrated at Syracuse by a gang of ruffians on the person of a young English girl, whom they carried off from a schooner, on board of which she acted as cook. The Captain was on board, and either consented to the act, or dared not to interfere. The affair took place in early evening, and the victim was carried through frequented streets, but none of the citizens lifted a hand to rescue her, and the whole of the villains, eight in number, made their escape. The newspapers throughout the States, unite in declaring that an indelible disgrace has fallen on a city which could have permitted such a crime to be committed, almost in open day, with high-handed impunity.—*Globe.*

CINCINNATI, June 20.—Extensive arrangements have been made for the celebration of the Fourth of July. Notice has been given that no Catholic or foreign military companies will be allowed to join in the procession. All the foreign Protestant associations will unite in the proceedings.—*Telegraphic Despatch.*

We commend this fact to those who think the West will grow up *liberal*, under Capitalists, Ministers, Editors, and Schoolmasters from the East. Here is a town created by emigrants, within one long life time (Judge Burnetts). Here is a valley—the Ohio—of which the Bradys, Hogans, McGarrys, Ryans and Butlers, were the principal pioneers. You see what it has come to in 1855. Another new western city, Chicago, having reached an advanced stage of development has also cast its eel-skin coat of liberalism and vies with Cincinnati in hostility to "the foreigners," who brought it into existence. Are we never to be taught by experience? Are we a doomed race, hopelessly blind to our own duties and interests?—*American Celt.*

BARNUM'S BABY SHOW.—And now, men of New York and Massachusetts. Now, ye saints and chosen ones of Maine and Connecticut! Now, ye Pharisees and publicans, with the words of decency on your lips and the thoughts of the devil in your hearts! Now, ye glorious philanthropists and philosophers—Beecher, Parker, Greeley, Dana, Dow! Now, ye whitened sepulchres, so fair without and well-seeming—so foul and rotten within! Now, ye boasters and bullies and calumniators of the North—this scene, which we have described, was not witnessed in a Southern slave market—in "narrow-minded Carolina" or "depraved Louisiana;" neither in Charleston, that "head-quarters of barbarism;" nor in New Orleans, that "Inquisition-Chamber of Slavery"—but in New York, on Broadway, in the noon day, under the eye of the living God, and in presence of thousands upon thousands of approving citizens. It was no black mother, bringing her child to the place of sale; it was the white race exposing the secrets of its homes—selling its modesty; not like the poor prostitute in the dark, but more bestially in the daylight—it was the glorious Anglo-Saxonism of the North, making money to the amount of one-fifth of the price of a sound negro out of the show of its own flesh and blood! Here, when our slaves are sold, their breasts are decently covered; but amongst you, we learn, that "a child with a prematurely developed breast, completely exposed, was the principal object of attention." Here we do not endeavor to "improve the breed" by turning our cities into public brothels; amongst you the prostitution of unconscious beauties is turned into a source of acquiring wealth. Here we have no prize children, but we have men; amongst you there are monstrosities in short clothes; and beasts in pantaloons! Out upon this shameful "show," and all connected with it! If it mean "progress," may we retrograde to the middle ages, when manhood had still some pride, and womanhood was something better than a foul sink "for toads to gender in!"—*New Orleans Delta, June 16.*