

"January 11, 1772—A number of men, this morning, with their faces blackened, and armed with hangers, bludgeons, &c., entered the shop of a respectable citizen near North bridge where they put out the candles, broke the shop windows, cut, spoiled, and carried off great quantities of his goods."

"March 7, 1772—A man was killed in an affray this night, at the upper part of Mallow-lane."

"March 8, 1772—One of the sentinels at the South Gate was knocked down by three desperadoes, who (were it not for the noise of passengers approaching) would have thrown him over the bridge. The evening of the same day (to use the words of the newspaper) was concluded in a most pious and devout manner, by the warlike sons and daughters of Fair-lane and Blackpool, who met in a long field near Fair-hill, and fought with one another till night came on. The females were armed plentifully with stones; and the male inhabitants, according to the Cherokee custom, with tomahawks of a new construction, which were about four feet long, and so dexterously contrived, having a hook and spear at the end, that any one who missed grappling, were sure to stab with the sharp point."

"April 5, same year—The Fair-lane and Blarney-lane combatants met at Parkmore, according to *weekly!* custom, and after an engagement of some hours, one Reilly received a stab from a tomahawk, by which he was instantly killed. Many on both sides were wounded."

"May 1, same year—Two men were killed in a riot between the same people, who renewed the fight after the interment of the deceased man. On the following day they were going to hang a Blackpool man, when he was rescued by the army, (soldiers)."

These extracts will prove far more convincingly than any mere assertions, the state to which the people were being reduced, by the demoralizing and barbarous policy of the government. It not only did not undertake to restrain these acts of violence, but it would not permit the application of a proper remedy. The very magistrates who could look with a passive indifference on such as those extracts describe, could yet assemble for a few years later and deliberate on the necessity of extinguishing the germ of the Ursuline and Presentation orders, which proposed to educate the people. And it was the same thing throughout the length and breadth of the land. The tour of Dr. Young proves that it was so in the rural districts.

To remedy this deplorable state of things was the object of Miss Nagle's life. How she succeeded, and the difficulties she had to encounter, are both detailed with fidelity in her memoirs. The

result was the introduction from France into this city of the religious order of Ursuline Nuns, and the establishment under the Pope's brief of the Presentation order. *We regret our space will not permit us to enter more at large on a subject so interesting to our local public. But we trust we have said enough to direct attention to this excellent work.—Cork Southern Reporter.*

THE HOLY ROBE OF TREVES.

(From the Catholic Herald)

The religious press has now nearly given vent to all it had to say concerning the veneration of the Holy Robe of Treves. Columns upon columns and pages upon pages have been devoted to a subject which could have been settled in as many lines. It would seem, by the sudden excitement and well feigned horror and astonishment exhibited by our religious editors, that now for the first time they discover that Catholics pay religious respect to relics of the saintly dead. Did you hear of the doings at Treves? cries one! What ignorance! what superstition! If, however, we calmly ask whence all this astonishment at the Catholics of Treves and elsewhere venerating the robe believed to be the garment without seam worn by Christ, they can but give you in reply the old story of "ignorance, superstition, idolatry."

Now of the hundreds of thousands of pious pilgrims who visited Treves, many—aye, thousands—were as wise and as learned, and had as great, if not a greater horror of superstition and idolatry, as the most pious of the worthy correspondents and editors of the evangelical press. They have eyes to see, ears to hear, and understanding to comprehend, as well as the most sceptical. John Ronge, a degraded and apostate priest of Breslaw, is the source whence many misrepresentations of the pious Catholics visiting Treves have originated. He has written a letter, calling on the German Catholics to denounce the exposition of the Holy Robe. Protestant travellers have paid a passing visit to Treves, and have transmitted their impressions of all they saw and heard there. We have read the letter of Ronge and most of the one-sided statements given in the evangelical papers concerning this matter. We perceived at once that Ronge was an apostate from his faith, actually engaged in an inferior employment in some Protestant church; we consequently gave no very implicit credence to his noisy epistle, when we found it signed, with all the marks of his apostacy, as if it were written by a Catholic priest. The statements in the evangelical papers were, as on all Catholic questions, groundless assertions and inferences. Some of the facts stated by them we freely admit and as readily