THE CATHOLIC UNIVERSITY OF IRELAND.

From the Morning News.

From the Convents of the regular Clergy and from the chapters of Cathedrals, sprung nearly all the ancient Universities of Europe, Bologna, Cambridge, Pavia, and Paris, both founded by Irishmen, Lyons, Oxford, Cordova, Cracow, Louvaine, and Salamanca, grew from Schools to Colleges, from Colleges to the rank of Universities. The student of Irish history can be at no loss to explain the phenomenon how Erin may justly lay claim to have been, for three hundred years, "the *School of the West*; the quiet habitation of sanctity and literature," as described by Dr. Johnson, although unlike the countries so taught, she, herself, never succeeded in establishing a National University. The Schools of Armagh and Lismore, Clonfert and Clonard, Mayo and Clonmacnoise, Bangor and Leighlin, Emly and Roscarberry, had no superiors in Europe, whether as to the number and rank of their Students, or the fame and success of their Professors. In every, but the modern and legal sense, it is admitted that these were true Universities, or "Schools of Universal Learning;" and Ware, quoting some of the earliest ecclesiastical writers, calls them, "*Studia Galliarum florentissima*" the flourishing schools of the Gauls, or Gaels. With all the pretensions to antiquity, advanced on behalf of Oxford and Cambridge, neither one nor the other had attained the form or position of a University, nor indeed at the time of the Norman Conquest, had there been any educational establishment, in England, above the character of a *School*, the first authentic Charter of a *College*, in Cambridge, dating fully two centuries after the invasion of the Normans. From the end of the eighth, to the beginning of the eleventh century, the Danes, Norwegians, Scandinavians, and Northern Goths, threw themselves, in myriads, upon the shores of Ireland; nor did their incursions cease with their defeat at Clontarf, as they continued up to the Anglo-Norman invasion, which brought a more permanent and equally ruthless foe. During four centuries hordes of these Pagan pirates robbed and burned the Churches, sacked the Cities, destroyed the schools and the Libraries, slew the Teachers, and scattered their legions of Students. Armagh, Bangor, Clonfert, Clonmacnoise, Clonard, Ferns, Kildare, Lismore, in fact every seat of learning in the island, thus suffered, some of them repeatedly, from the plunder, the fire, and the sword of the savage Goths, the glory of whose warfare was cruelty. Weakened and wasted by these barbarians, but still more by intestine feuds and factions that placed the interests of chief or clan above that of the country—devotion to which the feudalism of the time rendered practically impossible—the Anglo-Normans easily affected a partial footing in Erin. While the Universities of Padua and Montpelier were being founded, the archers of the Strongbows, the De Lacys, and the De Courcys were measuring strength with the gallowglasses of Munster and Connaught. Naples, Vienna, the Sorbonne (Paris), and Salamanca called their Universities into existence, at the period when the Irish Kings and Chiefs first essayed to give united opposition to the Invaders.

John Leech, an Englishman, who had been Almoner to Edward II., was raised to the Archbishopric of Dublin, and he applied for, and obtained from Pope Clement V., a Bull dated, 13th July, 1311, for the foundation of University in Dublin; the Archbishop dying, however, next month, the project fell to the ground. Archbishop De Bicknor, his successor, having renewed the foundation, and obtained from Pope John XXII., a confirmation of the Charter, issued Rules for the Government of the University, including the granting of Degrees, which Rules bear date 10th Feb. 1320. Degrees, both in Divinity and Canon Law, were actually conferred by the University, and a Divinity Lecture even founded, therein, by Edward III. The Records of the Irish Court of Chancery contain the statute for the foundation of another University in Drogheda, passed by a Parliament held there November 1365, from the terms of which statute we learn the total failure of that created in Dublin. This act endowed the new foundation with every privilege and faculty enjoyed by the University of Oxford, seven of whose twenty Colleges and one of whose five Halls were then in existence. No adequate provision was made for the maintenance of either the Dublin or the Drogheda University, but, even had it been otherwise, the intense hostility felt towards their Anglo-Norman projectors, one of whose avowed objects in founding those institutions was "to advance good," meaning *their* "Government and also prevent Riot, ill"-meaning *native* "Government and extortion in the Land," the complete isolation of the Pale, in relation to the whole Kingdom, and the concentration of the national energies, in a powerful efforts to expel the Saxons, precluded the possibility of their success. Less than three years after the date of the Pope's Bull, founding the Dublin University, Edward Bruce, with a portion of the victors of Bannockburn, on the invitation of the Irish, landed at Carrickfergus, where they were joined by the O'Neils of Ulster, seconded by the O'Connors of Connaught to make a brave, but as it proved, unsuccessful attempt, to annihilate the Saxon power in Ireland, as had been so nobly done, by Robert Bruce, the year before, in Scotland. These wars, carried into the four Provinces, destroyed several schools, impaired the efficiency of others, and prevented the founding of new educational institutions. When Pope John XXII., acting on the misrepresentations of agents of Edward II., issued a sentence of excommunication against Edward Bruce and his Irish adherents, Donald O'Neil, King of Ulster, by a most spirited remonstrance, elicited from the Pope, a reclamation to the English Monarch against the cruelties practised towards the Irish Nation. The latter half of the fourteenth and the beginning of the fifteenth century developed the power of the Saxon to persecute and of the natives to resist. The Statute of Kilkenny, prohibiting the Irish language, Irish apparel, and Irish customs, forbidding the presentation of mere Irishmen to ecclesiastical benefices, and their admission into religious houses, making penal the use of the Brehon law, and even the entertainment of the native bards and minstrels, was a declaration of perpetual war, if not a decree of extirpation. The gauge which it threw down was accepted by Art M'Murroch, round whose standard the chiefs of Leinster rallied, and Kilmainham and Athcroe saw the heir of Henry IV. lying wounded and defeated, within sight of the Castle; saw the Pale circumscribed by the walls of Dublin, and Black Rent paid to King Art and his House, for tolerating his subject Saxon settlers in Ireland. While our fathers were thus occupied, during the thirteenth and fourteenth centuries, religion and literature, though greatly retarded, were far from being neglected. More than one hundred Abbeys, Priories, Convents, and Religious Houses were founded within this period. At home, the famous Florence M'Flinn, Archbishop of Tuam, lectured on Canon Law, in the School of the Dominicans, Athenry; the annals of Innisfallen, of Multifarnham, of Lecain, and of John Clynn, were written; and abroad, John De Sacro Bosco professed Mathematics in Paris, where, he wrote an admirable Treatise on the Sphere, and another on the Calendar; Peter Hibernicus filled the chair of Philosophy in Naples, to which he was invited by the Emperor Frederick II., St. Thomis Aquinas, father of the *Thomist* School, being amongst his pupils; Thomas Palmer was a fellow of the Sorborne, and an author of the highest eminence; the Universities of Oxford and Treves alike gloried in the fame of David O'Buggy, the Carmelite as an excellent Philosopher, Orator, and Divine, so that, as Ware says; "he was esteemed the Light, the Eye and Honor of the Irish Nation;" and John Duns Scotus, from Lecale, in Dublin, the father of the School of *Scotists*, lectured successively, in the Halls of Oxford, Paris, and Cologne, and dying at the age of 34, left behind him a reputation in philosophy second to none in Europe. In the last half of the fourteenth century, at the very period when the Statute of Kilkenny banned the use of our national language, under pain of forfeiture of lands, and of imprisonment Chaucer, Gower, Wickliffe, and Langland commenced to soften the asperities of the Anglo-Saxon, by an infusion of Normanisms; Petrarch was polishing the "*Rustica Romana Lingua*," which Dante, the father of modern poetry, had moulded into shape, and which Arioso and Tasso were destined to enrich and complete; while during the protracted but successful war of Art M'Murroch, several continental peoples, blest with domestic peace, were founding Universities, amongst others, the Sapiensa (Rome), Avignon, Cologne, Cracow, Genera, Leipsic, Lisbon, Prague, and St. Andrew's (Scotland).

The middle of the fifteenth to the middle of the sixteenth century, afforded no gleam of hope to light the dark night which fell on Ireland. The Statute of Trim, known as the Head Act, passed in 1465, empowered any of the English settlers to take, kill, and cut the heads off any Irishmen found out of the company of some one in English apparel. The Portreave of Trim was bound to place such heads upon stakes or spears at the Castle; and the bringer of each such head was at liberty to distrain, and levy, with his own hand, as his reward, two pence on every man having a ploughland in the Barony; one penny on every man having half a ploughland; the same on every man having a house and goods worth forty shillings; and a halfpenny on every cottier having a house and smoke. The support given to the pretensions of Simnel and Warbeck, the passing of Poyning's Act, and the defeat of the Irish, at the battle of Knocktuagh, all flung the country at the feet of the Invaders, and encouraged Henry VIII. to discard in 1541, the modest title of *Lord*, and, for the first time, assume that of *King* of Ireland. The suppression of the Religious Houses, the confiscation of Church property, out of which the literary institutions were supported, and the attempts, everywhere made, to introduce the new Reformation, soon obliterated the last vestige of the venerable, the ancient, the truly famous Schools of Erin.

It is of deep importance that we should now consider the change which the introduction of the so-called Reformation produced, in relation to the educational institutions of Ireland. In 1536, a packed Parliament voted Henry VIII. Supreme Head of the Church, and suppressed the larger Abbeys and Priories, which were granted to the King. The following year, the Parish School Act was passed, which required every new Incumbent, by oath, and on pain of forfeiture of his benefice, "to keep, or cause to be kept, a School in his Parish, in order to learn himself, and introduce the English tongue, and cause the people to bid the beads in English." Thirty-seven years afterwards, Diocesan Free Schools—to be built in the shire towns, and presided over by English Masters—one-third of whose endowment was levied on the Bishop, and two-thirds on the Clergy, were founded, to secure "a due and humble obedience from the people to their Princes and Rulers, as commanded by the Holy Scriptures, whose ignorance of those high poyntes touching their damnation, proceedeth only of lack of good bringing up of youth of this realm, either in public or private Schools." Here were two general schemes, one of Primary, the other of Collegiate Schools, and suitable provision made for their endowment, out of the ecclesiastical benefices wrested from Catholics; yet the avowed object of both schemes was to Protestantise and to Anglicise the youth of Ireland. On the dissolution of the Abbeys, Henry VIII. bestowed the Priory of All Hallows, in Hoggin Green, founded by Dermod M'Murroch, in 1166, with its valuable lands and Rectories, upon the Corporation of Dublin, which Monastery, then dilapidated, on the application of Archbishop Loftus, was presented by the Mayor and Council as a suitable site for a College. Queen Elizabeth, in 1590, issued a Royal License, or Letters Patent, for the new Foundation, but the Charter of the University bears date 1592, and the following year students were admitted. Besides the annual pension of £388 15s. paid out of the Exchequer, King James endowed the College with large tracts of the confiscated estates in Ulster. Primary Schools, Diocesan Colleges, and a University were, thus early, not only founded, but endowed, within fifty-seven years from the passing of the first Schismatical Act by the Parliament of the Pale. Complete as was this scheme of education, it had yet to be supplemented by two highly important auxiliaries, soon after brought to its aid. King James, in 1608, granted 100,000 of the 511,465 acres of Confiscated estates in Ulster, for Church, *School*, and Corporate purposes, in order, as he states, 'To stir up and recall the province of Ulster from superstition, rebellion, calamity, and poverty, to the true religion of Christ; and to obedience, strength, and prosperity." One of the most prominent features in this Plantation was the foundation and endowment of seven large Collegiate Establishments, or Royal Schools—Armagh, Enniskillen, Dungannon, Cavan, Raphoe, Carysfort, and Banagher—the students in which would have exhibitions opened to them in the new University—Erasmus Smith, in 1669, bequeathed his estates, containing 12,953 acres, to found Primary, and also Grammar, or Intermediate Schools, for Protestants alone; from which estate special Professorships are endowed in Trinity College, as well as numerous exhibitions therein for the students in the Grammar Schools of this foundation. Besides all these, in the seventeenth and beginning of the eighteenth century, there were founded, out of confiscated, corporate, or private property, several Endowed Colleges, as Foyle (Londonderry), Kilkenny, and Midleton; and also Endowed Schools, as Lifford, Clonmel, Bandon Youghal, and Kinsale, connected with which Colleges and Schools there are numerous Free Scholarships, Bursarships, and Exhibitions.

While the head of the venerable Earl of Desmond was impaled on London Bridge, and his 600,000 acres were being divided amongst the Palatines, the Poet Spencer, Secretary to the Lord Deputy, and Laureate to Elizabeth, writing from Kilcoleman, Co. Cork, thus describes the condition to which the unsuccessful followers of Desmond were reduced:—Out of every corner of the woods and glens, they came creeping forth upon their hands, for their legs could not bear them; they looked like anatomies of death; they spoke like ghosts, crying out of their graves; they did eat the dead carrions, happy when they could find them; and, if they found a plot of watercresses or shamrocks, these they flocked to, as to a feast, for a time." The victories of Hugh O'Neill, of Rory O'Moore, and of others of the Irish Chiefs, led, eventually, to somewhat similar results in Ulster, Leinster, and Connaught—slaughter, famine, pestilence, and confiscation. It was at this terrible juncture that the Diocesan Schools, Trinity College, and the Royal Schools were founded. The seventeenth century found Europe shaking off the thraldom of feudalism, and, stimulated by the Printing Press, literature and science were, every where, cultivated with marvellous success. Bagnall, Stafford, Munroe, Cromwell, Ireton, and William of Orange were, however, the chief and most active Teachers vouchsafed to Ireland. While, from their pulpits, Bossuet, Fenelon, and Massillon transfixed, France with sublime oratory, while Corneille, La Fontaine, Moliere, Boileau, Racine, plied the plastic medieval Romance, moulding and bending it into all the varied and exquisite graces of Comedy, Satire, Tragedy, and Fable, while Montesquieu vindicated a humane Spirit in the Laws, Ireland was solely occupied in the feverish alternations of victory and defeat, on many a hard-fought field, from the Blackwater to Benburb. Some years before the author of "The Fairy Queen" was called to his last account, Hugh O'Neill's victorious sword glistened over the corpse of Marshal Bagnall; and while Shakespere, Milton, and Dryden were perfecting the English language, and investing it with immortality, the Confederate Catholics were making their last gallant stand for Faith and Fatherland, at Kilkenny, Benburb, Drogheda, the Boyne, Aughrim, and Limerick. Proscribed by Statute, its use made treasonable, the loved Gaelic of Erin appears to have rendered its closing national service at the very time when this galaxy of genius was perfecting the tongues of France and England, Brother Michael O'Clery and his associates having completed the Annals of the Four Masters, in the Franciscan Convent of Donegal, just before the Supreme Council of Kilkenny, aided by the Pope and by Spain, had issued its national Great Seal—"Pro Deo, Rege, et Patria, Hiberni Unanimes."

It is not necessary to detail, with minuteness, the Penal Laws of Charles, William, Anne, and the first Georges. Catholics were excluded from Parliament, from Grand Juries, from voting, from Corporate offices, from Parish Vestries, from the Army and Navy, from the use of arms, from being fowlers, or gamekeepers to Protestants, from being makers, or apprentices to makers of fire-arms, from the medical and the legal professions, from leasehold property beyond a term of 31 years, from disposing of estates by will, from lending money on landed security, from possession of a horse exceeding £5 in value, from being Guardians of minors, from keeping School, from procuring the education of their children at home, and from sending their children abroad for education. Fined for being absent from Church, fined for attending Mass, fined for not working on Catholic Holidays, fined for attending Holy Wells, or Pilgrimages thereto, his property confiscated if any portion of it be left for superstitious uses, liable to be disinherited by a conforming son, thus living, the Catholic could obtain education by felony only, and dying, it was penal even to bury him in any other than a Protestant churchyard. The American War of Independence, the Volunteers of '82, and the French Revolution caused the recognition of the existence of the Catholics of Ireland, and a slight abrogation of this infamous code, one of the concessions being the admission of Catholics to Trinity College, in 1793, with a consideration of which privilege we shall open our notice of the Catholic University of Ireland, to which this article is an essential preliminary.

IRISH INTELLIGENCE.

The Very Rev. Dr. Spratt, a Catholic clergyman, has published in the *Morning News* a correspondence between him and the Chief Secretary, in which he makes strong complaints about the alleged ill-treatment of young female paupers in the South Dublin Union,—which leads to insubordination among the inmates. He alleges that religious bigotry among the guardians has something to do with their harsh treatment, and that "the opposition to these poor fatherless children became actually envenomed because their claim was taken up and urged by Catholic clergymen." Dr. Spratt wishes that—

"A system of industrial training should be introduced into the rearing of youthful females—a system based on kindness, and calculated to impress upon their youthful minds the desire of being rendered fit to earn their bread—a system which if carried fairly and properly, without any niggardliness, would render the workhouse girl a household treasure, instead of, as under the present false and cruel system, a byword of reproach, and would, whatever her lot was—domestic service or emigration—make her fully self reliant and well fitted to meet the duties of her position. I would wish that this industrial training would go hand in hand with religious and moral instruction, which would teach her to subdue her passions and fortify herself against temptation, and thus preserve herself in the paths of virtue. I would desire that officials would be divested of all extraordinary power, the capricious use of which leads to such scandal, such hatred, and such controversy. That there should be no blackholes or loathsome cells; but that a reasonable system of rewards—of advancement in some way for merit, and of degradation for the reverse—should be established, such as has been found to work so well in the reformatory system."

Sir Robert Peel replies that he has read the statement interest and concern, particularly as during his brief residence in this city he has not remained in ignorance of the philantrophy and charity which have distinguished Dr. Spratt's exertions on behalf of this unfortunate class of our population. He adds:

"I cannot, however, at once be expected to suggest a remedy for the defects you point out, but I wish to express my acknowledgements to you for bringing this subject under my notice. I shall not lose sight of it, and I shall rejoice in the opportunity of being enabled, to some extent, to give practical working to the recommendations which your experience suggests as a means of protecting young females against temptation, of preserving them in the paths of virtue, and of training them to the duties and responsibilities of their position."

As the ladies of the Social Science Association, as well as the Sisters of Charity, have liberty to bring their influence to bear for the moral reform of the female pauper in the workhouse, it is hoped that the scandalous conflict between the inmates and the authorities, which have so long given it notoriety, will soon cease.—*Times Cor.*

Flooding of Rivers in County Antrim.—From the immense quantity of rain which fell on Friday night last several of the rivers in county Antrim have overflowed their banks, and covered a great deal of the country in the neighborhood. The river Main, over which the Northern Counties Railway passes near Bellaghy, rose very high on Friday night from the great rain, and overflowed its banks, the strong current carrying with it, corn, hay, or any other crop which had been cut and was lying in the fields near. On Saturday and Sunday men and women were busily engaged in trying to save, by means of large nets, as much as possible of their crop, which had in this manner become almost totally lost. Potatoes and turnips were altogether buried by the water. In some cases where the flood came near to a dwelling-house the inhabitants had to resort to boats. On Friday night the River Bann was also flooded by the heavy rains, and the river near Coleraine was reported to have risen higher than it had done for eleven years previously. A great deal of grain was likewise lost in that neighborhood. One farmer is said to have had upwards of 100 stooks of corn swept away. The loss of the farmers, at both places, will no doubt be very heavy.—*Cor. of Whig.*

The Harvest and the Crops.—The gathering of the grain crops in the north-western counties may be said to be now almost completed, except in some high districts, and the produce has been fairly tested in the thrashing of portions of the crop. The return of oats, our staple cereal, is about an average, certainly not more; and the bulk in straw a full average. Wheat, being only very sparingly cultivated here, is not of much amount in the statistical economy of farm produce, but the autumn-sown portion, notwithstanding the wetness of the summer will give a fair produce. Potatoes are bad in the extreme. Their growth was cut off before they had realised bulk, except in the case of the early varieties, and they are now diseased to the extent of a full half. There will certainly be less food from the potato crop for the population of the north of Ireland this year than has been in any season for the last six or seven.—*Derry Journal.*

The Poor Law Commissioners have addressed circulars to the Unions of Ireland, requesting returns respecting the quantity and quality of the potato crop. These returns will give a tolerably correct idea of the extent of the failure. Some Unions have already given returns, announcing that one-half, or even two-thirds, of the crop are destroyed. Reports to nearly the same effect are contained in the newspapers from various parts of the country. But it is difficult to reconcile this fact with the high price of potatoes, 10d a stone, in Dublin. If the disease prevailed to the extent alleged the crops would be hurried into the market, and a great reduction of price would be the natural consequence. Even if exportations to England and Scotland were unusually large there must still be a considerable reduction in prices from the glutting of the home-market by persons eager to get rid of the crop before the progress of the disease made it utterly worthless. It appears from the tables published annually by the Registrar-General that the yield of the potato crop last year was smaller than in any year since the famine, though, with the exception of 1859, the quantity of land devoted to the crop was the greatest of all. In 1847, it was, in round numbers, 28,000 acres; in 1860 it was 117,000. Yet, strange to say, the produce was nearly as great in the former year as in the latter, it being per statute acre 57 barrels in 1847, and only 18 barrels in 1860. This shows that the impression that the potato was gradually recovering its former healthy condition is a mistaken one; in fact, it has been rather degenerating since 1847, the year after the general failure. This does not prove that the crop cannot be restored; it only proves that the means employed to restore it while the panic lasted have been unaccountably neglected. Potatoes get into a state of decay from causes that produce the decay of any other crop, and these causes are preventible. The farmers reverted to the use of worn-out degenerate seed, which they committed to worn-out soil. A proper selection of foreign seed and of fresh ground for the crop, due care in draining, cultivation, and weeding, all of which were anxiously attended to with the best results in 1847, would have produced similar results ever since, had not the farmers relapsed into their old lazy feeling of security, for which they are now again likely to be severely punished. In the linen trade business has been dull, shipments to America rare, but orders for the French markets pretty large. The finer branches of the damask trade are kept in full operation. Manufacturers are generally bare of stocks. There has been little change in the flax-market for the last eight days. The *Northern Whig* in its commercial epitome for the week observes:—"The Irish banks continue in a very favorable position. In the circulation of notes there is some decrease, owing chiefly to the small amount of business doing in the country and the lessened activity of enterprise in nearly all branches of manufacture. Harvest operations still lag behind; the wet weather is much against the finish of cutting down and carrying home, but much of the grain still lying out might have been safely housed had more exertion been used to take full advantage of the occasional periods of dry weather.—In several of the mountainous districts of Down, Antrim, Tyrone, and Derry there is a good deal of grain yet on the foot. Should the weather be favorable, all the late crops will have been cut down by the end of next week. More activity prevails in the different departments of local commerce."

The *Times'* Agricultural Correspondent in Kerry.—We have seldom seen more ignorance with regard to our country than has been displayed in the random letter of the *Times'* Correspondent. With regard to labour, he must have been reading of the state of things which prevailed some twenty years ago; for, though the condition of the labourer, between the landlord and tenant, is far from being what it ought to be, the scale of 6d. a day, or a day's diet for a day's work, is with the things of the past. Killarney, too is not "Kerry," and the county at large is very little influenced by the philanthropic operations to which the "Correspondent" refers as peculiar to the district of the Lakes.—*Tralee Correspondent.*

A Good Landlord.—The poor people of Inagh have experienced great liberality at the hands of Mr. Kenny, since he became a proprietor. He has already subscribed the munificent sum of fifteen pounds, towards the erection of the new Catholic church at Inagh, and now comes forward with a further proof of his liberality in giving a donation of two roods of land to be appropriated for a school and play ground for the use and benefit of the children of the people of this hitherto much-neglected district. And not only has he given the land for this laudible object, but he engages to "pay the amount for which his tenants may be liable."—*Clare Journal.*

Hard Times for Clerks.—No stronger proofs of the number of clerks either wholly or very poorly employed in Belfast at present, owing to the general dulness of trade, can be supplied than that furnished by the fact, that for the situation of assistant clerk in the borough accountant's office, at a very moderate salary, there are some fifty candidates.

Mr. Preston, of Tilbury-place, in this city, has again this year tried the experiment of cutting the stalks off the potato while in a green state, both in his ground in the country and in his garden in town. He, however, this year left a portion of the potato stalks in each place uncut, to test the experiment properly, and the result is that the tubers of those which had the stalks cut have *entirely* escaped the blight, and those the stalks of which were left uncut have been very generally affected with the disease.—*Kilkenny Moderator.*

Letters from John Mitchel on the American War.—Tonight for the Pope at Ancona and Castelnadardo, was generous and pious; to fight for the King of France at Oremona, Steenkirk and Fontenoy, was just and chivalrous; but to fight for Lincoln and Seward, Sumner and Banks!—why the British service itself is hardly a more unnatural employment for Irishmen. I know that some persons may, even still, be ready to reply:—"We did not fight for Lincoln or for Seward, but for the supremacy of the laws and to maintain the Union." Hitherto I have abstained from this subject in my correspondence, because I saw that our friends at the North were in no temper to listen; now, perhaps, they are somewhat cooler; and you will indulge me while I say to them that those who hounded them on to this war, under pretence of vindicating law or maintaining the Union, *lied*. Mr. Seward may be what else you will, but he is certainly not a blockhead; and therefore it never entered into his mind for one moment that the South could be coerced back into the Union, or that any *law* would ever again be vindicated at the South, save what the South would make for its own goverment. It was because the secession was irrevocable and the Union was gone for ever that Mr. Lincoln's gang (call it cabinet if you choose) launched their armies against the South; they would at least hurt the new Confederation as much as possible; would at least keep Baltimore, Washington, St. Louis, Chesapeak Bay—as much as they could; and by pretending to treat the Southerners as rebels, would avoid an equitable division of the Federal property. It is the case of a dissolution of partnership, where one partner happening to be in possession of the stock and the books, trumps up a criminal prosecution against the other, and so keeps all. Such and so noble and statesmanlike is the war policy of the Yankee. He does the business cheaply, too; for he does it principally with Irish and German soldiers, with rowdies from the cities, and prisoners from the gaol; and if he never sees their faces again, if they all lie stark in Virginia forests, he will turn up his eyes, and say—God's will be done.

The late Sir Robert Peel.—It may be noted that upon this ocasion (the session of 1814), Mr. Grattan applauded Mr. Peel's moderation and temper under the provocations he had received, and even admitted the wisdom and justice of his protective measure of police, which has kept for the constables up to this day, what it afterwards gained for them in England, the cognomen of "Peelers." The Irish police of the days of Peel's secretary-ship then, however, only gave the clue and initiative to what England, Ireland, and Scotland have since adopted as their system of social protection.—Besides touching firmly on the evils of absenteeism, he advocated practical improvements in Ireland. In his speech on Sir John Newport's motion, in 1816, he also paid a very true, and, at the same time a graceful tribute to the moral character of Irish people discriminating between the comparatively few evil-doers and the many who suffered from their faults. The following extract from the speech alluded to will show the feeling he entertained towards them. "I am far from meaning to say, that the dreadful offences common in Ireland arise from the generally malignant or depraved characters of the lower orders. In different counties, different characters are presented. I have myself been in some; and it is impossible to find anywhere men more tractable, more obedient to the laws, or more disposed to pay all deference to their superiors. I am ready to declare, that it is impossible to see them without admiring many of their qualities. I believe indeed, that the character of the Irish people has been variously misrepresented in general,—not from any deliberate design, but because, in fact, they were presented under different aspects. From my observation of them, I believe they possess great fidelity; in their dealings with each other, great honesty; from their early marriages they are in general very chaste; and, be it told to their honour, that certain crimes which disgrace and degrade more civilized countries, are utterly unknown to them. I am even told that the Irish language does not possess a name by which they can be designated."—*Life of Sir Robert Peel.*

Robert Emmet and Sarah Curran.—A monstrous falsehood appears in the new edition of "the Universal Biography," now in course of publication in Paris, which is thus noticed by the Paris Correspondent of the *Globe*:—"'Standard works' are not always reliable. The new volume of *Biographie Universelle* ('improved edition'), at article Robert Emmet, states 'he was denounced to the Government by one Curran whose daughter he had seduced.' This is the heroine of Tom Moore's melody—

'She is far from the home where her young hero sleeps,' &c.

And the slur on her memory, as well as her father's, John Philpot, is the more unpardonable, as in a previous volume, article Curran, full justice is done both. It is difficult to account for a misrepresentation so flagrant and so utterly and notoriously contrary to the truth. The ignorant and reckless writer of the article on Robert Emmet imputes to John Philpot Curran—"one Curran," as he flippantly designates the brilliant Irish orator—the baseness of having betrayed Robert Emmet to the government; and, with heartless indifference to truth and charity, he speaks of the pure-minded and devoted Sarah Curran as if she had been the victim of seduction! Of such materials is modern history made up by rash and ignorant pretenders, even for such a work as "Biographie Universelle." This notice of the cruel calumnies that have been allowed to disfigure that work, to the detriment of the publishers, will, we doubt not, come under their observation; and we trust that care will be taken for the prompt correction of errors so gross, and in reference to matters which, it appears, had been truly described in a previous edition.—*Evening Post.*

A Correspondent writing to the *Irish Times* reveals a serious state of things by a complaint against the Protestant Curate of St. Andrew's parish in this city. In the ornamentation of their church-buildings as well as of the books, desks, &c., used by our Protestant friends in worship, it seems that a certain style of ornamentation is commonly enough used. These, we are given to understand, have generally a Pagan meaning, and are, therefore, allowable. But on last Sunday the congregation of St. Andrew's was shocked at perceiving an ornament on a prayer-book, used by the officiating *minister*, which, horrible to relate, was neither a unicorn nor a griffin, and did not refer to a Queen, King, or Duke of Great Britain—in fact, it was entirely Christian and perfectly symbolical of Christ's atonement on Calvary! At this sight, says the *Irish Times'* correspondent, "I was surprised, and my spirit was stirred within me." "In his (the minister's) hand he held a small Church of England prayer-book, on the corner of which was impressed the figure of a gilt crucifix!" Manifestly Caiphas himself could not have had his "spirit stirred within him" more fearfully at seeing the figure of the ignominious gibbet on a prayer-book in the Synagogue! The thing was outrageous! Nero himself would embrace the *Irish Times'* correspondent, could those worthies but meet, and exclaim "Brother, brother, we hate the same thing: our spirits are equally stirred within us at sight of that thing of odium to all but those infatuated followers of Jesus of Nazareth!" Mahomet, too, if at hand, would give the bewailing Dublin "Protestant" a fraternal salutation—"Brother, you are worthy of Islamism. You are shocked at what these Christians (dogs and sons of dogs) actually glory in. One of their apostates boasts that he is not ashamed of it; but all children of the Prophet know the gallows tree of Calvary is a sign of shame. But something more, quite as bad, remains to be told of the guilty Protestant Minister of St. Andrew's by the complaining correspondent of the *Irish Times*. "I observed," he says, "that on repeating the Apostles' and Nicene Creed (*sic*) the minister always *bowed: reverentially at the name of Jesus* whenever it was pronounced by him during the celebration of the morning and evening service." Palliation of this crime, we take it, is absolutely out of the ques-