

GOVERNMENT PARSONS.

(From the Nation.)

We can conceive few positions more humiliating to a man of fine mind and honorable feelings—not to say sensitive conscience—than that of a minister of the Established Church throughout many and extensive districts of Ireland. View it as he may, his occupation is one of the most scandalous sinecures on the face of God's earth. In Ireland we are all familiar with scores of rural parishes where the whole machinery of an eleemosynary religious service is provided, where there is the comfortable sexton, where there is the sleek clerk, where the ivied spire juts gracefully over the churchyard trees, where the snug vicarage sits pleasantly on the swarded lap of the glebe, where the parson is maintained in usufruct ease at the expense of his neighbors—and where not a soul pays the least attention to his ministry any more than if he were a lama from Tibet or a Mahometan mufiti. After all, this is the true secret of Proselytism. If a young man of fair attainments, sound Protestant sentiments, and a good Protestant connection, be called, by the grace of God and the interposition of Bob Daly, to a living of £800 a year, in a place where the living and its appanages are the only existing evidence of such a thing as Protestantism—what is he to do? Will not a few jejune converts afford some balm to his conscience? To live among the unmolested heathen, even on such affluent terms, were impossible—a few of them, at least, must be snared and tamed, if it were only for the edification of strangers. Later in life, when domestic bliss may have mellowed the fervor of his apostolic zeal; when young deacons and deaconesses begin to gambol on the laws; when a generous purple has come to suffuse the orthodox pallor of his countenance; and experience may have taught him that there are many worse things in the world than the loaves and fishes [particularly crumpets and crimped tortois]—then indeed will he take things easier. He will have no constitutional limit and end of claret, as the Reverend Oliver Eberbach had before him; and what bought Bibles, and strabou of yore, will go to Miss Esther's portion or Master Henry's pension at College. And this is merely a sample of the system. We all know there is some excuse for the Established Church in the towns, for there are occasional Protestants in the towns. And there is some excuse for it in Ulster, for the majority of the population is Protestant, though they repudiate the Established Church with a tenfold scorn to what the Catholics feel towards it. There is also some excuse for it in parts of Leinster, seeing that there are districts of Leinster where one man at least in every forty we meet is a Protestant. But in Connaught or in Munster it is notoriously without the vestige of a ground to stand upon. Frequently in these provinces the income of the living and the souls to cure stand in the relation of £100 per Protestant. Therefore they are infested with Soupers. Therefore are the needy clad, and the starving fed, and the young tempted with the evil tree of knowledge, that an argument may be got for the maintenance of the costly nuisance. In this case, it must find some more potent logic than proscription to stand upon. It must show work done, or England will not retain it. England at present devoutly believes that the Established Church is absolutely Protestantising Ireland.

There is Tuam! There is a Protestant Bishop named Plunkett Tuam. Three brothers of them have cast away all their worldly goods to follow the Lord for about £15,000 a year. The Bishop's palace might ecstasize a Sybarite. Gaudy the glow of his exotics, dainty the flavor of his fruits; vorant and volvetty the demesne sod, cool the heavy umbrage of its trees. Not less attractive, mayhap, to the weary sportsman, the hornier comforts of his snug shooting box in the mountains. His Lordship is passing rich on £8,000 a year. His Lordship's chaplain takes £400 a year from an adjoining parish; into which one ray of the Reformation has never penetrated. Happy Tuam, if it knew but all! It has a Provost besides—a Provost and Vicar, yecept Seymour. Tuam accords to its Provost an annual offering of £1,000, that is, let us admit anything but votive. Here is, with perquisites, an ecclesiastical exchequer of Ten Thousand Ponnus per annum in the town of Tuam—and as the Lord made Moses, the said town of Tuam does not hold twenty Protestant families between Mary's Abbey and the Clare.

Now, the Bishop—to whom nobody grudged his revenues so long as he spent them with Isaak Walton and Joe Manton—has latterly been bitten by the *Cacochiles Souperiana*. Nothing will do him but angling for Papists in Conemara, to gratify the Church Mission's Society. He is one of their lions, roaring pretty loudly, it is allowed—and a little too loudly sometimes. Lately, for instance, he announced to a beatified audience in the Rotundo that he had gained 6,000 converts in Tuam, Killala, and Anchony. Now 6,000 is a figure of dimensions—and the district is a wide one, and inecog, and a long way from Dublin—and if he had only condescended to particularise one parish in it with its quota of apostasy, he might perhaps have been controverted to the figure. But he is only contradicted in the gross. Whatever be the number of apostates in that district, it certainly is not 6,000, nor anything like it. Of this we are soundly assured.

The Provost Seymour is not so safely loose of expression. He must needs give items. He will have none of your vague generalities. The Bishop's decimals vanish. Under the very shadow of St. Jarlath's, in the preter Popish parish of Tuam itself, Provost Seymour boasts that he has got 94 proselytes. The statement was twice made amid the plaudits of two enraptured Soup Congresses—one which was held in the Rotundo, and one that took place at Belfast. At the very same meeting our readers will remember that another dignity of the Establishment made one of the grossest and unwarrantable charges that human lips ever uttered—which he has never since ventured to put to the proof.

We print elsewhere the proceedings of the people of Tuam in relation to the Provost's assertion. They are manly and honest. The sum of them is that they deliberately deny his statement—call upon the Chairmen of the two meetings to attend at Tuam and put his allegation to the proof—and undertake, for this purpose, to lodge the full amount of their travelling expenses, &c., in Bank beforehand. This is one way of knocking Soup Statistics on the head, and a conclusive.

Ex uno disce omnes. There is nothing more certain than that the progress of Protestantism in the West has been extravagantly exaggerated—nothing surer than that it is, in spite of all the energy and wealth spent upon its propagation, fast decaying. The misery which drew the young children in myriads to the

strabou and Scripture lessons of the Schools is passing away—a strong reaction has begun. In a few years more, we do not prophesy that Souperism shall have ceased to exist, but it will be only another costly specimen of the fat barrenness of the Establishment.

SOUPERS AT TUAM.—The Soupers have met with a signal discomfiture at Tuam. A Mr. Seymour, a Protestant minister, had incautiously boasted that, in the parish of Tuam alone he had made 94 converts; and that they were exposed to severe persecution for their attachment to the Protestant faith. These assertions were denied by the people of Tuam, and a meeting was in consequence appointed to be held, presided over by two impartial umpires to decide on the truth or falsehood of Mr. Seymour's allegations. On the day named, Mr. Seymour, with two other Jumping ministers—a Mr. Miller and a Mr. Draw—came up to the scratch. Mr. Kirwan, a Protestant, and Mr. Bodkin, a Catholic, were selected as chairmen, or umpires, and the investigation commenced. In support of his assertions Mr. Seymour produced two Protestant ministers, who deposed that they had seen, in Mr. Seymour's meeting-house, about 67 persons, who said they were converts from Romanism, but they—the witnesses—had no personal knowledge of the truth of this alleged fact: or whether they—the reputed converts—were from the parish of Tuam or elsewhere. One, it was admitted, was a poor man brought out of the poor-house for the occasion—another had been obtained from Mayo. When questioned as to the sincerity of their conversion, Mr. Seymour himself distinctly stated that he was not responsible for the sincerity of his converts. Converts from Romanism, are it seems marked by this peculiarity—that they are not in the habit of attending any place of worship. Still further pressed, Mr. Seymour declined to give a list of his pretended converts, even to his own umpire, Mr. Kirwan, and the meeting separated fully satisfied of the falsehood of Mr. Seymour's statements as to the number, and nature of his Protestant converts.

A SPECIMEN OF THE BIBLE AND TRACT DISTRIBUTORS.—At the Tuam Quarter Sessions last week, Ephraim Monow, and his wife (true Protestants as they stated themselves), were indicted for an assault and robbery of £5. Catherine McLaughlin, the prosecutrix, proved that she was lodging in the house, and was assaulted and robbed by prisoner and his wife. Sergeant Halloran proved that he discovered the money, which the prosecutrix identified as her property, concealed in a hollow, the prisoner being a nailer. On his entering the house to search, the prisoner showed some confusion, and told his wife to blow the bellows, which, before his entrance, was idle; whereupon the sergeant proceeded to search and found the money concealed in the bellows. Verdict guilty. Morrow sentenced to six months' imprisonment with hard labor, and his wife to one month.—*Tuam Herald*.

THE PROSELYTISERS IN WESTMEATH.—The advance guard of the soup and strabou brigade has entered Westmeath, and marked out lines for an encampment of missionaries at Mullingar, where they purpose quartering a large force which is to conduct operations on an extensive scale. The newly-appointed Protestant Bishop, Dr. Singer, presided at a meeting held in the Courthouse of this town on Monday week, and advocated the necessity and practicability of perverting the Catholic people of Ireland en masse. The "movement" is regarded with the utmost indifference by both Protestants and Catholics of Mullingar.—*Middleland Counties Gazette*.

It seems that the commanding officers of Irish Catholic soldiers attending Church on Sundays, are taking upon themselves to judge of the doctrines preached from the pulpit, and if these prove unpalatable, our self-dubbed doctors of divinity take it upon themselves to show their displeasure by compelling the men under their charge to walk out of Church, and make atonement for the priest's heterodoxy by leaving their devotions unfinished. Several cases of this tyrannical conduct have occurred of late. In Londonderry, a Lieutenant Everett took it upon himself to order his men away from Mass, because some expressions uttered by the Rev. Archdeacon McCarron, on the nunneries, were distasteful to him. It is expected that this affair will become the subject of a Government investigation; and it remains to be seen if Her Majesty's Commission gives the officer holding it any legitimate jurisdiction over the souls, as well as the bodies, of Catholic soldiers; or confers upon him the right to forbid their worshipping God according to the dictates of their conscience. If so, it is very certain that no Catholic has any business to exist in H. M.'s Service.

Up to the present, we have heard no complaints about the potato crop. The culture of this root, even under unfavorable circumstances, has not been to any great extent abandoned by the Irish farmer. His hope of its healthy growth increases, and as a crop most useful for the feeding of horses and pigs, it is the last the Irish agriculturist would wish to leave untilled.—*Weekly Telegraph*.

Large quantities of new potatoes, of an excellent quality, have been exposed for sale in the Dublin markets during the present week, at the comparatively low rate of three-halfpence per pound.

Upwards of 3,000 stones of wool were sold at the last weekly sale in Wexford, chiefly to Leicester and Halifax buyers.

ESCAPE FROM GAOL.—On Wednesday night a daring and successful attempt at escape from prison was made by three convicts who slept together in one cell in the city gaol of Limerick. Their names are Patrick and Michael Tierney and Patrick Macnamara, sentenced to transportation for robbery. They were confined in a cell next to the roof of the prison, and during the night of Wednesday they managed to pick some bricks out of the arched ceiling which covered them. They next removed a few slates from the outer roof of the prison, and through the aperture contrived to get out. They brought their blankets with them, tore them into long strips, and walked across the roof of the gaol to the extremity bounding Fitt's brewery. They tied the long shreds together, and, fastening one end of the rope thus formed to the iron railing of the water tank on the roof of the prison, they let themselves down to the ground, and, getting clear of the premises, walked along the shore at the back of the Castle-barracks. The night watchman of the prison, on going his round, at once missed them, and gave the alarm, but it was too late—the birds had flown; and the only trace that could be had of them was "the ladder of ropes" suspended from the outer wall of the gaol. The police have been on the look-out for them, but without success.

THE NATIONAL BOARD OF EDUCATION.—The *Limerick Examiner*, alluding to the recent condemnation by the Board of Whately's *Evidences of Christianity*, says:—"Some of our readers may be curious to enquire how this work, which Protestant, Presbyterian, Unitarian, and Catholic have united in condemning, came to be disseminated by the Board. We believe the manner of the thing was thus—and the facts, for we have them upon sufficient authority, show how loosely and irregularly the internal business of the Board, is or was conducted, and how much at disadvantage the Catholic Church is placed there:—Those books or tracts were never approved by the Board.—There never was any order of the Board directing their use in the schools, or sanctioning them in any way. Dr. Whately, however, caused those tracts to be printed by the printer of the board, and to be sold by its bookseller. By his directions also copies of those tracts were sent to all the schoolmasters in the boards connexion. By whose directions the officers of the Board felt warranted in doing, this we have never been able to ascertain, nor whether the cost of printing, &c., was charged to the public. The tracts having gone into circulation in this way, were received in most cases as authorized books, and in a few years they came to be regarded wholly in that light, and were required of the Board and granted, as works not condemned. Thus it was that Dr. Whately and his clerics surreptitiously put those tracts into circulation."

Mr. J. Forbes, M.D., a Protestant gentleman, and author of a lately published work, "*The memorandums of Ireland in the autumn of 1852*," bears the following tribute to the Daughters of Erin:—

IRISH FEMALE BEAUTY AND MODESTY.—As usual, the boys in both these schools (at Bantry) were not so well dressed as the girls, but they were by no means ragged or dirty. The girls were not merely decently but even very neatly dressed, their skins clean, their hair in good order; and among them many children of extraordinary beauty. This last observation is equally applicable to all the schools visited by me in the south of Ireland, as well as to the children seen in the cottages, and even to the beggars; the beauty of the female children in particular, being very striking. They uniformly wear their hair very thick, and in great profusion—black, golden, and flaxen; and when this huge rounded mass is kept within due bounds and in proper trim, as is generally the case in the schools, it gives a romantic and poetical expression to the head and face, which greatly enhances the effect of their bright black eyes and elegant features. I may add that the beauty of the children is by no means evanescent, as it is found abundantly, though not in quite so great a degree, among the grown up young women throughout the south and west of Ireland. This comeliness, if not general, was certainly frequent; and, in individual specimens, attained the standard of almost faultless beauty—and this not merely in features, but in form and deportment also. It was no slight pleasure to meet one of those rustic maidens of a morning, tripping joyously along the turf in her bright-colored shawl, with her small and well-shaped feet and ankles unfettered by shoes or stockings, with her lithe upright carriage, and her profuse glossy and well arranged locks; and this profuse was not a little enhanced when a salutation or a question brought out, as it did, at once, her modest smile and her pretty brogue. It is another tribute justly due to the young women of Ireland, to record their singular decorum and modesty of demeanor, and their general propriety of conduct. I do not hesitate, for a moment, in giving to them decidedly the palm, in these particulars, over the rustic damsels of both England and Scotland.

UNITED STATES.

A dreadful accident has occurred to the steamer *Empire* from coming in collision with a sloop, and bursting her harbor boiler. Twelve persons have been scalded to death—amongst them two Indian women from Caughnawaga, on their way to the World's Fair at New York, with a quantity of Indian ornamental work. Of the wounded some are scarcely expected to recover.

NEW YORK RIOT—COWARDLY AND BASE ATTACK ON AN IRISH SOCIETY AND JUDICIAL JUSTICE.—The Society of the Ancient Order of Hibernians went out in procession on the 4th of July, in honor of that day. While in the performance of what they considered a duty to their adopted country they were attacked at the corner of Troy and Hudson streets by a pack of rowdies, denominated "Rock Boys" and "Short Boys," and several other fantastic appellations; but all of which go to show the character of those associations, as well as the persons who compose them. The pretended occasion of the riot is that the members of the Society made an attack on a stage driver; one of the marshals of the Society seized the reins of the horses and turned them round, when the driver cut at the marshal with his whip. Some of the body of the Hibernians rushed to the assistance of their comrade, when a party of nativist ruffian rowdies, composed of the remains of the fire-engine companies, horse cart thieves, obscene print-sellers, pick-pockets, and rum-hole loafers made a simultaneous attack upon the members of the body. Those in front turned back, and beat off the blackguards, and the Marshal had just succeeded in getting his men into line, and was preparing to continue the march, when the police of the 9th Ward came up. All the disturbance was over by the time they arrived, and then one would think that the officers could have had no interference, but their friends, the rowdies had, in their opinion, been badly treated, and of course, they must revenge them. They proceeded to make prisoners, and club the members of the society, and assisted by the ruffians, who returned to the fight under their protection, they cut beat, and bruised the men in a most horrible manner, making near forty of them prisoners, and putting the rest to flight. The character of the attack on the Hibernian Society may be gathered from the cries made use of by the rowdies, while making the attack—such as. Give it to the Irish son of a—; kill the G—d Papist; punch his Papist soul out. Alderman Bresley is an Englishman, and is well qualified to be a member of the "*glorious Order of United Americans*." As Justice Stuart ranks high in that body, we should think he ought to get him admitted into the body. He is well qualified to take the test of the Order, which consists only in this—Hatred to Irishmen and Catholics.—*Correspondent of the Boston Pilot*.

The waiters at the hotels where Gavazzi has been stopping in New York, have refused to go near him, and he has been obliged to take private lodgings. This is a just rebuke to the foul-mouthed blackguard.

It will be remembered that Gavazzi recommended that Protestants should not employ Catholics in their families. To be up with him, the Catholic waiters in the hotels have resolved to keep as far from him as possible. This is the way to teach him a lesson.

GAVAZZI.—The *New York Daily National Democrat*, a Protestant paper, sums up an able article on Gavazzi-ism with the following withering remarks:—"Father Gavazzi's mission to this country has been that of a moral pestilence—we thank God that it has not yet amounted to a moral tornado—the only effect of his ravings, attitudes and denunciations has been to disgust thinking people with controversial theology, and irritate to embitter a numerous class of our fellow citizens, and to fan the fires of hate in the bosoms of intolerant fanatics. Religious liberty on his lips is like a prayer in the mouth of a fiend. Every man who does not believe as he does, is to be laughed at, grieved at, hollowed at, gestured at, threatened, denounced, ridiculed, and traduced, until all the small dogs of bigotry, growl, and bark, and bite at him although he were a wild beast. And that is called "religious liberty"—"religious equality." To the devil with the whole of it."

STATE COMMON SCHOOLS.—The *Churchman*, a Protestant paper, printed in New York, after stating that the most frequent argument urged by the friends of popular instruction in the United States and in Canada in favor of the system, was its success wherever it had been introduced, the writer draws the following picture of the effects of this "*miserable worldly training*." I admit, he says, that in the United States more intellectual instruction, dissociated from all religious training, has been accomplished, to an extraordinary degree, the object for which it was instituted; and that the Americans are distinguished by a mental activity, alike remarkable for its acuteness and general diffusion—a character not inaptly styled by themselves smartness. But, alas! for the *contra*. How deplorably deteriorating to their high principle, and to the moral tone of their national character, has this miserable worldly training in their Common Schools proved. Thus—Is there any people of equal commercial wealth, in the trading honor of whose majority there is less confidence? Is there any people amongst whom filial affection and reverence are so low? Is there any amongst whom wealth is more generally the sole object of pursuit? Is there any nation in which the Christian Ministry, amongst all denominations, has so little influence in guiding the people in their daily walk and conversation, or where they are in general, so miserably supported? Is there any portion of the Anglo-Saxon race, so large a proportion of whose males are habitual neglectors of public worship? Is it not the fearful fact that the very profession of distinctive Christian Faith is numerically decreasing amongst you, as compared with the increase of population? Is there any people among whom human life is so recklessly risked for the sake of commercial speculation? Finally, is there any Protestant communion in which personal violence is so frequent, amongst, what ought to be, respectable classes?—Alas! then, for the effect of mere secular education upon the masses.

PROTESTANT MARRIAGES.—A marriage took place on the night of the 15th ult., at the Nevada Hotel—a lady, not unknown to the California public, to a gentleman from Kentucky, now a citizen of this State, he being the "fifth" upon whom she had conferred by mental honors and the "third" whose heads are yet above the sod. By a strange concatenation of circumstances, her "two last husbands," between whom and herself all marital duties had ceased to exist by the operation of the divorce law, had put up at the Nevada House on the same evening, ignorant of the fact that their former "cara sposa" had rested under the same roof with themselves, and also that they had both in former years been wedded to the same lady. Next morning, they occupied seats at the breakfast table opposite the bridal party. Their eyes met with mute but expressive astonishment. The lady bride did not faint but bravely informed her newly-acquired lord of her singular situation, and who their guests were. Influenced by the nobleness of his nature and the happy impulses of his heart, he summoned his predecessors to his bridal chamber, and the warmest greetings and congratulations were interchanged between the four in the most unreserved and friendly manner. The "two ex-lords" frankly declared that they ever found in the lady an excellent and faithful companion, and that they were the authors of the difficulty which produced their separation, the cause being traceable to a too frequent indulgence in intoxicating liquors. The legal lord and master declared that his affection for his bride was strengthened by the confidence, and that his happiness was increased, it possible, by what had occurred. After a few presents or specimens from their well-filled purses, the parties separated—the "two ex-husbands" for the Atlantic States, with the kindest regards of the lady for the future welfare of her former husbands.—*Pleasant Herald*.

DIVORCES IN THE UNITED STATES.—A person who went from Canada to Cincinnati to obtain a divorce from his wife, assures us that there have been one hundred divorce cases in that city this Spring, and that 94 separations took place. The thing is quickly despatched at a cost of \$25. One lady has been divorced from her fifth husband and is about to enter once more into hyemnal bonds. The prospective husband must be a bolder man than was Napoleon or Wellington.—*The Leader*.

A DEAD ISM REVIVED.—Among "the things that were" at Brimfield (Mass.) last week was a "Second Advent Camp Meeting." You never can kill an ism! No exposure of fraud, folly, or fanaticism, can blast or wither it. Isms have been immortal from the days of the Patriarchs, and they are repeated over and over again, every quarter of a century, at the least, as something very new, just discovered, and very extraordinary.—*N. Y. Express*.

CATHOLIC UNIVERSITY OF IRELAND.—The Rev. Messrs. Donnelly and Mullen, Delegates of the Committee for establishing the Catholic University of Ireland, arrived in Philadelphia on the 24th ult., in order to commence in that diocese a collection for the above Institution.—*Catholic Instructor*.

A lamentable accident occurred at Havana on the 10th instant. A horse race was to come off on the Military Parade Ground, just outside the city walls; for the accommodation of the spectators seats were erected—some of them twenty feet high. Just as the sports were about to commence, a portion of the seats gave way, precipitating some five hundred persons below; about forty or fifty were killed or wounded, comprising all ages and sexes.—*N. Y. Paper*.