bleman of your rank."

"You speak like a book, my good fellowbut why, then, do you bore me to death with these wretched scrawls of petitions and bills, and the Lord knows what? Surely I have other things to attend to, and you know it."

"Yes, but, my lord will please to remember that the first document which I have had the honor to place in your hands, urgently insists that your lordship may take cognizance of the dispute. It is nothing less than a formal complaint of a certain horse-whipping administered to some of these heathens who actually denied their just debts, and stoutly refused their lawful amount of labor. But, perhaps I was wrong in forcing the wretches to do their duty."

" Hold now, Firley! have I not already told you that I would prefer seeing you treat these dishonesty, was himself highly accomplished in people less harshly? Using the whip is apt to all the arts of roguery. He had for some time irritate them, and its application is truly revolt- practised the law on his own account, when cir-

"And yet, my lord, you must have your coffors well filled - you must have your equipage, your horses, your dogs, all in a style and a quality worthy of your noble name. Well, now, I declare to you, that if you want to set up for a Job himself."

"Well, Firley, I leave it all to yourself, seeing that you are my providence; and, after, all, what are these seris made for but to serve their lards? So, now, let us speak of something else. I have at length made that great attempt-today I have proposed for the Lady Rosa, and he himself accused him, giving as a reason, that have every reason to hope that I shall be accepted. So you see, Firley, we have to raise funds for the wedding, and a magnificent one it must needs be. Let me have no more of your tiresome lectures on the insufficiency of my revenue, in anticipation of which you have, as I well know, grievously oppressed my vassals. For yourself, my worthy ex-Attorney, you are far too clever to be much embarrassed by such a trifling difficulty as this. You can cut down certain woods, or even, if necessary, dispose of a farm or two, as the fortune of my intended bride will more than repair the breach. And then for the future, you know, marriage will bring order and economy, and all such virtues. But what the deuce makes you look so gloomy, Firley, for all the world as though I had been speaking of a funeral. What have you got to say?"

" Alas! my lord; you cannot but know that ia my sincere devotion to your lordship's interest, I have many reasons to dread this marriage. First of all is, the suspicion with which the Count is looked upon by the government-"

"But, Firley, you know my political opinions." "Yes, my lord, I know them, and while I admire their nobleness, cannot help deploring that such opinions should be yours. The truth is, that a man of business, accustomed to practice the art of calculation, views this matter in a far rebellion will be speedily crushed, and, what is still worse, your lordship will be ruined. Alas! I can even foresee the sequestration of estates, and my honored master forced to seek a precarious living in a foreign land."

"The perspective is not very inviting. I grant you," replied Stanislaus, with a somewhat melancholy smile, " but fortunately it is only imaginary. Fear is apt to exaggerate danger, and as to me, I know not what fear is. Notwith- am I to expect from her? Were I less acquaintstanding all the obstacles which stand in our way, ed with her peculiar turn of mind, I might the ranks of the Establishment by an almost annual de-I do hope for a brilliant victory, and then, Firley, my friend, only think of the splendid reward which awaits us !"

"Yes, a splendid reward, truly; but, unfortunately, it will be for the people, who will at once declare themselves on a level with the nobility, and pull down all your hereditary privileges.

"Why, Firley, that is sheer absurdity," cried the haughty noble; "think you we shall be so foolish as to permit them?"

"My lord," returned Firley, with the utmost coolness, "when once you have torn away the dyke, it is folly to attempt to restrain the torrent."

"In short, Firley," cried Stanislaus, with the impatience of a man who relishes against his own will the reasoning of his adversary, " in short, my resolution is fixed, and I am sure you would not be the man to advise me to change it."

" Most certainly, I shall advise my master to nothing that might compromise his honor; nevertheless, it is hard for any one so entirely deroted to him as I am, to see him enter upon the road to destruction, without at least warning him of his danger. Could you not at least postpone your marriage? Only think, my noble lord, what a time it is for you to declare yourself .-In the first place, the castle is almost in a state of siege-the Count's son is accused of high treason-they are on his trial, and the Russian soldiers are confident that before sunset to-morrow they will have him sure. Yet this is the moment your lordship is pleased to choose for al-

lying yourself with this unfortunate family." "Firley, my good fellow, you know not what it is to be the slave of a beautiful girl; therefore, I can excuse your cold calculations. But are you sure that these Russians have traced Casimir ?"

"They justly suppose that he cannot be far

fom here. "They may not be much mistaken, Firleypay, I may as well tell you that Casimir is in the eastle, and safe from danger. But you must employ all your address to persuade them that he is gone towards Grodno for the purpose of raising the people, and is thence to proceed to Wilna, in order to organise the revolution there. This hint, carefully spread amongst them, will soon rid us of our troublesome visitors, who have the assurance to talk of remaining here in garrison, though we are sufficiently strong to disarm them at the first alarm. So now you know what I ex- selves in resigning our will to the will of God, pect of you, and I will reckon on your doing and in performing our duty? Is there, in fact, your duty !"

" My lord, I will do anything that is agreea-He to you. So God bless your lordship." "Good night, Firley." So away went the honest Firley, and the first thing he did, after poor human nature is as inconsistent in its griefs paragraph and their take.) as in its joys—one day it loves, or grieves; the knowledgment of their eminent learning and their take.)

to get rid of a host of troublesome details which guised hand, and with numerous orthographical next it forgets both love and grief, and time spotless character. This class is the crowd of distribution of troublesome details which guised hand, and with numerous orthographical next it forgets both love and grief, and time spotless character. This class is the crowd of distribution of the converts who have within the last few would be entirely unworthy the notice of a no-certors (wilful, of course) as though it came from sweeps away, with more or less rapidity, all our troublesome details which guised converts who have within the last few would be entirely unworthy the notice of a no-certors (wilful, of course) as though it came from sweeps away, with more or less rapidity, all our troublesome at incredible sacrifices joined the Catholic bland of your rank." mand of the Russian detachment. The note acquire strength and stability when we give them was left unsealed, and ran as follows:

"The wretch of whom you are in pursuit is still in the castle. I warn you, however, that your party is not strong enough to arrest him .-So you must immediately procure a larger force. This comes from

"A FRIEND."

This will at once show what sort of a man Firley was. But how had he obtained so much influence over a man of honor, as Stanislaus really was? The enigma is easy of solution: Stanislaus, given up heart and soul to the pursuit of pleasure, had the greatest aversion to anything like business. Firley, who had served his full time to an attorney famous only for his cumstances having introduced him to Stanislaus, he had quickly contrived to make himself useful, nay, indispensable to the thoughtless young nobleman. After a little while he became his master's chief confidant, and faithful servant that he was! availed himself of that trust to enrich himchare to you, man if you want to set apoor as self, by communicating what was worth anything, philanthropist, you will be presently as poor as to the government; but whether he had still lob himself." some lingering scruples, or through gratitude for the rich hordes he was daily accumulating, or that he wished to retain his hold of the prey, it ! is certain that he made it a point to excuse his ference to religion. In the reign of one monarch, from the year 1533 to 1547, the Catholics of that ford to the government for the crimes wherewith he had strong hopes of his conversion from the cause of rebellion. It will, therefore, be easily understood that the worthy steward had every thing to fear from the proposed marriage, and he secretly avowed to raise such obstacles that it never could come to pass.

We shall leave this personage for the present, but ere we drop the curtain for the night on the guests and inhabitants of the castle, let us glance at a letter written by Raphael to his grandmother (his only near relation) after his private in-

terview with the Count:

"My Dear Mother-You know how anxious and how irresolute I was when I quitted you, and you cannot but remember those long conversations in which we discussed the chances for and against my success with the Lady Rosa .-You kindly exhorted me, at my departure, not to despair, giving many reasons, which then appeared to me excellent. Yet I was sad at heart, and so fearful, that I postponed the crisis as long as I possibly could. But I had promised you to bring back a decisive answer, and I determined to know the worst or the best at once. When on my way hither, and not far from the castle, I encountered Stanislaus Dewello, and an explanation followed, which had at first decided me to return home. Stanislaus assured me in the most explicit terms that he was all but sure of the different light, and can see no feasible chance of Lady Rosa, and urged me, therefore, to withsuccess in a game which stands one to ten. The draw my pretensions. Had this request been less arrogantly made, after hearing what I had heard, I should certainly have yielded; but Stanislaus spoke so haughtily, and even contemptuously, that I must own the spirit of opposition was strengthened within me, and I resolved to go on and make my proposal to the Count as fallible, that progress is its essential character, and soon as an opportunity offered. I was welcomed by that nobleman (as you had predicted) in the most paternal manner; but his caughter-what more easily believe that she had been attracted by the rare perfections of Stanislaus, who sings with so much taste, dances beyond all competition, and has indeed all those graceful accomplishments which might win a maiden's love. But if my estimate of Rosa's character be correct (and your opinion agrees with mine) her mind is of a serious caste, and her heart is as pure as it is good and tender. Her views are high and noble, and I am almost sure that she mingles in the frivolous amusements of her age and of her circle with secret contempt. Often have I observed her steal away from a gay assembly to fulfil some duty of religion or charity, and I believe her a Christian in the fullest acceptation of the word. Do rou, then, think it possible, my mother, that God will ever give up such a woman to the control of a spendthrift and a coxcomb? For my part, I cannot believe it; and notwithstanding my unworthness of such a blessing, there are moments when, after having considered the purity of my intentions, and my entire devotion to her happiness, I cannot help fancying that all is not yet lost, and that I may be, after all, nearer the gaol than my gay rival. But this train of thought is soon dispelled, as I recall the strange contradictions and caprices to which we are all more or less subject, and then I reluctantly confess that with all the immense difference between Rosa and Stanislaus, they may yet be destined for each other. Should such be the case, pity me, my dear mother, but do not grieve for my disappointment, for it will necessarily be the will of God, and as such, I must endeavor to bear it as cheerfully as I can. As a Christian, I am convinced that happiness here below is not for us: we are here to work out our salvation, and to gain the heavenly inheritance; our life is, therefore, one of ceaseless warfare, as otherwise we cannot obtain the prize, and God in his great mercy knowing that this fearful struggle is repugnant to our nature, is pleased to urge us on by his divine grace. If I am to lose Rosa, the loss will certainly be a grievous trial, but I shall offer it up to God, as a sacrifice of great price. And then I constantly repeat to myself that if I am thus deprived of what I fondly consider would bring happiness to me, I can at least devote myself to promote that of others-yours, in the first place, my ever dear mother, and that of all within my reach. And then, by an admirable arrangement of Providence, do we not become happy our-

any felicity to be compared with that of a good

appointed love, but it is nevertheless certain that

wholly to God. I shall now leave off, my dearest mother, in order to seek repose, if it is to be found, but I shall not close my letter till I have received my answer from your old friend, the Count."

It was late when Raphael threw himself on his hed, and he was only awoke next morning by a light tapping at his chamber door.

"Who is there?" he asked, as he hastily donned his garments. The answer was "Count Bialewski.

(To be continued.)

REV. DR. CAHILL.

THE LAST TRACTARIAN MOVEMENT ABOUT TO

END IN CATHOLICITY.

(From the Dublin Catholic Telegraph.)

Of all the changes which have been successively adopted by the Anglican Religionists during the last three hundred years, the present movement of the Tractarians is the most remarkable. It is a national symptom which points to a closer resemblance to Catholicity than any religious developement (as they call it) hitherto discovered in England : and whether we consider the High Church Party, with whom it has originated, or its widely spreading doctrines, or the avowed learning of its advocates and professors, the whole case of this movement is one of the deepest importance to British and Irish society. The past history of England furnishes astounding facts in recountry not only permitted the confiscation of the Church property of the kingdom, but actually joined in the sacrilege and shared the plunder! And in the lifelime of a second sovereign, from the year 1558 to 1603, almost all England, with the exception of Lancashire and some few aristocratic families, changed their creed, and embraced Protestantism! Neither the German States, nor Denmark, nor Sweden, nor Holland, nor Switzerland, made such a multitudinous change of religion, within such a brief period, as Great Britain; and hence if passion, prejudice, bribery, and fear, produced in that nation such a wholesale desertion of the old faith, in times that are passed, it cannot be reasonably doubted that the same nation, by the contrary influences of reflection and reading (independently of grace), may be brought to retrace their steps, to acknowledge their past mistake, and to seek re-admission into the ancient Church of their ancestors. I think it was Bossuet, who, arguing from the records of past church history, has remarked "that the nation which left the true faith, by being corrupted by the perverse learning of a false philosophy, have never returned to the old fold: while those who had deserted their creed from the passion or the prejudice of the passing hour, have often, in succeeding time, repented of their apostacy, and re-embrace the doctrines of their fathers." The idea of Bossuet elearly is, that an apostacy arising from political dishonor, or from animal turpitude, is viewed with shame by a reading posterity, and is, therefore, abandoned and reversed by their more conscientious descendants: while a recantation of religion made by the indoctrination of a false philosophy, leaves, as it were, no indictment of shame, no argument of ignorance in the original perverts: and, therefore, their posterity seldom repent of an act which they cannot consider as justly criminal, or fairly chargeable, to the conduct of their ancestors. Bossuet, therefore, asserts that the records of church history present one class as re-converted and reclaimed; while the second class generally persevere in irrecoverable error.

Everyone acquainted with the history of the Anglican Church knows the varied forms of faith which, from the beginning of its establishment, it has assumed: its firmest supporters own that its creed is that, as reason alone is the interpreter of the revealed word, it follows that new readings and modified interpretations may be periodically introduced into this fallible mode of belief! This principle being urged to its legitimate conclusion has thinned the thodism or Presbyterianism, or if they join the Independents, the Unitarians, or any of the multitudinous sects known in England, they are only employing the lawful use of their reason; and they must, therefore, belong to the Anglican faith! In fact, whatever form of belief is selected from the New Testament, by the free exercise of reason, must be strictly Evangelical: and although admitted to be fullible on first principles, yet there is no mistake whatever in adopting it, if reason sanction the selection ! that is to say)if words mean anything), the same act is fallible and infallible—right and wrong at the same time! This logical incongruity has driven tens of thousands, it might be said even millions, from the English Church, and has attached them to other systems of belief more in unison with plain mothersense, and not quite agreeing with the singular logic just now referred to. This evangelical metamor-phosis of wrong into right, and vice versa, makes the Anglican Gospel more contemptible than the tricks of legerdemain, and tends to present religion as a scheme of absurdity, vitiating still more the grovelling minds of the illiterate, disgraceful to the educated honor of gentlemen, and practising insult and

outrage on the truth and the sanctity of God. The full development of this almost incredible contrariety can only be understood by reading the sta-tistics of the English houses of worship of all denominations; and by a peference to the police reports on the Sabbath day. The Methodist and the Independent Conventicles are full; their preachers are now educated, and in many instances take the usual degrees as the Students of the Universities; and the demeanour of their people going to and returning from their worship has earned the praise of even their enemies. Their congregations are made up of former Protestants, who having abandoned in disgust or sorrow, the varying and contradictory code of the Establishment, then preferred the comparatively steady formularies of the smaller sects. In the English towns and cities the poor Protestant labourer or tradesplan is never seen in church: he remains at home on Sundays with his children: and the result is that the lanes and alley are infested with a modern race of beings whom Lord Macauley has appropriately designated as "savages in the midst of civilization Pagans in the midst of Christianity." The churches in the city of London are almost empty on the Sabbath day, fifty persons being the average number in attendance: and these few persons too being principally belonging to the connexions and families of the rectors and curates of the parishes. If these statements were made solely on Catholic authority, they might be questioned as partial and exaggerated; or they might be denied as sectarian and illiberal invontions; but they are the government reports, very much cushioned too, and hence placed beyond all contradiction or cavil. A large section, therefore, of Protestants in England have joined the minor sectaries: the poor have gone almost collectively into indifference or, infidelity : and the English fold is re-

duced to a religious waste. Among the numerous worshippers who have been thus driven from the incongruous doctrines of the Anglican "persuasion," there is one class whom the malice of enemies has never assaulted, nor the taint conscience and a will perfectly resigned? Let of slander has ever reached. This class in their depoets exaggerate as they may the tortures of dis- parture have cried over the ruptured ties of long friendship, over the fond lost affection of parents and relatives; and they have been followed too in their bonored and conscientious decision by the public ac-

now exalt as it were the pulpit, give brilliancy to our schools, and add ornament to the very altar. These men have long filled the highest chairs in their own universities, or enjoyed the most worthy positions of wealthy emolument in their churches; but having been trained in the despest researches of Ecclesiastical erudition, they saw the glaring errors of their faith, and without a moment's hesitation they resigned their chairs or benefices, severed the strongest bonds of kindred and home, and by one bold courageous effort embraced the ancient creed of Augustine, of King Alfred, and the early Henrics. They are the perfect practical expression of Bossuet's his torical idea: they read the early records of Henry, of Somerset, and of Elizabeth : they studied Cranmer and Ridley; they were acquainted with the death of SirThomas More; they were ashamed of their Protestant forefathers; they grieved over the religions fury, and the political atrocities of these past days of apostacy, of plunder, and sacrilege; and they have notly done their duty in abjuring the past, edifying the present, and sanctifying the future.

There is a numerous and a distinguished section, too, of the Anglican establishment who have been making rapid approaches towards Catholicity these some years past: and who now seem to stand at our very gates, begging permission to enter, and join the children of St. Patrick. These are the far-famed tractarians at whose head the learned Dr. Pusey has long since taken his celebrated position; a man unsurpassed in moral worth; his varied learning only equalled by his sublime virtues; and personally rendered singularly remarkable by his appearing so long to stand on the very threshold of the Catholic Church and still refusing to enter. His followers reckon amongst them many of the highest clergymen in England; and it is stated on what appears good authority that some of the most illustrious names amongst the aristocracy only wait a signal from their leader to tread in the footsteps of the Rector of the Irish Catholic University. The following article taken from the Sheffield Times, November 4th, will show the Evangelical advances of the tractarian movement which, if some small further progress be made, will be identified with the Catholic Church.— Their venerable Mother will not fail to welcome them after an absence now of upwards of three hundred years; and when they will have changed their dress and marked their foreheads with the old sign of the cross, she will recognize their family faces, and embrace them with joyous forgiveness and maternal OV0:-

We have had sent to us in our editorial capacity a small bundle of tracts, which have come, we presume, from head quarters in London, and which may enable us to form some idea, and to give it to our readers, as to what Tractarianism really is. To begin with, we have "The First Calechism of Christian Doctrine. Fourth Edition." A cross, of course, adorns the title page. It cannot be denied that there is a great deal in this little brochure which is thoroughly scriptural and perfectly orthodox. But the question is whether it does not display throughout a decided colouring of Popery. Passing over the first eight or nine pages, we came to the doctrine of Apostolical Succession. The Church is said to be governed "by Bishops and other Clergy deriving their orders in a direct line from the Apostles."

Question-Are the Bishops equal?

Answer-All are equal in their office, but some are ligher in honor than others, as Archbishops, Metropolitans, and Patriarchs, of whom the first is the Bihop of Rome, the Patriarch of the West. (Here is a distinct assertion of the supremacy of the Pope; and this is the doctrine held and taught by a party not yet excluded from the pale of the Church of Eng-

Question. - Can the Church err in what she teaches?

Answer-No; She cannot err in matters of faith. Here is the infallibility of the Church, just as taught by Rome.)

Question-Are the faithful departed helped by our prayers?

Answer-Yes, they are. (Hero is the doctrine of prayers for the dead.) Question-To whom has Christ given power to

forgive sins? Answer-To the Apostles and their successors, the Bishops and Priests of the Church. (Here is the doc-

Popish system of Indulgences, Penances, and soforth.) Question-Does the Second Commandment forbid the making of images or paintings? It might as well be asked, does the Second Commandment forbid the making of houses and streets. The Answer, of course,

is in the negative. Question - And is it allowable to honor holy

figures or pictures? Answer-Yes; with an inferior and relative honor, as they relate to Christ and His saints, and are memorials of them. (Here is a somewhat disguised, but easily understood, sanction of picture and image

Question-Does the Second Commandment forbid us to give any kind of honour to the saints and angels?

Answer-No; it only forbids us to give the supreme or divine honour. (Here is a doctrine which s not far removed from what it leads to-the wor-

hip of saints and angels.) Question-Who is the most exalted of all God's creatures?

Answer-The Blessed Virgin. (What is this but rank Ponery?

A little further on in this "First Catechism of Christian Doctrine" we come to what are called the Commandments of the Church."

Question - Has the Church power to give Com-

nandments? Answer-"Yes; the Church has power to give commandments, which all Christians are bound to (We are then told that there are six princi-" commandments" of "the Church," which are (1) to keep certain appointed days hely; (2) to attend divine service on all Sundays and Holydays of obligation; (3) to keep the days of fasting and abstinence appointed by the Church; (4) to confess our sins to our pastor, or some other priest, whenever they trouble us; (5) to receive the sacrament three times year, of which Easter must be one; and (6) not to solemnize marriage at certain times and so forth. It is explained that the days of fasting, when no meat must be taken, and only one meal a day, are the forty days of Lent, certain Vigils, the Rogation Days, and the Ember Days. It is also explained that children may go to Confession after seven years of age. Here is the Confessional made obligatory upon all, and

even upon children.)
We next come to the Sacraments, amongst which as "rites sometimes called Sacrament," are placed Confirmation, Absolution or Penance, Holy Order Matrimony, and Visitation of the Sick or Extreme Baptism is said to be "a Sacrament by which we are made Christians, children of God, and heirs of Heaven, and are cleaned from original sin, and also from actual sin, if we be guilty of any."-Here is Baptismal Regeneration in its most distinct and undisguised exposition.

Question-What is the Holy Rucharist? Answer-It is the true Body and Blood of Christ under the appearance of blood and wine. Question-How do bread and wine become the

Body and Blood of Christ? Answer-by the power of God, to whom nothing

is impossible or difficult.

Question—Is not the Eucharist also a sacrifice?
Answer—Yes; it is the unbloody sacrifice of the
Body and Blood of Christ, who is offered, and offers himself therein. (This is the Popish doctrine of

We now come to a fuller exposition of the Pusey-ite doctrine of the Confessional: Question What is Confession? Answer It is to accuse ourselves of all our sing

to a)priest; in order to obtain absolution.

Question-How must we make our Confession? Answer—To kneel down by the side of the priest to make the sign of the Oross, and ask his blessing saying "Father, give me rour blessing, for I have sinned;" and then we must accuse ourselves of all the sins since our last Confession. (The party Confessing is afterwards to do the penance given him by

the "three eminent good works" are "Prayer, fasting, and almsdeeds." The "Evangelical Counsels" are "Voluntary Poverty, Perpetual Chastity, and Entire Obedience."

We have not space to analyse this "First Catechism" of the Pusevites any further. Our object is not to refute the doctrines which it teaches, but simply to show what they are. It is perfectly obvious that they are identical with Popery, with the thinnest possible disguise. Are such doctrines and practices to be tolerated in the National Church of England? They are now taught by many of the clergy, and encouraged at least by several of the Bishops. Happily there is nothing of the sort in Sheffield, nor even any approach to it. Nevertheless, in some parts the evil is spreading, and if not check ed may go on, to the great injury of the Church and of Christianity. It is well that the public mind should be thoroughly enlightened as to the real nature of the danger, and it is with this view that we have briefly exposed one of the Tractarian official publications which has been obtruded on our no-

The reader cannot fail to be convinced by the foregoing extracts that the Catholic Church is about to receive a large accession into her ranks from the erudite clerical portion of the Anglican creed; and again from the reading class of the aristocracy. If their professions be sincere, if their motives be pure, and if their decisions be not actuated by the pride of class, there can be no doubt of their ultimate union with our faith. And if we can judge from the caamples already before us, we may safely conclude that the mind of the convert being once satisfied, be will follow his convictions with the loss of all earthly goods, and honors, and even of life itself. The constant secession from the Protestant ranks in England has lately more than formerly agitated the public mind : and when to this circumstance is added the monstrous fact that there is no adequate authority to define doctrine, the entire English Church presents at this moment an unsettled state, heretofore either not felt or not heeded by the public. The leaders in the Cabinet and in Exeter Hall have, therefore, endeavoured to appease the popular clamour by devising new lectures on a social science; to lay aside the Bible for a season, and to direct the thought and the action of discontent into a new channel. The clear result of this new dodge amongst the labouring and artizan classes will be an infidelity more palpable than before. In reference to Ireland, it is even iented that a national phrenzy more violent than any malicious sentiment heretofore put forth from Eng. land, may succeed this total desertion of old Protest. antism, and may inflict new injuries on the already worn-down population of Ireland. Others, of more moderate opinions, believe that, on the contrary, the Legislature must model the Protestant Church on new principles of economy and toleration, must introduce a better system of education in England, must publish peace and not discord; must combine all their influences to unite all parties at home and abroad, and must secure, in the presence of the menacing state of foreign politics, the heartfelt strength of all classes and parties as the strongest defence of the country, and the foremost bulwarked the constitution and the throne. D. W. C.

IRISH INTELLIGENCE.

ARCHBISHOP CULLEN .- The Freeman's Journal of the 11th ult., states that letters from Rome have been received confirming the announcement made some days since, that it is the intention of the Pope to raise the Archbishop of Dublin to the dignity of a Cardinal.

RELIGION IN GOREY .- Within the last fortnight

three members of the Franciscan Order, known as "Recollects," arrived at Gorey from Belgium. On trine of the forgiveness of sins by man, which lies at the evening of their arrival they were warmly rethe foundation of the Confessional and the whole ceived by the inhabitants; vast crowds assembled in the streets, and cheered them loudly. They sojourned for a few days at Ramsfort, after which they took possession of a temporary house prepared for them. Their object is to found a monastery at Gorey, and their duties will be to attend to the spiritual wants of the Faithful, not only there, but in the surrounding districts, and to give missions whenever solicited to do so in this diocese and elsewhere. Their rules are the most rigid of ony Order in the Church, with the exception of the Cartbusians. They depend altogether on voluntary offerings for support. The priests of the Order are prohibited even from handling money-a lay brother or some other appointed for the purpose acting in such cases. In the little kingdom of Belgium there are nine houses of "Recollets," the number in each house ranging from forty to eighty. Since their reformation two hundred years ago, ther never have been known to stand in need of means of support. Each house has about half the number of inmates priests, and half lay brothers. The priests give missions, hear confessions, and in towns attend sick calls. Mass is celebrated every morning before day, at which large congregations attend. It is quite usual even on week days, to see from three to four hundred persons at holy communion. There is solemn high mass every morning at seven o'clock, and in the evening solemn benediction of the Most Holy Sacrament. The members of the Order rise at half-past eleven every night to sing the divine office. They then retire to rest till five, at which time they results their daily occupations. During a mission the fathers are dispensed from the severity of the rule. We are happy to hear that they have been engaged already in two or three parishes adjacent to Gorey to give missions in the Spring, also, that application has been made from persons desirous of entering the house. The inhabitants of Gorey have come forward cheerfully to aid Mr. Ram in contributing to the support of the Fathers, and there is every reason to expect that the good work will go on and prosper. Mr. Ram has built a convent for some members of an Order of cloistered Franciscan Nuns, called "Penitents." They arrived lately at Gorey, and are under the direction of the Hon. Mrs. Law. This lady, it may be well to mention, is daughter to the late Recorder of London, M.P., for the University of Cambridge, sister to Lady Kilmaine, and to the heir sy parent to the Earldom of Ellenborough. It may be remembered that the Rev. Mr. Bennett, a minister la the diocese of Exeter, founded a convent for Protest ant Sisters of Morey. Mrs. Law was one of those. She happily entered the Catholic Church at a subsequent period. In addition to the foregoing gratifying facts, the reader will be pleased to learn that two Sisters of the Tertian Order of Penitents are expect ed over immediately to take charge of the sick poor, and perform the duties of Sisters of Mercy in the parish. His Holiness the Pope, a member himself of the Tertian Order of the Franciscans, is most and ious that the "Recollets" should be established not only in Ireland but throughout the Christian world.

-Wexford People. The Rev. Michael Ryan, C.C , St. Mary's, on Monday received Mr. William Green, of Mary-street, into the Catholic Church .- Limerick Reporter.

The parishioners of Donoughmore and Kuneks (aided by his friends in Limerick) have presented the Rey. James Moore, their late curate, with a pure containing appards of £80 on his removal from the Transubstantiation without the possibility of mis-