substantial repast, to take their places at the even large bodies are shipped abroad, and thus prebead of their several detachments, in the expedition against the rebels of Knockmeldown. They were in high spirits, and under the influence of callous to the annual and periodical loss of thousands were in night spirits, and under the influence of callous to the annual and periodical loss of thousands children we have mainly to rely on this collection. the inflaming juice of the grape, loud and bitter of our fellow-beings in the element which surrounds in 1860 this amounted to £311 10s. We therefore, were their threats of vengeance against the us; and is this early destruction a sacrifice we offer doomed disturbers of their loyal repose. Sir Anthony especially gave utterance to high Tory wrath; and on mounting his spirited black and our path? charger, like some of the heroes of Homer, addressed the animal in these words:-

· On, my sporting Sampson,—on to the bavock! Then shatt wash thy feet this day in red rebel Paper blood. By all the gods in Olympus, thou shalt; or leave thy master a corpse on the battle field.

Similar valuatings and louder and more savage threats of vengeance proceeded from the lips of his half-drunken Orange subalterns, who were about to be let loose on the people. (To be Continued.)

PASTORAL LETTER OF HIS EMINENCE THE CARDINAL ARCHBISHOP OF WESTMINSTER, MARCH, 1862.

Nicholas, by the Divine mercy, of the Holy Roman Church, of the title of St. Frudentiana Cardinal Priest, and Archbishop of Westminster.

To our Dearly Beloved Brethren and Children in Christ, the Clergy, Secular and Regular, and the Faithful of the said Diocese.

Health and Benediction to the Lord.

Lent is approaching, and with it the periodical invitation of the Church, to fast and pray, to weep and mourn, to give alms, and perform works of charity. Daties indeed are these, different in many ways, one from another; but, alike in this, that they are opposed to the demands which self incessanily makes apon us, opposed to self-indulgence, opposed to selfgovernment. The penitent who, in obedience to an external though higher law, plases nours on his knees humbling himself by fasting, as a culprit is compelled to do, and occupying himself about or among the poor, that Gud may be propitiated towards him by their prayers, presents, during the period, a condiworld around him, - perhaps with his own during other seasons of the year, - that he will look back mon it, hereafter, with consulation, and perhaps desire to be judged according to what he annually made himself before God, the humble and afflicted, the mortried and charitable Publican.

The Church, however, through the unity of her vitality, of her instincts, and of her laws, always and necessarily acts upon the great Catholic principle of great nerve of sympathy that bound the two extremes, efficient communion extending over her entire body. Each of you fasts not, nor prays for himself alone. but for all. All of us give alms, or do pensuce not for our own personal benefit, but for each member of the Courch, may, for every one beyond this, in due mea-To your individual efforts, dear Son or Daughter in Christ, who feel that all your exertions come very short of what is wanted for your own expiation or sauctification, are added, in your behalf, the generous sacrifices of so many noble souls, the patient afflictions of many broken-hearted sufferers; the rapturous prayer of cloistered virgins, or even the heavenly perfume of their souls as they are exhaled, like incense to their Divine Spouse; the sublime penances secretly endured by hosts of religious cenobites; but more than all, the uncomplaining mouns of Clergy and people, crushed and despoiled, of homeless monks and roofless nuns, cast out expressly to perish-as a class that must be destroyed, and at the head of all, the sorrows, the sighs, and the fatherly prayer for all, of Him who feels in all and all; such, dear Child, are the immense treasures of a tonement and justification which Lent joins to your poor attempts, with which the Church associates them, increases and perfects them; nay, gives them a noble place in this great stream or rather torrent of suffrage, that flows upwards to join those only waters of salvation, which issue from the foot of the Lamb, before God's throne. You, then, however little, however contemptible in

ject of this Lenten institution; in the appeasing of God's just wrath, in the averting of His impending judgments from the world, and in the prolonging of His endurance, and the increase of His mercies. And is there no need of our thus uniting with the the Universal Church in this joint supplication? We

this world, take your part and place in the great ob-

have already alluded to our own proctrate and afflicted condition, where lately she was most triumphant and ffourishing. So often have we alluded to the calamities and desolation of Italy, that we fear the subject has become stale. Let us therefore rather turn our thoughts nearer home, and see if we should not frequently pray that God will not visit us with he. He became indeed "the eldest son" of the counseverity, and in wrath.

On the western coast of that island, which seems ever doomed to bear the weight of public sorrows, symptoms of one of her periodical scourges seem to have declared themselves; of that famine which too generally is the fore-number of fever and pestilence. Not subject to the oscillations of a commercial scale, not dependent on the success or failure of speculative enterprise, not having to rise or fall with the fluctuations of foreign markets, or the caprices of warfaring nations, Ireland looks to the sweat of her own brow. and the errong arms of its inhabitants for her children's food. And yet oftener upon her, than upon the rest of the nations, comes the damping visitation of want of food. An over-rainy season, a sudden blight suffices to throw thousands into distress, into hunger, into the pauge of death; as if to inure that faithful race to the rarest of resignations, and the noblest acts of sacrifice. May we hope that as much sympathy will be shown with them, as with the heathene of India, and that their attachment to that faith which teaches them to die meekly under such affliclions may not be turned, by those whose public duty it is to alleviate their distress, into a reason for checking and averting the generous charity which in this country is ever ready to relieve. Should any appeal be made to you, for this case of widespread distress, we feel sure that you will come forward, with open bands, to bestow your aid.

There is another prospect of similar want, more likely, however, to exercise general interest, and to rally the co-operation of abundant charity. And yours, no doubt, will be there in due proportion. We sllude to the possibility of distress in the manufacturing districts; owing to the want of material, and to the stagontion caused by a reckless war. Thus may we may see how, if God has mercifully withheld from our State the sword of war which was so lately approaching it He has not yet assured us against the second thing of his triple scourge. May even that be yet averted, by the cries of repentance and the deeds

of charity of our coming Lent.

There are, however, calamities with which we are perhaps, becoming more familiar, and which seem to be more peculiarly the visitation of our country, in | our present time. For neither our forefathers before | plenty of calamities connected with our state of great | sinstical superiors, and the hope which our power us, nor our neighbors around us, have witnessed them; and probably they may effect us less, because they are not only conditions, but evidences, of our anexampled commercial prosperity. It is impossible, it may easily be urged, that our craft should not be everywhere found upon our coasts, darting through their closest channels, stealing around the bluffest now so familiar to you, of perpetual Exposition of derstand that such party must offer fair security rocks, gliding over the most treacherous reefs, running the sharp race of mercantile competition from 10 distant port; and that therefore, the autumnal | tematic instructions which you will receive, as well gaie or the winter tempest should not start out upon them in their midway, and take them at a disadvantwith those even of the buoyant life-boat and its dargenetics of our commerce require it that speed shall of our poor orobans in their asylums at North Byde in more valued than safety, in the vessels in which and Norwood.

cious lives of men are set at nought, in comparison with the cheapness of transport. And rests there no responsibility in all this? Are we not become almost to appease its raging fury, and propitiate it as the heathens did of old, with living victims along its margin, that so it may continue to be our bulwark

And that element which of its own nature is the more destructive, and fills men most with fear, - Fire, in how many ways have we of late beheld its ravages, in this our metropolis beyond the wont of former times. Night after night domestic conflagration, attended by more frequent loss of life-in spite of the ingenious contrivances for saving life, of the abundant supply of water, of our boasted organisation for immediate succor,—attacks several quarters of the city. But we have seen piles of buildings, equalling almost in extent, quite in value, many a capital, sist at the solemn canonization of the Martyrs of Jablazing day and night, like a large ship burnt to the water's edge, and instead of deriving relief from the tidal river, pouring into this liquid streams of priceless merchandise. And this, in lesser degree, has happened frequently, in the very midst of peace and

opulence, and bailed skill! Still more appalling have been of late calamities from the most gentle of all the elements which minister to man. In a moment, in the twinkling of an eye, there cometh, in the very depths of earth, "a great and strong wind before the Lord, overthrowing the nountains, and breaking the rock in pieces and after the wind an earthquake, . . . and after the earthquake a fire." (3 Reg. xix 11.) Or all accumulated in one, blast, and earthquake, and flash, rush through the caverns where honest, unsuspecting men are toiling, the soil and mineral break down, the floods pour in, and more merciful than these, the un seen, searching vapor, passes but once, like a sword's keen edge, along that troop of men, sparing not one, but leaving each, as he lay or sate, with the morsel in his mouth, or the child upon his knee. That passing breath of Moloch, the furnace-god of ours, as of more ancient days, has at once accomplished his own claimed sacrifice, and gathered into his arms at once his double becatomb. Surely, since the days of Bethlehem, when Rachael wept so bitterly over her lost ones, there has scarcely been sadder wailing, and keener sorrow than have lately darkened the cottages of England, and drawn forth a magnificent exercise of national charity.

It will not fail to strike the future historian, how inexhaustible were the resources of the country, carrying on at the same time two gigantic subscriptions for objects apparently so different, and yet alas! how painfully similar. For though the one contemplated the relief of most atter destitution, and the other, the erection of a gorgeous monument, yet there was one and has shown that the widowed Queen and the widowed villager could be simultaneously comprehended in the exercise of those charities-respectful or generons - which relates respectfully to each.

Nor let us be condemned, as if wanting in that reserve which time may be considered to have augmented, in regard to that great and overpowering calamity, if we allade to it now. For, in fact, this is our first opportunity of so doing; since the few words arrived too late which we addressed to you, asking your prayers that it might be averted. And were we, when enumerating recent causes of public grief and alarm, to omit all mention of this we might justly be blamed, as if wilfully silent; while we can hardly suppose that any words addressed by us to you can have weight to add either alleviation or intensity, to what we sorrowfully revere as a personal affliction.

But when we reflect on the universality, and yet the individuality, of that grief which has so lately struck, and which yet fills, the hearts of the people, throughout this empire, from the death of its Prince Consort, one cannot but feel that such a peculiar sentiment expresses a peculiar and even singular relation between them and him.

He has not commanded their armies, nor led their fleets to victory. He has not wielded a successful statescraft, nor occupied any position among its artists, its thinkers, or its writers. His many great accomplishments, and the moral power which he exercised, were his own, and were brought with him. In all these gifts he owed England nothing; but England may prove to owe him much. Yet in these respects nations think it enough to forgive a superiority not gained from themselves, nor from connection with them. But England has accepted them admiringly, gratefully - feels as if she had schooled him in them trained him in them, exercised him in them. She never saw the stranger in him or aught that he did.

In fact, never did foreigner ever more completely incorporate himself, identify himself so completely with this nation; never was one, Prince or simple so thoroughly accepted, nay, adopted by it, as was try and of its people. Distinct from his high claims as the sharers of the Sovereign's confidence and affection, independent of public respect for his share in restoring to this country the good example of a moral court, is that peculiar sense of affliction which has struck us as pervading all society. Totally unlike is it to what the loss of a Sovereign would have been unhappily, for many generations, such a loss has caused few tears; and may a merciful Providence keep yet long from the country another, and very different experience. That deeper reverence, that filial tenderness, that husbing of defects rather than blessing of past excellences, which have characterised the departure of a good king, are all wanting here. And the departed monarch's place is soon filled up, and his memory fades before the realities of a fresh Sovereignty. But the place of him who is now gone from amongst us no one takes more. Into his position socially we feel it would be almost impossible for any one ever again to enter. The utmost power of the Crown could hardly do the same thing twice-a thing unexampled, unexpected, and unforeseen. Other nations must have their Consort kings; this alone could leave him the first of the people. And as such, we have observed, he is missed, he is mourned for, he is irreplaceable. And it is in this sense that the people ask to erect his monument, as to one of themselves, or to an adopted son of their own mother; and ther yield him, though adopted, the first place. Hence the domesticity of the mourning which has

broken out, the family character of the universal sorrow. Hence your sons and daughters, and your very infants, are cled in black as it each family were bewailing a separate loss. It recalls to mind the solemn description of the Prophet :-" The shall mourn for him as one mourneth for an only son, and they shall grieve over him as the manner is to grieve for identity—even in charitable exertions—with any pothe death of the first-born. . . . And the land litical society whatever.

Of course as individuals we may attach ourselves shall mourn, families and families apart; the families of course as individuals we may attach ourselves rica, were once ended, it is quite possible that we of the house of David apart, and their women apart, . . . all the rest of the families upart and their

women apart." (Zach. xii. 10.)
Yes, dearly beloved in Christ, without entering into the regions of crime, and doing more than allude to its frequency in its most repulsive forms, there are prosperity which may well induce us to enter with a and activity inspired, would vanish. The prelates great heart into the course of expiation and supplication proposed to us for Lent. The rigor of your fast | collapse. we have mitigated, in condescension to the feebleness of ordinary constitutions in our days. Your prayers will be, not seconded, but led, by the sweet devotion sound and wisely constituted," of course you will unthe most Blessed and Adorable Sacrament; and your that it is safe, and that it will not fall into bad hands. faith will be enlightened or strengthened by the sysas by the fervent preaching of Apostolic men.

And that the work of this holy season may be comage, and strew our shores with wrecks and corpses, plete, we place before you a specific object for the exercize of your charity. Last year we omitted, chiefly ing crew, mingled among them, at the very entrances in consequence of our successive indispositions, to of our ports. And so it needs must be, for the exi- claim your annual contributions towards the support

This Diocese has 88 female orphans, and out of the 206 under the care of the excellent Religious of Norwood, and a due proportion of boys, under the Brothers of North Hyde, For the support of these poor. call upon you to supply that for 1861, by subscribing generously towards it, on Sunday next, the first in Lent, at the general collection which will be made in all the churches and chapels in our Archdiocese, pursuant to the directions of this our Pastoral .-And remember, dearly beloved, that what you now do ought not to interfere with your charities and bounties for the present year, since we are only summoning you, before the seat of God's mercy and kindness, to pay his orphans the arrears of the last years claim. And may be require you, may he give you a thousandfold for your compassionateness towards His little ones.

We take this earliest opportunity of announcing to you, that we have just received an invitation to aspan, with whose glorious history every Catholic is acquainted, to be held by His Holiness in the Vatican Basilica, on Whit Sunday next, the 8th of June. The invitation to each Cardinal is considered a gracious command, unless compliance with it be grievously hindered. In like manner, are the Bishops of Italy invited and expected to attend. But the Holy Father has explained how serious, and perhaps insurmountable obstacles may be thrown in their way by their temporal rulers; and therefore, to supply, as far as possible for their absence, and for the consequent diminution of splendour in the function, he has invited all Bishops on this side of the Alps, to join and surround him in Rome, on this great and rare occasion This reason makes our invitation doubly a command, to be obeyed at the cost of great inconvenience. What then can we consider it now, that the whole Episcopate of France has been almost prohibited from applying for the leave required for absenting themselves from their Dioceses? We have that double claim on us redoubled, that, if possible, we may be bearers of the homage and duty of our absent Brethren thus straitened by a policy to us merely unintelligible; and, so far as is possible for us in our littleness, that we may compensate for the absence of that noble Episcopate, inured to persecution, and able heroically to bear it.

May God look down with pity and compassion on His afflicted Church, and give her peace, consolation, and joy; and to you all every good and perfect gift, now and for ever. Amen.

Given, and ordered to be read, in all Churches and Chapels of the Archdiocese of Westminster, on Quinquagesima Sunday, this Second day of March, MDČCULXII.

N. CARD. WISEMAN. Archbishop of Westminster. F. Canon Searle, Secretary.

## IRISH INTELLIGENCE.

LETTER FROM THE LORD PRIMATE OF IRELAND: -The subjoined important letter from his Grace the Archbishop of Armagh, Primate of all Ireland, needs neither comment nor introduction at our hands:--

TO THE EDITOR OF THE DUBLIN TELEGRAPH

Armagh, 19th March, 1862

Dear Sir-1 trust that you will oblige me by giving insertion to the following lines in your estimable journul:-

I have been greatly shocked by the tone which for some time past has pervaded, and which continues to pervade, public meetings in this country, letters in newspapers, and so forth; and I am anxious to protest thus publicly against the notions whereof this tone appears to be an indication.

In the the first place, I most sincerely disclaim any intention of giving offence to the honourable Catholic gentleman whose name is connected with the matter which I refer. Knowing the sound Catholic feeling of that gentleman, and the favourable impression which he has made on all those who have the pleasure of his acquinitance, I am persuaded that he is ell, and most of the other leading notables of that now very sorry for what he has done. Such being my conviction, I can no more be supposed to attack him by speaking severely of Catholic duellists, than I entire satisfaction of the Brotherhood. A controcould be supposed to attack St. Paul by speaking versy has just been opened, on the subject of the Naseverely of the persecutors of the Church-for St. tional Brotherhood, which promises to be bitter, and, he was afterwards sorry for it.

In the second place, I speak of Catholic duellists in what follows, because they, if well instructed in their religion, can make no mistake about the character of the act which they commit in giving or accepting a challenge to fight a duel. It may be different with those other denominations of Christians, who have not the haupiness of possessing the true faith; for, as their views respecting matters of faith are generally undefined and changeable, so it may be also with their views respecting points of moral

Lastly, I speak of Cathelic duellists as such : that is to say, I speak of them precisely in their character oath or pledge of secresy; that they have neither of duellists—in other words, I speak not signs or passwords; that their rules and their meetof duellists—in other words, I speak not immediately and directly of the person, but of the

Having premised these observations, I now assert, without the least fear of being contradicted by anyone who understands the doctrine and practice of the Catholic Church :-

1. That the Catholic duellist, as such, must be held in abhorrence by every one who loves our Divine Lord-by every one who hates mortal sin, and has a due horror of an act whereof the Holy Church of God has an exceeding great horror.
2. That the Catholic duellist, as such, proves him-

self to be in reality a coward, according to the true Christian meaning of the words cowardice and heroism. I am, dear Sir, your faithful servant, Joseph Dixon, Archbishop of Armagh.

Primate of all Iteland. YOUNG MEN'S SOCIETIES AND THE "NA-TIONAL BROTHERHOOD."

TO THE EDITOR OF THE MUNSTER NEWS. Dear Sir, -Be good enough to give a place to the

Mr. M. Ganningham. - Yours truly, R. B. O'BRISN, V. G.

Newcastle West, March 8th, 1862. My Dear Sir and Brother, -I am delighted at the self on the consideration of every Irish journal sym-spirit of charity and the effective organisation which pathising with the Irish people at home and abroad. distinguish the Young Men's Society at Woolwich. I hope our brothers will take great care to avoid

to any political party which we conscientiously believe sound and wisely constituted. But as a Young ed only by what we have already been the sad wit-Men's Society, combination, for anything, with a political body, would give us the shape and form of Emigration of our people is only suspended not stopsuch a body no matter what might be our rules. In fact such a course would alienate our eccle-

would withdraw their confidence, and we should And when I say we are perfectly at liberty to join

any "political party which we conscientiously believe -that is, that the society is safe and that it will not fall into bad hands-our members becoming members

of such a body would compromise us. Against this contingency we ought to prepare and guard ourrelves.

I write this because I saw it somewhere stated that members of the Young Men's Society may be also members of the National Brotherhood of St.

I do not think that members of our society can | zation agents to give advice and encouragement to join the National Brotherhood, or that members of the new settlers, and smooth away obstructions in our ranks.

the National Brotherhood should, be allowed to join our ranks.

The reason is, that I do not find security that the National Brotherhood is safe, and I do not find the with them the comforts and undependence of a Canasecurity that, if safe now, it will be safe in a month or two or three.

What security should we ask? Rules are no security. The worst objects may be pursued under the

Professions are no security. The men who make them are not always sincere; and even when they badly paid and unhealthy employments, where Irishare sincere, they may be ignorant of where they are men are generally used because none other but Irishare while they imagine themselves going their own. What security then ought we to expect?

multitude may be dragged in a brief period.

Clergy.

2. In a safe movement I would expect men of known position and commanding talents-whose past career would be a security for their future integrity and success—and a security that the people are not simply sold to a bidder.

a movement is safe; and not one of these conditions have I found supplied by, or regarding the National Brotherhood of St. Patrick.

opinion, the members of the Young Men's Society should not belong to it .- I am, my dear sir and brother, very faithfully yours,

R B. U'BRIEN, V. G., P. P., President-General.

DR. O'BRIEN AND THE "BROTHERS OF ST. PATRICK." -It would, in one sense, be impossible to overrate tha importance of the questions involved in the correspondence published in another page of this day's impression: consisting of letters of Very Rev. Dr. O'Brien (President-General of the Catholic Young Men's Societies), having reference to the "National Brotherhood of St. Patrick," and a reply of the Central Society of the Brotherhood thereto. We publish also an Official Address from the Californian Branch of the Brotherhood to the members in freland, in which instructions on the policy and purposes of the organisation are set out under different headings and with that plain speaking which could not be attempted nearer home. From this we learn that it is the duty of the members to " pay no more rent for land;" to "build no more churches;" to learn military drill by dancing in time, and rifle-shooting more, the Brotherhood declare that they will set free any member imprisoned for training or drilling; and that the Irish Catholic priests are paid special police of the British Government. It is mournful to think how many of our poor countrymen, faithful and earnest, may fall into teachings like these in the atter absence of any other organisation amongst them. May God forgive the men to whom the people looked for to state they meant to do so - but who have left our therhood" policy .- Dublin Nation. DUBLIN, 20th March. - The Feast of the National

Apostle passed off without any unpleasant incident. At the Rounda there was a dinner of the "National Brotherhood," followed by some ardent and enthusiastic speeches. Two priests only attended, namely, the Rev. Father Kenyon and the Rev. Mr. Vaughan, both from the Diocese of Billaloe. Although Mr. John Martin Martin, and a few others of the leaders of 48 were present, the chief characteristic of the proceeding was the absence of most of those gentlemen. Letters of pology were sent by Mr Smith O'-Brien, The O'Donoghue, Mr. John Dillon, Mr. Mitchparty. Upwards of 200 persons sat down to dinner, and it appears that the whole event passed off to the Paul was at one time a persecutor of the Church, but I fear, not over-edifying. The Phonix Society, or he was afterwards sorry for it.

Fenians, was introduced into Ireland, from America, it is supposed, some three years ago. The arrests and consictions of that time put a stop, it was hoped, to its further extension through the country. The funeral of M'Manus gave the organisation a wonderful impulse, to counteract which several popular men, who were apprehensive that the Fenian Society was both illegal and otherwise dangerous, set about the formation of another and a safer democrat society, to serve as a safety-valve for patriotic enthusiasm. This new creation is the National Brotherhood of St. Patrick. The chief members and officers of this Society assert that they are not bound by any ings are all open to the public; that, in no sense whatever, is their organisation illegal; and that the Nationality of Ireland, through means admitted to be both legal and constitutional, is their sole object. --On the other hand, it is generally understood that a secret" political society does exist; and had been spreading with immense rapidity, especially amongst the young men of the laboring and artisan classes, until the attention of the Bishops and Clergy was concentrated upon its repression. It may be that, without any formal or official connection between both, members of one may also be members of the other. Thousands of young men have, through the influence of the Clergy, withdrawn from those societies, or from one of them, at least. His Grace the Archbishop of Dublin, in his St. Patrick's Pastoral, has condemned those societies, generally; and Very Rev. Dr. O'Brien, President-General of the Catholic Young Men's Societies -s man who has been so eminently successful in initiating and furthering that great religious and social feature of our time-has just published some letters advising the refusal of following letter, addressed to an old fellow-citizen, admission to the Catholic Young Men's Society of any one who is connected with the Brotherhood of St. Patrick. - Cur. of the Weekly Register. EMIGRATION. - The question of Emigration forces it-

If the unnatural contest now raging with such fury between the North and South, and in which so many of Ireland's sons, ranged on opposite sides, are every day should see another exodus across the Atlantic equalinesses of, since the famine of 1846-7. We tear the ped by the American wer, and while those who can afford the outlay are packing up for Queensland or some other far away destination, others are turning their attention to Canada, which has many recommened. The Canadian Government are paving more attention than ever to the subject of Emigration. A Parliamentary Commission of Inquiry into the past management of the Emigration Department in that Colony has been sitting for some time, and Canadian newspapers state that the report will recommend a Unless there be a fair security of such a character change of system, or rather a more consistent carrying out of the system under which the Emigrant is encouraged to settle on land in the country, instead of allowing him to waste his time and energies about enticed through Canada to the Western States. The Canadian Government seem determined not to simply

pathising with the Irish people at home and abroad

going. They may be going other people's road men will undertake such work, as is the case in England. Scotland, and the United States. They exhibit none of that supercilious, patronizing, or contemp-Why, the characters of the men who lead a move-ment-unless these characters be beyond all ques-displayed in the "Great Republic"- North and South tion for principle and capacity, no one can know— that the sons of Irishmen are found changing their they cannot even themselves know—whither the religion and even their names to hide their Irish ori-The Irish in Canada are recognized as being, 1. In a safe movement I would expect the Catholic lefter the French Canadians, the most important element in the population. They enjoy positions of prominence fully equal to their numbers in the hierarchy, on the bench, and in the legislature, and the Irishman by birth or by mere decent is proud to hail from the "old land," and vie with the French Catholie in steadfast adherence to the common faith, and in 3, In a safe movement I would expect a general attachment to their adopted country, where the opinion among the well-thinking and moral that such Church to which they belong is, in all essential points the religion of the state, and where every man enjoys the most ample measure of civil and religious liberty. The Canadian people having a warm sympathy, pro-I'do not mean to pronounce upon this organisation duced by a common faith and identity of race, with — what it is—I only say that it has not proved its the people of Ireland, hold out the the hand of fellowright to prudent men's confidence - and that, in my ship to them; they offer them land in fee-simple for ever for nothing, and point out to them that there, in Canada, they can assuredly earn their own independence, as they, the people of Canada, under less advantageous circumstances have done before them, and the hearts of our emigrant countrymen as they sail up the great St. Laurence for hundreds of miles, will be gladdened by the regular succession of glitter. ing spires and stately edifices erected to the glory of God by a kindred people, who bid them heartily welcome, and by the numbers of Colleges, Convents, and Schools, presided over by holy men and women, where the humblest among them can secure an education for his family without any sacrifice. The statistics of Canada as exhibited in the consus just taken offer a very interesting study. In 1763, just a hundred years ago-less a year, Louis the XV. ceded to England, by treaty, what the courtiers of his day apologetically described as a few acres of snow. The population of the country at the time was almost entirely settled in what is now known as Lower Canada. It contained about 60,000 souls. Since that time till this day, the French Canadians have received no increase of numbers whatever by immigration, yet by firing bows and arrows, and to honor MacManus strange to say, they have increased from 60,000 to by casting "votive pebbles" on his grave. Further- close upon a million, besides colonizing a portion of close upon a million, besides colonizing a portion of Illinois, in less than a hundred years. equally surprising is the fact that in 1851, the French Canadians numbered 35 per cent. of the whole population, while in 1861, two years later, they had increased relatively so as to be 38 per cent of the whole from natural increase only, although the other elements of the population had been targely increased by immigration. This affords proof of the morality lead - who were qualified to lead, and authorised us of the people of Catholic Lower Canada, and shows also how unfounded is the idea that Lower Canada is people at the mercy of such execrable and ridiculous not so favoured in point of climate as Upper Canada ravings as this "official exposition" of the "Bro- an idea which has hitherto caused the emigrants -an idea which has hitherto caused the emigrants from Ireland to give a preference to the western rather than the eastern portion of Canada. But, any mistake arising from ignorance in this way, will now, however, be rectified by the wise measures spoken of abore as being about to be adopted by the Canadian Parliament. In fact, the difference of climate seems to be in favour of the Lover Province in a sanatory point of view, and the quality of the soil is in no way inferior, though the system of agriculture pursued by the French Canadian farmers has been rather defective, owing, to the fact that they were in some measure isolated for a long time by a difference of language from communication with the other people of America, and consequently deprived of a knowledge of the great improvements which have taken place within the present century in agricultural science. The establishment of model farms in connection with the excellent educational establishments for which Lower Canada is so remarkable, and the settlement of skilful European farmers among them are now rapidly converting the rich fertile valleys of the St. Laurence and its great tributaries, the Ottawa, the Richelien, the St. Maurice, &c , into great grain producing districts, rivalling the celebrated eastern townships of Lower Canada, and the most productive portions of Western Canadian soil, farmed with all the modern scientific appliances. The French and Catholic population of Canada have not merely retained their status in respect to numbers in the rural districts, as some of our contemporaries have erroneously stated: the great cities of Montreal and Quebec - the emporium of Canadian commerce - are mainly in possession of the Catholic population, French and Irish, in spite of the fact that under the old system of colonial government the import and export trade of the province was confined to England and Scotland, and the British colonies. The population of Moutreal, now numbering about 100,000, is composed at seventy per cent. of Catholics, of whom forty-seven per cent. are French and twenty-three per cent. Irish; and as a remarkable feature in connection with the late movement of troops to Canada, we find it stated by a correspondent of a London paper, that an immense row of ornamented granite buildings, just completed and designed for shops and ware houses, and declared to be the first of the kind in America, and equal to anything in the world, were placed at the disposal of the military authorities by their owners, the religious ladies of the Ursuline Convent, for the accommodation of a couple of regiments, and for which they were sufficiently enpacious It is further generally admitted by all classes in Canada, that much of the extraordinary growth of the city of Montreal, which has far outstripped all other Canadian cities, and already rivals

dian home and Canadian institutions. The peo-ple of Canada do not ask the people of Ire-

land to go out to them to become merely "hewers of wood and drawers of water" for

them - to dig canals and cellars, or be the overwork-

ed drudges at other necessary but disagreeable and

From a Parliamentary return just published, it appears that the number of emigrants from Ireland during the first seven months of 1861 was 45,508 and that the number of emigrants during the cor responding period of 1860 was 55,782, being a net de-

New York and Boston in commercial greatness, is

owing to the liberal and enlightened assistance al-

ways giving to the enterprising commercial men of that city by the "seignors" of the Island of Montreal

the gentleman of the seminary of St. Sulpice. - Dub-

lin Telegraph.

DISTRESS IN IRREAND. - Sir Robert Peel has made a reluctant concession regarding the existence of distress in the West, and has gone so far as to send round a man-of-war with some tes and wine to the islands of Arran. Nearer to our own homes there are island quite as needy and exposed to suffering. The Government bounty has, however, we presume, been exhausted in that one cruise of the Geyser, and the poor of Cape Clear, Sherkin, and Baltimore detions to un Irishman, besides being so easily reach- must look to some more favorable quarter for relief than the government, whose movements are prompted by Sir Robert. The localities we have named are in the parish of Rath, to the west of Skibbereen .-They are amongst the poorest of the very pour. islands are inhabited by a pepile who join a little agriculture-potato cultivation-to a little fishing, both of which means of livelihood have failed them this year. We need scarcely suggest that Cape Clear is a wild, stormy, and barron locality, yet i holds about seven thousand inhabitants; Sherkin is the large cities, or permitting him to be burried or perhaps not quite so poor in natural advantages. Bullimore, near the sea coast, is probably poorer than either. In the great famine these places were the to encourage emigration to Canada, but to take care per subjects for the efforts of the proselytisers, and of the emigrant when he gets there, and having this at Chare island alone the numbers at one time won laudable object in view, have lately appointed coloni- by meal and money to the Protestant Church were