

alliance; and has thus considerably alienated the warm friendship of the French Ruler. The alliance, too, with Austria may have altered somewhat, the relations between Victor Emmanuel and Napoleon; but at all events whatever may be the cause, the French Emperor and the King of Sardinia are this some time passed rather disagreed at the conduct pursued by the leaders of the provisional Governments of Central Italy. This disagreement is well known to arise from the covered intermeddling of a third party; the friend of Victor Emmanuel, the secret enemy of Bonaparte prestige, and the deadly foe of the Pope and of the Catholic Dukes. This third party is England, which under every administration, whether Whig or Tory, has always had a hostile feeling towards the entire Catholic Peninsula. The present policy of Central Italy is, therefore, a combination of intricacies, which can only be unravelled with much difficulty. A new war may even be necessary to disentangle the whole case. The case may be stated in a series of propositions which are admitted; and the politician is clever, indeed, who can reconcile the contradictions contained in these statements; or produce a combined consent to their provisions from all the parties concerned. I shall arrange these propositions in order.

Firstly—Austria cannot endure the further encroachment of Sardinia in Central Italy, and complains of the violation of the treaty of Villafranca.

Secondly—Sardinia cites the words of the French Emperor, "leaving nations free to select their rulers;" and demands, therefore, her right to the crowns of the Duchies and the Romagna.

Thirdly—Napoleon believes that in the event of Sardinia having so much power in the Peninsula, she therefore annihilates French influence there; and hence, in place of enlarging French power and strengthening French alliance, she rather diminishes the one and discards the other.—To these impressions Napoleon has been forced to yield, seeing the reception his cousin met at Florence and elsewhere, and observing the contrasted favorable predilection for the house of Savoy.

Fourthly—Napoleon understands but too well that Sardinia is at this moment a mere tool in the hands of England to advance British intrigue in the Peninsula; to remove French predominant power there; and to weaken so far the growing supremacy of the Gallic name.

In this state of things Napoleon is disappointed and annoyed, and, perhaps, irritated. He, I believe, fancied that Italy would be so rejoiced at the victory over Austria, and at her removal from the Peninsula, that the entire populations would, in grateful acknowledgment, lay their crowns at his feet; and he equally supposed that Sardinia would be so overjoyed at the defeat of her old enemy, and at the acquisition to her domain of a rich province that she would make no further claim but remain forever the devoted slave and the unfeeling ally of France. All the world now knows how much the Emperor is disappointed and, as they say, chagrined. These feelings are heightened by the intrigue of England, and by the apparent confidence which Victor Emmanuel places in the English Cabinet rather than in the French Court. These facts and circumstances may account somewhat for the close friendly feeling between Francis Joseph and Napoleon: this feeling is become so close of late that (it is surmised) Napoleon would if he could retrace his Italian career. I believe there is no doubt he would cancel that whole career, excepting always his acquired military fame at Magenta and Solferino.

A rumor has obtained belief in the highest political circles, namely, that England has been employed this some time past in organising a European combined hostile alliance against Napoleon: and moreover, that the announcement of this alliance decided him on the morning of the battle of Solferino to conclude an alliance with Austria, and to propose the peace of Villafranca. It is a clear case that matters are not quite agreeably arranged, as at this moment the largest naval and military preparations are being made in all the dock-yards and arsenals of France; and that there are, moreover, nearly one hundred thousand soldiers of all arms in Italy.—The proposal of a Congress may delay the settlement of the Italian question; but it will not alter in one jot the already decided solution fixed in Napoleon's mind.

In setting this involved question, two things are as certain as that the two Emperors were engaged in battle at Solferino. The first of these two certainties is, that Francis Joseph insists on the return of the Grand Duke of Tuscany; and the second is, that the dominions of the Pope shall be a neutral territory, and free from the policy proposed to Sardinia in reference to the "free choice of peoples in selecting their rulers." Austria demands the fulfilment of her request on one hand; and France on the other declares the Legation neutral territory; thereby enabling Austria, Naples, and other Catholic powers, to aid, by men and money, in the pacification of the Romagna. The violation of the compact and declaration made on these two points, might renew the war, and perhaps bring on even a European conflict. The friends of the Pope need, therefore, feel no alarm from the disobedience of his ungrateful subjects: before Christmas they shall be compelled to lay down their arms and to be amenable to the laws. The Austrian Bishops have sent an humble but firm memorial to Francis Joseph, calling on him, by all the ties of allegiance, by all the claims of religion, to crush the infidels of Romagna, to restore to the Pope his own property, and to give peace to the Church." And in the same week, the French Bishops have sent a deputation to Napoleon, "asking him, in the name of the French, in the name of the French arms, and of his own glory, not to incur the charge of having given liberty to millions of one class of Italians, while permitting the slavery of the Pope! and not to tarnish, the fame of the French eagle by dishonoring the Cross!"

The remonstrance put forth by the Bishops (with the Emperor's consent), and shared in by the clergy, the people, and the army may be considered, as well in Austria as in France, as the

sole guarantee that the Italian question is already settled; and that the coming Congress (if such should take place) will be to ratify, but not to alter, the present agreement of the two Emperors. The two Petitions from the Bishops of Austria and France have been well-timed and appropriate; and as the French Emperor respects so much the voice of the people in reference to temporal monarchs, he must certainly yield to the voice of two Catholic Nations in reference to their support of the Spiritual Head of the whole Catholic world.

D. W. C.

Thursday, Oct. 6.

THE REVIVALS IN ULSTER.

TO THE EDITOR OF THE CATHOLIC TELEGRAPH.

Carlow, October 4, 1859.

Dear Sir—Please to insert in the *Telegraph* the accompanying letter on Revivalism. It will throw some light on this irreligious epidemic. Those clergymen professing a special reverence for the Bible would, if possible, bring the sacred volume and holy religion into disrepute by their encouragement of this insane movement. There is no amount of folly, hypocrisy, delusion, and deceit to which those fanatical Empties do not give their sanction. They actually regard as little less than a Propheetess one of the most degraded of her sex on the streets of Ballymena; and cases of epilepsy, accompanied by frightful contortions, foaming at the mouth, and other symptoms, such as we have all seen, are pursued as conversions effected by the grace of God, and to put a climax to their absurdities they represent the Holy Ghost as having lately taken up his permanent abode in the excommunicated synagogues of swaddlers and rangers. (See the Bishop of Meath's letter below.) Heaven help our poor Protestant countrymen, committed to such guides in religion. — I remain yours truly,

JAMES MAHER.

September 29, 1859.

Dear Sir—Since I reviewed, in the columns of your journal, the letter on "Revivalism" by the Rev. Mr. Garrett, evangelical rector of Kellstown, I have been favored with many communications on the subject. Some kind friends, in the hope that I might continue the review (a hope which I do not choose to disappoint) have forwarded to me several revival pamphlets, together with the *British Messenger*, a spiritual gazette, which chronicles in grand detail the shocking and revolting incidents of this great movement. Reading over those several reports at great length, I am in a position to afford the Rev. Mr. Garrett, and all sages who delight in Revivalism, the gratifying intelligence that, since my last notice, all the phenomena, all the horrors of this religious epidemic—the paroxysms, the love scenes, the bodily manifestations, the mental aberrations, the epilepsy and catalepsy, the screaming and howling, the prostrations, the wild cries of terror, the convulsions, the hysteria, and other strange convulsions, are greatly on the increase. It is unnecessary now to discuss the question whether Revivalism, aiming at such manifestations, resting satisfied in them, and viewing them as its triumphs, be the work of the "Spirit," or whether it directly produce any good result. These important questions have been already settled. There is not, I take it, a sober-minded man in society who does not hold, with the special reporter of the *Times* in his notice of the Armagh monster Revival meeting on the 16th, that no credit whatsoever is due to what has been said "about the improved life and awakening in this great number. The multitudes took on, and go out to see this display of misery, just as they would go out to see any other sight, and are accessories before the fact to what is almost murder—the extinction of reason in their fellow man."

In the early stages of Revivalism, it was considered no ordinary manifestation of success and of Divine favor, if one or other of the congregation swooned away, or exhibited other bodily contortions, occasioned by undue excitement of the nervous system. Those cases which, as witnessing to the operation of the spirit, at the beginning, were gladly laid hold of, are now passed over unnoticed, and dwindle into insignificance by the side of the grand events of the present hour. Take the following:—The distinguished Revivalist, Rev. Mr. Moore, Ballymena, tells us in a cool off-hand way, showing how little he is affected by the awful incidents which he recounts, that the minds of three of those who have been struck have given way. "The first of those (he continues) is now quite well, and spiritually happy; the second is in the asylum slowly improving; the third, dead. I visited the second of these cases, and amid all her frenzy and wild maniac wanderings at intervals she held firm by Christ.—Some said to her that I had come to see her; she replied—I don't want him—he can do me no good. Jesus Christ alone can hold me." (Letter by Mr. Moore on Revivalism, p. 14.)

This is Gospel preaching with a vengeance. One can scarcely repress his feelings of indignation whilst hearing it, against the chief actors in those terrific scenes. Three of our fellow-creatures, by one blessed effort of revivalism, deprived of reason, becoming, in the hands of some fanatical Bibleman, some enthusiastic parson, raving maniacs. One died mad; the fact is stated with cold-blooded indifference, without a word of condemnation of those meetings which terminate so fatally. Another is spiritually happy; the third is still in a mad-house—but mark the beauty of Biblical mania, mad tho' she be, "amid all the frenzy and wild maniac wanderings, she holds firm by Christ," and rejects the parson's ministry. "He can do me no good." It is hard to conceive poor human nature more degraded and abashed; yet, in the following account by a credible eye-witness, there some features of even a more revolting character. "An old lodging in Belfast (writes Mr. Stoptord, the Archdeacon of Meath, p. 61) lived a man, his wife, and his daughter—all three were struck; the father is now raving in the lunatic asylum—the wife is a hopeless idiot (Heaven preserve us!), and the daughter, from grief and horror, nearly as bad as either." "In a very brief space of time, and in every limited circle of inquiry, I saw (continues the Archdeacon) or heard of more than twenty cases. I fear a little more inquiry would have extended it largely. Some seven or eight cases were in the lunatic asylum, several of whom I saw; one of these is a fearful case; I heard her history in her own village. She had a young family, and was nursing an infant; she was a good wife and mother until she was made hysterical. She heard it raved 'that all things must be made new.' Women affected as she was, are apt to mistake what is said; so she burned all her children's clothes, expecting new ones; she then attempted the life of her husband.—Her insanity has taken the fearful form of the lowest degradation of woman's madness" (p. 62). From what I have read and heard, I do believe that, calculating the number of those whose reason has been disturbed by the Revival movement at several hundreds, he would give no exaggerated idea of the existing evil.

The love scenes in which those meetings so often terminate can scarcely be read without exciting grave suspicions, that practices of the lowest depravity are of frequent occurrence. "I have seen says the Minister of Ballymena, p. 15], Christian sisters embracing their lately converted brothers, and companions embracing their old associates in sin—now in Christ—with the deepest intensity of holy love; it was, indeed, greeting with a holy and hearty kiss, getting out of their agony or their sorrow, and meeting all one in Christ Jesus. How they do love one another!" On this subject Archdeacon Stoptord adds, "I feel bound to give the most solemn warning, and to enter the most solemn protest against pro-

ceedings which, in the eyes of Belfast, at the late Assembly, might with historical young women, in company with hysterical young men, I call for a reform of what every policeman in Belfast sees to be indecent and wrong," p. 43.

After passing through those shocking scenes of love and madness, the condition of the converts is thus described:—"The perspiration rolls off the anguished victims; their very hair is moistened; some pass through this exhausting conflict several times; there is no appetite for food; many will eat nothing for a number of days; they do not sleep, though they may lie with their eyes shut; when the conviction, as to its highest mental process, reaches its crisis, the person, through weakness, is unable to sit or stand, and either kneels or sits down. A great number of converts in this town (Ballymena), and in all directions in the North where the Revival prevails, are smitten down as suddenly; and fall nerveless, as if killed instantly by a gunshot. They fall with a deep groan—with a wild cry of horror," p. 10.

Another ardent Revivalist describes an open air meeting, attended by ministers of all denominations, except Catholics. "For some time (he writes) all went on quietly; but a work was soon to be witnessed. On all sides people began to fall down; the field was strewn over with men and women, and the moans and cries reminded the hearer of the battle field."—(Scenes of Revival in Ireland, by the Rev. Dr. Nassie, secretary to the Irish Bible Society, p. 18). The Rev. Hugh Hunter adds, "the physical phenomena are very startling. They lose all bodily strength, fall down—some of them waste away to a shadow—some are speechless—some fearfully wrought in their bodies. I have seen some who would have dashed out their brains—my own servant for instance." How like the cases of demonic possession as recorded in the Gospel! Speaking of his converts he says—"We have persons of good moral character, as the world has it; and some of the very offspring of the earth. Nothing more vile in London than some of the converts I know. We have persons of all denominations—Protestants, Presbyterians, Baptists, Methodists, and lastly, he emphatically adds, "Romanists, yes! Romanists. They (the converted Romanists) never go back to the priest; they never go to mass. They go to some of our Protestant places, where they get a nourishing draught of the sincere milk of the Word." (Letter of the Rev. H. Hunter to Dr. Nassie, p. 66-8).

Another phase of Spiritual Revivalism, worthy of remark, is the employment of lay preachers, even boys and girls who have lately been converted. One of them, Dr. Nassie, Secretary to the Bible Society, declares to have been, four days previous to the delivery of her exhortation, "a reckless and apparently God forsaken young woman;" and then she adds in italics, "a common street prostitute in Ballymena," (p. 17). "Many of the preachers," observes a clergyman who partially sympathises with the movement, "have actually been paid at the rate of twenty shillings a week. They are brought from place to place, and some of their addresses on these occasions are affecting; some very little short of blasphemous. . . . A good deal of what would appear to us very indecent and well nigh blasphemous, is simply, in their case, want of taste." (Appendix to the sermon of Dr. Salmon.)

Anything more fanatical, or more utterly destructive of all true notions of religion than the proceedings of the North, I have never read of, or anything so unlike the preaching of the Gospel. If our Protestant countrymen be not thoroughly ashamed of, and deeply disgusted with, those shocking scenes of impiety, in which so many of their clergy have taken a part; if they accept the raving, the foaming, and prostration of maniacs, and the strong convulsive fits of physical disease as the gifts of God and the favors of heaven, they have far less sense of propriety, less knowledge of Christian truth, than we gave them credit for possessing. Supposing the process of Revivalism were the proper means of conversion, our blessed Lord, instead of saying as He did, "Come to me all ye that labor and are heavy burdened, and I shall refresh you," should have said, "Come to me, all ye who seek the Lord, and I shall strike you down as men fall in the battle field; I shall afflict you with madness, and send you raving maniacs to the Lunatic Asylums or County gaols, or leave you helpless idiots for life, or throw you on the streets at midnight, exposed to practices which the night watch shudders to behold, and turns from in utter horror."

Watching attentively the revival movement, under all its phases, I have come to the conclusion that its object and scope is to create a general impression that the ministrations and preaching in the Presbyterian Assemblies are more blessed of God, and participate more largely in the outpourings of the spirit than in the Established Church. The incompetency of the parsons "to awaken" or "strike the sinner" is not unfrequently hinted at; whilst, under the Presbyterian Ministry, hundreds are every day solemnly impressed and convicted. Parsons themselves have been so far manipulated as to confess that they were spiritually blind, and had no saving knowledge of the Savior, until the Presbyterian Revivalism had shed the true light of the Gospel on their darkened souls. "I have heard (says Mr. Barfour) of a clergyman of the Established Church who came to his pulpit and told his people that ever since he had been amongst them he had preached the Gospel to them as he had been taught, and that he believed he had preached it rightly; but that he had never known, until then, what it was to have Jesus for his own savior." Another clergyman of the Established Church came one evening to a prayer meeting just to see the work for himself; he too, was convicted of sin and declared to the minister who visited him, "I feel my usefulness is gone—that Jesus can have nothing more for me to do, and I must retire from his public service."—(*British Messenger*, p. 30). I have abridged these and other passages.

The tendency of these extracts can scarcely be mistaken; yet the design is so skillfully conducted; now flattering the parsons, now abusing the Catholics—which is always an acceptable service—that a large number of clergymen have thrown themselves pell-mell into the movement, not discerning whither it leads. Even a bishop (Dr. Singer, of Meath) in a circular addressed to his clergy, which lies before me, professes "to recognise the hand of God in this remarkable manifestation." "We dare not join," he says, "with those who neglect this remarkable display of spiritual affections." "One thing we can do to help forward the Lord's work—we can pray." And for whom does his lordship undertake to pray? For "the ministers whose duty compels them to take a part in this work." Then he recommends prayer for himself—"that on us, too, may fall showers of Divine grace, and that we may be made partakers of the refreshment and revival that are promised to the Lord's people." In conclusion, he adds—"Whilst the Spirit is comparatively a stranger to our pulpits, can we wonder that his operations are unknown and unreflected on in our congregations?"—(p. 30, Appendix to "A Sermon on Revivalism," by Dr. O. S. Dobbin.)

It is come to this that the State-appointed bishop confesses that the spirit has partially forsaken the pulpits of the Establishment, and taken up its abode in the excommunicated conventicles of dissent!—There his lordship stands awe-stricken in the presence of that fearful epidemic, which raged a little time since among the Baptists and Methodists in America, filling the jails and asylums with lunacy and the meeting-house with blasphemy and indecency, and now producing the same deplorable results in the northern province of Ireland—there the mitred chieftain stands, asking for a share in the Presbyterian Revival. If his lordship's views be correct, it is plainly his duty to pass over at once to the Synod of Ulster; to leave that church which God has abandoned; to break up that embroiled and now us-less establishment; to relieve a Catholic nation from what has been always felt as an unjust

burden, and to hand over the Protestant community to the far more economical and more effectual ministry of religious dissent.

Time was when the Protestant Church had some pretensions to character and respectability—when it withstood fanaticism—and refused to fraternise with every ranting and bawling Methodist whom pride and folly had thrown on society; when—having faith in its own teaching and ministry, and seeking to preserve the unity of the spirit in the bond of peace—it sternly rejected the insolent assumptions of dissent; but since swaddling parsons, who suppose themselves little less than apostles, then they keep eternally ranting about a "free Bible," making foolish and lying speeches at Bible meetings, and reviling Catholicism, the religion of Christendom—since they have invaded the sanctuary, and seized upon its dignities, and benefices, the Establishment has forfeited every title to respect in the judgment of rational men.

It is plainly none of my business to defend the State church against the infatuation and ignorance of its own members; yet, knowing as I do that it has preserved the form of church authority and still retains many valuable portions of Catholic truth, which, when properly accepted, often leads to the reception of the whole (from that church we receive our most distinguished converts); when I recollect that it has contended, at least with zeal, against Arianism, and Socinianism, and other forms of infidelity, I do not hesitate to confess that I should regret very much to see it fall before the blasphemy, insanity, and indecency of the Revival movement under Presbyterian auspices.—I have the honor to be, yours, &c.,

JAMES MAHER, P.P., Carlow-Graigue.

IRISH INTELLIGENCE.

THE BISHOPS AND THE IRISH MEMBERS.—We call attention to the following startling paragraph from our able and honest contemporary, the *Waterford Citizen*.—"The fact of the day, and a fact it is pregnant with deepest meaning, as will hereafter more fully appear, is this that the Liberal members refuse, we speak advisedly, refuse to support the Bishops.—It was announced some three weeks ago that the requisition had been signed by upwards of forty members. That announcement was incorrect. The members, we repeat, as a body refuse to obey the Pastoral. This is the great fact with which it behoves the country at once to deal. And now we call upon you, brethren, both clergy and laity, to do your part. Rest not content with a mere acquiescence, cordial though it be, in the decisions of your Bishops. Hold meetings, &c. Have the clergy and laity of Waterford done their part? If so, where is the evidence? Have the clergy and laity of Kilkenny, Wexford, and Tipperary done their part? If so, where is the evidence? The injunction of the Pastoral was plain and specific; and again we put the question, are the Bishops to be sustained, or not sustained?" After all this is only another painful evidence of the truth of all we (*Irishman*) have written about the folly of parliamentary agitation, and the hopelessness of any good from the operations of the Irish representatives, west, dishonest, and corrupt, in the English legislature. What, then, is the right course of action?—Resistance—passive resistance. If Irish members will be traitors, and the English government spurs the nation's demand, withdraw the Catholic children from the National Schools at once, and then we shall find the remedy.

The *Cork Examiner*, publishes a letter received by Mr. John Francis Maguire, M.P., from his Holiness the Pope, of which the following is vouchered for as a literal translation:—

"To John Francis Maguire, Esq., M.P., Pius IX., Pope. Well-beloved Son, health and Apostolic benediction.

There hath reached us a book issued from the London press, published a second time by you in the course of the present year, and considerably enlarged, written in the English language, bearing the title, *Rome; its Ruler and its Institutions*. Although we have not been able, owing to our very imperfect acquaintance with that language, to enjoy the gratification of perusing this product of your learning and ability, yet it is with no ordinary degree of pleasure that we have ascertained from gentlemen of the highest character, and excellent English scholars, that both in the original composition of the work, and in this second edition of it, so greatly improved by the new and valuable matter introduced, the main object of your literary industry and care has been to vindicate us and the institutions of this our city.—Wherefore with hearty good-will we now write this letter to you, at once to congratulate you on your zealous labours, so signally worthy of a Catholic gentleman; and at the same time to express our due acknowledgments for the gift of the above-mentioned book, which you had the kindness to send us. We now earnestly stimulate and encourage you in these disastrous times to proceed with a still more resolute and unflinching vigour in your literary career, and to employ the strength and resources of your genius in upholding and championing the cause of the Catholic Church. To conclude,—with the deepest and most loving affection of our heart we impart to you, beloved Son, our Apostolic benediction, to draw down on you the choicest graces of Heaven, and as a testimony of our fatherly regard towards you.

Given at St. Peter's Rome, this 15th day of September, 1859, and in the 15th year of our Pontificate.

Mr. Maguire received, some days previously, a large gold medal from the Holy Father, sent as "a slight acknowledgment of his services."

The *Examiner* also contains another document bearing the signature of the Holy Father. The annexed is a copy of the Pope's reply to the letter of condolence addressed to his Holiness by the Archbishops and Bishops of Ireland on the occasion of their late meeting in Dublin:—

"To our Venerable Brethren the Archbishops and Bishops of Ireland, Pius IX.

"Venerable Brethren, health and Apostolic benediction.—In the midst of troubles so grave and perplexing, full of anguish and bitterness, your dutiful and affectionate letters forwarded to us on the 4th of this month, from Dublin, wherein you had been engaged in syodial action, under the inspiration of God's grace, to take counsel together in reasonable aid, with a view to avert the alarming dangers and the ruin likely to result to your flocks from mixed schools, have filled us with no ordinary consolation. This evidence of your pastoral solicitude has been most grateful to us, especially in times like these, a heart of evil boding, when it is the dearest wish of our heart that all holy prelates should tax their zeal and sollicitude to the utmost extent to vindicate and extend the cause of God and his holy Church. In these very letters we could not mistake in the brightest relief the fidelity, love, and dutifulness for which you have ever been remarkably towards us and the cause of Peter; at the same time perceiving your bitter anguish arising from the embarrassing difficulties of which we are surrounded, from the nefarious designs of wicked men who are now making every effort to wage a destructive war against the Church and this Apostolic see. Altho' indeed, this truly religious expression of sentiment, so worthy of Catholic prelates, is not new, and, therefore, not unexpected by us; still it has filled us with the sweetest consolation, and moved us to the most affectionate manner towards you, venerable brethren. But what filled us, perhaps, most of all, with happiness, was the readiness with which, yielding to our instructions, and giving effect to our wishes, you have proclaimed public prayers in your churches. For it need not be observed to you, venerable brethren, that if ever, as is always the case, a necessity existed for assiduous and fervent prayers to God, to confound the evil designs of erring men and bring them back to the path of salvation, it is upon this lamentable occasion, when the most arful fabricators of lies, and propagators of the most revolting political princi-

ples, endeavoring to falsify and wicked schemes to corrupt the minds of men, and that could be possible, completely to overthrow the Catholic religion. We, however, placing the most unbounded confidence in the most clement Father of Mercies, are full of the most ardent and certain hope that He will strengthen and console us in the midst of our tribulation, and that by His grace and all-powerful will He will bring to a sense of their duty the enemies of the Church and the Apostolic See, and thus lead them back to the paths of truth, of justice, and salvation. Now, then, nothing can be more consoling to us than the opportunity which this occasion affords us again and again to assure you of and confirm the affection with which we embrace you all, venerable brethren, in our Lord Jesus Christ. In testimony of this, our extreme will and affection we give from the inmost recesses of our heart, not to you alone, venerable brethren, but to the flocks confided to your pastoral vigilance, our Apostolic benediction.

"Given at Rome, the See of Peter, under the seal of Fisherman, this 22nd day of August, 1859."

THE LAND QUESTION—EVICTIONS.—We have received a communication from a Correspondent, in which some details are given in connection with notices to quit which have been served upon tenants in this county. According to the information thus supplied, the tenantry are industrious, and pay their rents punctually, but adds our correspondent, "they are all 'Papists,' and some Irish Orangemen and Scotch Presbyterians have been on the look out for land, it is the prevalent opinion amongst the present occupiers, who are 'mere Irish,' that they are about to be dispossessed for the purpose of making room for those 'men of the right sort.'" Should this be the real state of the case, it is one of great hardship indeed, and sufficient to excite the indignation of every friend to justice and fair dealing between man and man. How comes it that experience is lost upon so many of the landlord class? We know that there are excellent landlords in the country, men who voluntarily carry out the principle that "Property has its duties as well as its rights," but we cannot shut our eyes to the fact that the great majority of the class appear to have little or no sympathy with their tenantry, and act, either of themselves or agents, as though they recognised no duty save that of grasping the fruits of the hard-earned toil of their tenantry, and when it suits their purpose, to evict them from their holdings regardless of any just claim which they may have for improvements made by their labor and capital. Through such agencies the workers of evil, no doubt, hope to render the Irish Catholic an "Alien" in the land of his birth. We can imagine the agent whose conduct is described above, exclaiming—

"I and my fellows Are ministers of Fate."

And it must be admitted that there is nothing new in this treatment of the people. Sir John Davis has left it upon record that when the English Pale was first planted all the natives were so clearly expelled that not one Irish family had as much as an acre of freehold in all the five counties of the Pale; and Sir William Petty, the ancestor of the present Marquis of Lansdowne, in referring to the confiscation in Ireland, states that "about 504,000 of the Irish perished, and were wasted by the sword, plague, famine, hardship, and banishment, between the 23rd of October, 1641, and the same day in 1652, for whose blood somebody should answer both to God and the King." Yet, if those exterminators were capable of learning anything from the experience of the past, they would find that they are not the ministers of the fate of Ireland—that centuries of penit persecution and heartless evictions have not extinguished the Irish Catholics—and that most assuredly many of their former oppressors have been made to "answer," and to suffer too, as may be seen in the records of the Incumbered Estates Court. If this has been the result of the persecution of former days, what chance, let us ask, is there of success at the present time? There may be, and we are grieved to say there is at this moment, individual suffering caused by the evictors, but we would just hint to them that, along with being impolitic and unchristian, any attempt to carry out extermination on a large scale as heretofore, would be unsafe. The Irish Celt no longer feels as a mere serf in his own land; neither does he recognise any superiority, physical or otherwise, in his would-be oppressors; besides, he knows that he has powerful friends to aid him in any just resolve; and for all these reasons, we repeat that it would not be safe to carry the "Alien" policy too far.—*Stigo Champion*.

The demand for an amnesty has begun in Waterford. Love for Thomas Francis Meagher gave impulse to the movement there. The gallant young Irish orator who did not stigmatise "the sword" should be proud of his native city; and we are rejoiced to find that Waterford is proud of him. "Prophecy is not honored in their own country," and it is the alleged reproach of one or two other Irish cities of higher standing that they are foremost to sneer down their rising men, whilst they are rising, though eager to claim them and worship them when the world has declared them famous. Waterford does not share this reproach; and its fidelity to its gifted young tribune is creditable to its manhood and good sense. The movement has been taken up in other places; and all Ireland joins to give it impulse. These exiles may refuse the amnesty. Loving Ireland's freedom and their own dignity better even than the joy (so sweet to the exile's heart) of returning to their native land, to the scenes of childhood, and to old friendships dearly loved, they may refuse to come back to Ireland till she is free or till they come to help in achieving her freedom. But it is a good, and healthy, and reassuring sign, when Irishmen at home, of all classes and opinions, unite in demanding of the English government an amnesty for these men whose legal "crime" is the highest and holiest patriotic virtues.—*The Irishman*.

The *Limerick Reporter* announces that Mr. Smith O'Brien has christenedly taken up the cudgels in favor of the priests and people of Ireland:—"We are authorized to state that Mr. W. Smith O'Brien, than whom there is not a better landlord within the four seas, is desirous, as a landlord, of exempting himself from the black stigma which Lord Derby would affix to his order by the course he has adopted in this instance. To Mr. Smith O'Brien's political motives a party bias cannot be imputed. The hon. gentleman is not a partisan in Imperial or Irish politics, in which he takes no part whatever; but he feels deeply and intensely on this and on other flagrant injustices perpetrated against priests and people, and he is of opinion that if acts of this nature are permitted without the strongest protest that can be made against them, the results will become developed not only in the complete prostration of public spirit, but in the total annihilation of freedom in any form on the part of the Catholic clergy and Catholic people of Ireland. We are happy in being enabled to know and to announce the opinions of Mr. Smith O'Brien on this highly important subject. There are few men more thoroughly conversant with the land system in all its details than Mr. Smith O'Brien. There are fewer men who have given so much attention and contributed so much valuable time to the study of the moral and social position of the people by immense numbers his opinions are received with deference; by all with respect; and on this subject we know no man who will venture to differ from him, when one thinks seriously on the bearings of the case in all its ramifications, and looks to the future in which a successful onslaught by Lord Derby is certain to place the material and the moral, not to speak of the political, position of the Irish clergy and people."

In the meantime other landlords are daily following the example set by Lord Derby. Among the latest imitators is Mr. Charnley, of Satterbridge, county of Waterford, who is said to have served every tenant on ten townlands with notice to quit.