

'Are the Oratory Fathers to have you at last?' said Clara smiling.

He only looked his assent, and went on, 'I just arrived at Mount Carmel in time to see a young college friend of mine received into the Catholic Church; it was very strange, as we had not met since I left Oxford in a great hurry some time ago, to come abroad for the Long Vacation little thinking how I should return.'

'Converts seem to be as plenty as blackberries,' said Mr. Merville, in his sweet, merry voice and ringing laugh; 'they meet one in every corner.'

'And when will you make one of them?' asked Clara.

He looked up and smiled. 'There were five of them received the same day at the Gesù at Rome. I had not an idea Wingfield had not told you, or I should not have waited so long to claim the 'welcome among you' that you promised me the first day we met at Malta.' And he rose and stood before her, while she put out both her hands; and we need not say how eloquently her glistening eyes gave the promised boon.

'How plainly one sees the Hand of God in these conversions,' remarked Catherine; 'for no two persons are converted in exactly the same way. The air of Rome converts me, Mount Carmel another; while some linger on in months and years of doubt and anxiety at home, and then at last the touch is given, each in their different ways, suited to their different dispositions, and they all meet at last in peace and happiness in the bosom of the Church.'

'And how wonderful it is,' said Clara, 'to see, as days and months glide on, first one, then another, dropping off one's list of names to be prayed for.'

'Yes; we Puseyites come, one by one, like a running fire,' said Mr. Merville playfully. 'As to Wingfield, he broke down after a Puseyite Lent this year, and was ordered abroad, and then the air of Italy very quickly did for him.—I was much longer in being persuaded; but once the Gorham case was decided, I saw that all hope of standing out was at last over, and I gave in.'

'Not unwillingly, though,' said Mr. Wingfield, 'I am afraid there had long been a traitor within the citadel, though you had so valiantly withstood his suggestions.'

'No; most willingly and thankfully,' replied Mr. Merville, 'did I allow myself to be convinced; and here we all are, as my friend Father Stanislaus says, 'safe in port at last.'

'Rome either does a great deal of good or a great deal of harm,' said young Courtney; 'it converts a person, or throws him far, far back.'

'It converted you,' said Mr. Wingfield.

'Completely, and at once,' said young Courtney; 'I had not gone through one-fourth part of the churches along with Father Aidan, before I was completely 'terrasse,' as the French express it, and nothing would do for it but I must make my abjuration that very evening.'

'How strange, and how happy!' said Clara; 'you did not, then know the agony of a year of suspense.'

'I could not have borne it,' replied he: 'God's grace acted so strongly in that moment, it made me almost do it without my own consent; it seemed done for me. I could almost laugh when I think of my saying Offices and religiously repeating the Anglican prayers till within a day of my conversion.'

'And did you, too, use Father Albany Christie's translation of the 'Hours,' and carry a 'Christian Year,' in your pocket?' said Catherine; 'and did they attempt to work you like a London cab-horse, and keep you from thinking?'

'They tried it, but I broke loose; I would not act as poor Morris did,' he replied; 'I think they kept him two years at the treadmill before he broke his chains at last, and took shelter in the Oratory.'

And so the conversation flowed on; and the evening passed in that gentle gaiety inseparable from hearts who feel that they are at last at rest in the still harbour of God's Church, and can look back and smile at the storms they have passed. The party was a subdued one, for they all felt that one of their number, the fairest and sweetest, many of them could not hope to see again on earth. Mr. and Mrs. Wingfield and Mr. Courtney were all going the next day, and Mr. Merville was to rejoin his wife at Nice in a few days likewise. And it was the last evening Clara spent out of her room. Her disorder suddenly took a fatal turn, and even Catherine could not disguise from herself that the moment of separation was at hand. She suffered much, but with such patience, nay, joy, that those around her scarcely knew the extent of her suffering. The 5th of December, the day she completed her twenty-second year, the Blessed Sacrament was brought to her bed-side by Father Stanislaus (who, day by day, unweariedly attended the dying girl) at her most earnest request. It seemed to revive her, and she had strength to do what had been long her most earnest wish, *i. e.* she took the vows of chastity and obedience before him, and then received the Blessed Sacrament, as a pledge of the betrothal to which God had thus deigned to call the pure soul which was so soon to be admitted to the open vision of Him Whom it longed and panted after. That day was a day of such bliss as only paradise can equal.

(To be Continued.)

DR. NEWMAN ON THE POPE AND THE REVOLUTION.

(From the Weekly Register.)

The Pope and the Revolution. A sermon preached in the Oratory Church, Birmingham, Sunday, Oct. 7th, 1866. By John Henry Newman, D.D. Longmans.

It is lucky for us that the Protestant papers have given up reporting Father Newman's sermon at the Oratory. For it is impossible that they should really understand a Catholic point of view, and their comments compel him to break the silence which humility imposes upon him and to give us through the press, sermons, which he would otherwise think undeserving of publication. There is no subject upon which we would less trust his opinion. The sermon before us is an instance in point. We first read of it from a highly respected Catholic priest,

who, passing through Birmingham, heard it merely by a piece of good fortune, and who was impressed, as all who have ever heard Dr. Newman after reading his sermons are sure to be impressed, with a feeling that before they heard one from his own lips they had never known more than half the real force of that which they had read. We doubt not that all who have ever been accustomed to hear his remarks, whether at Edgbaston or in earlier days, will feel, in reading the sermon before us, that there is not a word which they cannot bear him deliver in his own inimitable manner—inimitable in the strictest sense, for we have heard men of considerable mental power attempt the imitation with only that degree of success which has sufficed to make us feel how total was the failure.

The author says:—
'This Sermon is given to the world in consequence of its having been made the subject in the public prints of various reports and comments, which, though both friendly and fair to the author, as far as he has seen them, nevertheless, from the necessity of the case, have proceeded from information incorrect in points of detail.'

The sermon itself begins, according to the Bishop's directions, with a statement of 'our obligations to the Holy See,' 'in both senses of the word 'obligation' the tie of duty and the tie of gratitude' and 'first as to duty' in that St. Peter was on earth what our Lord the Supreme Judge is in Heaven:—

'He had the keys of the kingdom, according to the text, "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound also in heaven; and whatsoever thou shalt loose on earth, shall be loosed also in heaven."

And His Kingdom was to last for ever, on the succession of St. Peter:—

'There are kings of the earth who have despotic authority, which their subjects obey indeed, and disown in their hearts; but we must never murmur at that absolute rule which the Sovereign Pontiff has over us, because it is given to him by Christ, and, in obeying him, we are obeying his Lord. We must never suffer ourselves to doubt, that, in his government of the Church, he is guided by an intelligence more than human. His yoke is the yoke of Christ, he has the responsibility of his own acts, not we; and to his Lord must be rendered account, not to us. Even in secular matters, it is ever safe to be on his side, dangerous to be on the side of his enemies. Our duty is, not indeed to mix up Christ's Vicar with this or that party of men, because he is in his high station above all parties, and to look at his acts and to follow him, whether he goeth, and never to desert him, however we may be tried, but to defend him at all hazards, and against all comers, as a son would a father, and as a wife a husband, knowing that his cause is the cause of God. And so, as regards his successors, if we live to see them; it is our duty to give them in like manner our dutiful allegiance and our unfeigned service, and to follow them also whithersoever they go, having that same confidence that each in his turn and in his own day, will do God's work and will, which we felt in their predecessors, now taken away to their eternal reward.'

Then for the sense of the word 'obligation,' the claims of the Holy See on our gratitude, especially in this country in the first conversion of the Britons, in the subsequent conversion of the Saxons; lastly, in the new formation of the Church among ourselves by the appointment of the new hierarchy. Next follows 'the duty of praying for the Holy Father,' and this leads to the statement of the troubles now threatening him. It is this part that the reports of Dr. Newman's sermon have misrepresented; we therefore extract what he said, and first, as to the origin of the Temporal Power:—

'More than a thousand years ago, say, near upon fifteen hundred, began that great struggle which I spoke of just now between the old and new inhabitants of this part of the world. Whole populations of barbarians overran the whole face of the country, that is, of England, France, Germany, Spain, Italy, and the rest of Europe. They were heathens, and they got the better of the Christians; and religion seemed likely to fall together with that old Christian stock. But, as I have said, the Pope and the Bishops of the Church took heart, and set about converting the new comers, as in a former age they had converted those who now had come to misfortune; and, through God's mercy, they succeeded. The Saxon, English, Anglo-Saxons, as they are called,—are among those whom the Pope converted, as I said just now. The new convert people, as you may suppose, were very grateful to the Pope and Bishops, and they showed their gratitude by giving them large possessions, which were of great use, in the bad times that followed, in maintaining the influence of Christianity in the world. Thus the Catholic Church became rich and powerful. The Bishops became princes, and the Pope became a Sovereign Ruler, with a large extent of country all his own.—This state of things lasted for many hundred years; and the Pope and Bishops became richer and richer, more and more powerful, until at length the Protestant revolt took place, three hundred years ago, ever since that time, in a temporal point of view, they have become of less and less importance, and less and less prosperous. Generation after generation the enemies of the Church, on the other hand, have become bolder and bolder, more powerful, and more successful in their measures against the Catholic faith. By this time the Church has well nigh lost all its wealth and all its power; its Bishops have been degraded from their high places in the world, and in many countries have scarcely more, or not more, of weight or of privilege than the ministers of the sects which have split off from it.—However, though the Bishops lost, as time went on, their temporal rank, the Pope did not lose his; he has been an exception to the rule; according to the Providence of God, he has retained Rome, and the territories round about Rome, far and wide as his own possession, without let or hindrance. But now at length, by the operation of the same causes which have destroyed the power of the Bishops, the Holy Father is in danger of losing his temporal possessions. For the last hundred years he has had from time to time serious reverses, but he recovered his ground. Six years ago, he lost the greater part of his dominions,—all but Rome, and the country immediately about it,—and now the worst of difficulties has occurred as regards the territory which remains to him. His enemies have succeeded, as it would seem, in persuading at least a large portion of his subjects to side with them. This is a real and very trying difficulty. While his subjects are for him, no one can have a word to say against his temporal rule; but who can force a Sovereign on a people which deliberately rejects him? You may attempt it for a while, but at length the people, if they persist, will get their way.'

'They give out then, that the Pope's government is behind the age,—that once indeed it was as good as other governments, but that now other governments have got better, and his has not,—that he can neither keep order within his territory, nor defend it from attacks from without,—that his police and his finances are in a bad state,—that his people are discontented within,—that he does not show them how to become rich,—that he keeps them from improving their minds,—that he treats them as children,—that he opens no career for young and energetic minds, but condemns them to inactivity and sloth,—that he is an old man,—that he is an ecclesiastic,—that, considering his great spiritual duties, he has no time left him for temporal concerns,—and that a bad religious government is a scandal to religion.'

'I have stated their arguments as fairly as I can, but you must not for an instant suppose, my Brethren, that I admit either their principles or the facts. It is a simple paradox to say that ecclesiastical and temporal power cannot lawfully, religiously, and usefully be joined together. Look at what are called the middle ages,—that is, the period which intervenes between the old Roman Empire and the modern world; as I have said, the Pope and the Bishops saved religion and civil order from destruction in those tempestuous times,—and they did so by means of the secular power which they possessed. And next, going on to the principles which the Pope's enemies lay down as so very certain, who will grant to them, who has any pretension to be a religious man, that progress in temporal prosperity is the greatest of goods, and that everything else, however sacred, must give way before it? On the contrary, health, long life, security, liberty, knowledge, are certainly great goods, but the possession of heaven is a far greater good than all of them together. With all the progress in worldly happiness which we possibly could make, we could not make ourselves immortal,—death must come; that will be a time when riches and worldly knowledge will avail us nothing, and true faith, and divine love, and a past life of obedience will be all in all to us. If we were driven to choose between the two, it would be a hundred times better to be Lazarus in this world, than to be Dives in the next.'

Next he goes to the argument from sacred history the Jews rejecting God as their King and the troubles which came upon them:—

'Now, turning to the history of the Papal monarchy for the last thousand years, the Roman people have not certainly the guilt of the Israelites, because they were not opposing the direct word of God; and I would not attribute to them now a liability to the same dreadful crimes which stain the annals of their ancestors; but still, after all, they have been a singularly stiff-necked people in time past, and in consequence, there has been extreme confusion, I may say anarchy, under the reign of the Popes; and the restless impatience of his rule which exists in Roman territory, now is only what has shown itself age after age in times past. The Roman people not seldom offered bodily violence to their Popes,—killed some Popes, wounded others, drove others from the city. On one occasion they assaulted the Pope at the very altar in St. Peter's, and he was obliged to take flight in his pontifical vestments. Another time they insulted the clergy of Rome; at another, they attacked and robbed the pilgrims who brought offerings from a distance to the shrine of St. Peter. Sometimes they sided with the German Emperors against the Pope; sometimes with other enemies of his in Italy itself. As many as thirty-six Popes endured this dreadful contest with their own subjects, till at last, in anger and disgust with Rome and Italy, they took refuge in France, where they remained for seventy years, during the reigns of eight of their number.'

'That may not be supposed to rest: what I have said on insufficient authorities, I will quote the words of that great Saint, St. Bernard, about the Roman people, seven hundred years ago.

'Writing to Pope Eugenius during the troubles of the day, he says, "What shall I say of the people? why, that it is the Roman people. I could not more concisely or fully express what I think of your subjects. What has been so notorious for ages as the wantonness and haughtiness of the Romans? a race unaccustomed to peace, accustomed to tumult; a race cruel and unmanageable up to this day, which knows not to submit, unless when it is unable to make fight. . . . I know the hardened heart of this people, but God is powerful even of these stones to raise up children to Abraham."

Whom will you find for me out of the whole of that populous city who received you as Pope without bribe or hope of bribe? And then especially are they wishing to be masters, when they have professed to be servants. They promise to be trustworthy, that they may have the opportunity of injuring those who trust them. . . . They are wise for evil, but they are ignorant for good. Odious to earth and heaven, they have assailed both the one and the other; impious towards God, reckless towards things sacred, factions among themselves, envious of their neighbors, inhuman towards foreigners, . . . they love none, and by none are loved. Too impatient for submission, too helpless for rule; . . . importunate to gain an end, restless till they gain it, ungrateful when they have gained it. They have taught their tongues to speak big words, while their performances are scanty indeed."

Then he goes on with the parallel between the Jews of old and the discontented subjects of the Holy Father now:—

'Now here the parallel I am drawing is very exact. It is happier, I think, for the bulk of a people, to belong to a small State which makes little noise in the world, than to a large one. At least in this day we find small states, such as Holland, Belgium, and Switzerland, have special and singular temporal advantages. And the Roman people, too, under the sway of the Popes, at least have had a very easy time of it; but, alas, that people is not sensible of this, or does not allow itself to keep it in mind. The Romans have not had those civil inconveniences, which fall so heavy on the members of a first class Power. The Pontifical Government has been very gentle with them; but, if once they were joined to the kingdom of Italy, they would at length find what it is to attain temporal greatness. The words of Samuel to the Israelites would be fulfilled in them: their children would be torn from them for the army; and they would incur the other penalties of an ambition which prefers to have a share in a political adventure to being at the head of Catholic citizenship. We cannot have all things to our wish in this world; we must take our choice between this advantage and that: perhaps the Roman people would like both to secure this world and the next, if they could; perhaps, in seeking both, they may lose both; and perhaps, when they have lost more than they have gained, they may wish their old Sovereign back again, as they have done in other centuries before this, and may regret that they have caused such grievous disturbance for what at length they find out is little worth it.'

Then after speaking of the duty of prayer for the Holy Father, and its object and its spirit, he ends with a consideration of its results:—

'We are not certain we shall not gain it. Were we certain that we should not, we should give ourselves to resignation, not to prayer; were we certain we should, we should employ ourselves, not in prayer but in praise and thanksgiving. While we pray then in behalf of the Pope's temporal power, we contemplate both sides of the alternative, his retaining it, and his losing it; and we prepare ourselves both for thanksgiving and resignation, as the event may be. I conclude by considering each of these issues of his present difficulty.

(1.) First, as to the event of his retaining his temporal power. I think this side of the alternative (humanly speaking) to be highly probable. I should be very much surprised if in the event he did not keep it. I think the Romans will not be able to do without him; it is only a minority even now which is against him; the majority of his subjects are not wicked so much as cowardly and incapable. Even if they renounce him not for a while, they will change their minds and wish for him again. They will find out that he is their real greatness. Their city is a place of ruins, except so far as it is a place of holy shrines. It is the tomb and charnel-house of pagan impiety, except so far as it is sanctified and quickened by the blood of martyrs and the relics of saints. To inhabit it would be a penance, were it not for the presence of religion. Babylon is gone, . . .

'I take these facts as I find them in Gibbon's History, the work which I have immediately at hand; but it would not be difficult to collect a multitude of such instances from the original historians of those times.

† De Consid. iv. 2.

Memphis is gone; Persepolis is gone; Rome would go, if the Pope went. Its very light is the life of a sanctuary. It never could be a suitable of capital modern kingdom without a sweeping away of all that maketh beautiful and venerable to the world at large. And then, when its new rulers had made of it a trim and brilliant city, they would find themselves on an unhealthy soil and a defenceless plain. But, in truth, the tradition of ages and inveteracy of associations make such a vast change in Rome, impossible. All mankind are parties to the inviolable union of the Pope and his city. His autonomy is a first principle in European politics, whether among Catholics or Protestants; and where can it be secured so well as in that city, which has so long been the seat of its exercise? Moreover, the desolation of Rome is as befitting to a kingdom which is not of this world as it is incompatible with a creation of modern political theories. It is the religious centre of millions all over the earth, who care nothing for the martyred Apostles who so long have lain buried there; and its claim to have an integral place in the very idea of Catholicity, is recognised not only by Catholics, but by the whole world.

'It is cheering to begin our prayers with these signs of God's Providence in our favour. He expressly encourages us to pray, for before we have begun our petition, He has begun to fulfil it. And at the same time, by beginning the work of mercy without us, He seems to remind us of that usual course of His Providence, viz. that He means to finish it with us. Let us fear to be the cause of a triumph being lost to the Church, because we would not pray for it.'

'(2.) And now, lastly, to take the other side of the alternative. Let us suppose that the Pope loses his temporal power, and returns to the condition of St. Sylvester, St. Julius, St. Innocent, and other great Popes of early times. Are we therefore to suppose that the Pope and the Church will come to naught? God forbid! To say that the Church can fail, or the See of St. Peter can fail, is to deny the faithfulness of Almighty God to His word. "Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." To say that the Church cannot live except in a particular way, is to make it 'subject to elements of the earth.' The Church is not the creature of times and places, of temporal politics or popular caprice. Our Lord maintains her by means of this world, but these means are necessary to her only while He gives them; when he takes them away they are no longer necessary. He works by means, but He is not bound to means. He has a thousand ways of maintaining her; He can support her life not by bread only, but by every word that proceedeth out of His mouth. If He takes away one defence, He will give another in stead. We know nothing of the future, our duty is to direct our course according to our day; not to give up of our own act the means which God has given us to maintain His Church withal, but not to lament over their loss when He has taken them away. Temporal power has been the means of the Church's independence for a very long period; but, as her Bishops have lost it a long while, and are not the less Bishops still, so would it be as regards her head if he also lost his. The Eternal God is her refuge, and as He has delivered her out of so many perils hitherto, so will he deliver her still. The glorious chapters of her past history are but anticipations of other glorious chapters still to come. See how it has been with her from the very beginning down to this day. First, the heathen populations persecuted her children for three centuries, but she did not come to an end. Then a flood of heresies was poured out upon her, but still she did not come to an end. Then the savage tribes of the North East came down upon her and overran her territory, but she did not come to an end. Next, darkness of mind, ignorance, torpor, stupidity, reckless corruption, fell upon the holy place, still she did not come to an end. Then the craft and violence of her own strong and haughty children did their worst against her, but she did not come to an end. Then came a time when the riches of the world flowed in upon her, and the pride of life, and the refinements and the luxuries of human race, and lulled her rulers into an unfaithful security, till they thought their high position in the world would never be lost to them, and almost fancied that it was good to enjoy themselves here below,—but still she did not come to an end. And then came the so-called Reformation, and the rise of Protestantism, and men said that the Church had disappeared and they could not find her place. Yet, now three centuries after that event, *Amis, my Brethren, the Holy Church come to an end?* Has Protestantism weakened her powers, terrible enemy as it seemed to be when it arose? Has Protestantism, that bitter energetic enemy of the Holy See, harmed the Holy See? Why there never has been a time since the first age of the Holy Church, when there has been such a succession of holy Popes, as since the Reformation. Protestantism has been a great infliction on such as have succumbed to it; but it has even wrought benefit for those whom it has failed to seduce. By the mercy of God it has been turned into a spiritual gain to the members of Holy Church.'

Nay, in some respects it has quickened faith.—Looking at Italian and English Catholics externally and in their length and breadth, I may leave any Protestant to decide in which of the two there is at this moment a more demonstrative faith, a more impressive religiousness, a more generous piety, a more steady adherence to the cause of the Holy Father. The English are multiplying religious buildings, decorating churches, endowing monasteries, educating, preaching, and converting, and carrying off in the current of their enthusiasm numbers even of those who are external to the Church; the Italian statesmen, on the contrary, in our Bishop's words, 'imprison and exile the bishops and clergy, leave the flocks without shepherds, confiscate the Church's revenues, suppress the monasteries and convents, incorporate ecclesiastics and religious in the army, plunder the churches and monastic libraries, and expose Religion herself, stripped and bleeding in every limb, the Catholic Religion in the person of her Ministers, her sacraments, her most devoted members, to the attacks of profane and blasphemous ridicule.' In so brave, intelligent, vigorous minded a race as the Italians, and in the 19th century not the 16th, and in the absence of any formal protest of classes or places, the act of the rulers is the act of the people. At the end of three centuries Protestant England contains more Catholics who are loyal and energetic in word and deed, than Catholic Italy. So harmless has been the violence of the Reformation; it professed to eliminate from the Church doctrinal corruptions, and it has failed both in what it has done; and in what it has not done; it has bred infidelity, to its confusion; and to its dismay, it has succeeded in purifying and strengthening Catholic communities.

We have given our readers extracts sufficient to enable them to see for themselves the falsehood of the charges under the form of compliments brought against Dr. Newman about his sermon, and to make them desire to read it for themselves.

IRISH INTELLIGENCE.

THE CHOLERA.—PASTORAL BY THE CARDINAL ARCHBISHOP OF DUBLIN.—His Eminence has published a Pastoral to the clergy, dated 31st October, in which, after ordaining devotions for the cessation of the pestilence, he says:—'Although God wishes us to have recourse with confidence to such spiritual remedies as may appease His wrath, and induce Him to put an end to the visitation from which we are suffering, He does not forbid us to employ human remedies; but, on the contrary, He imposes it on us as a duty to use them. To neglect such remedies would be to tempt God. Be careful, therefore, to instruct your flocks to conform themselves in every respect to the sanitary regulations laid down by the proper authorities, and to avoid those excesses, especially of drinking, which, as experience

shows, prepare the way for the most dangerous form of disease. The custom of waking the remains of those who die of cholera cannot be too severely reprehended. It is not a proof of love towards the departed to endanger the lives of those who survive them, and it is certain that those wakes are hotbeds of disease. Too often, besides, they are scenes of sinful dissipation, quite abhorrent from that spirit of religious reverence which the Catholic Church has always shown towards her departed children, whose bodies, purified by baptism, and other sacraments, were the temples of the Holy Ghost. If wakes be at all retained, they ought to be sanctified by prayer and meditation on our last end. And as we are treating of matters connected with death, let us here remark that unnecessary and expensive displays at funerals should be avoided, and, above all, intemperance, which too often attends such display. The faithful should take care also that no monuments or inscriptions be placed in our cemeteries which, by reason of the pagan or worldly sentiments they express, are unworthy of marking the spot where the children of Christ await a blessed resurrection. We may add that it is much to be desired that the Catholics of each parish should endeavor to secure an acre or two of land in the neighborhood of each parochial church or chapel for a cemetery, where the beautiful and consoling rites of Catholic burial may fully be carried out, and the remains of the faithful departed preserved with becoming respect until they shall be summoned by the last trumpet to appear before the judgment seat of God. Some benevolent landlords have already merited general approbation by granting such sites, and it is to be hoped that many others, when applied to, will follow their good example.'

The consecration of the Very Rev. Dean Kieran, V.G., of Dundalk, as Archbishop of Armagh and Primate of All Ireland, in succession to the late Most Rev. Dr. Dixon, will take place shortly. The liberality of the Catholics of Belfast is strictly exemplified in the munificent offerings given on the late occasion of the consecration of St. Peter's Church, when the handsome sum of £2,300 was subscribed.

THE IRISH COLLEGE AT PARIS.—A vacancy has been caused in the presidency of this institution by the elevation of its present venerable head the Rev. Dr. Lynch, to the distinguished prelate of Glasgow. The selection for the office lies with the Irish bishops, who have made it a rule to confine it to members of the order of St. Vincent. On the 24th inst., their lordships proceeded to elect the individual. The three names submitted to them were Fathers O'Connell and Dixon, both of Castleknock, and that of Father McCann, of St. Vincent's Church, in this city. The distinguished lot has fallen upon Father McCann. There are few Catholics in Cork who will not fully and heartily appreciate the wisdom of their lordships' choice. Modest wisdom, unobtrusive piety, and thorough scholarship are characteristics which can scarcely fail to win the same love and admiration in his new sphere as they have elicited in the city which has long benefited by his missionary labors.—*Cork Examiner.*

A NEW MISSIONARY ORDER IN THE DIOCESE OF FERNS.—The Most Rev. Dr. Furlong, Bishop of Ferns, whose successful labors to suppress intemperance and Sabbath desecration have earned for him the gratitude of all within the sphere of his influence, has given a further proof of his unswerving solicitude for the eternal welfare of the flock committed to his care in the foundation of a new missionary order in his diocese. This new order is under the patronage of St. Charles Borromeo, the great reformer of ecclesiastical discipline, and under whose unwearied zeal and prudence, and in accordance whose earnest prayers the Council of Trent was brought to a close. The rev. gentlemen who have entered into this community are the Rev. Michael Warren, O.C. Ennisceorty; Rev. Abraham Brownrigg, St. Peter's College, Wexford; Rev. Thomas O'Connell, C.C. Wexford, and Rev. James A. Cullen, C.C. Wexford. The labors of this devoted community will be confined to the diocese of Ferns, and will consist chiefly in giving missions in the various parishes, and in hearing confessions at the house and chapel of the order at Ennisceorty. It is said that this is the only branch of the order of the kind in Ireland, but that Archbishop Dupanloup has a similar one established in the archdiocese of Orleans. The rev. missionaries, though at present living in community, have not yet commenced their missionary labors; but it is thought they will be able to do so against the coming Lent.

PROTESTANT PATRIOTISM.—Now, we ask the Catholics of Ireland, in no cynical, and certainly in no flattering mood, what it is they have to fear from their Protestant fellow-countrymen? It is an instructive fact that our principal rebellions, since the days of Owen Roe, were headed not by Catholic enthusiasts, but by men as devoted to Protestant doctrine as they were to the welfare of their country. Emmet was a Protestant, and his blue Protestant blood sealed on the scaffold—to which his patriotism, the terror of the Government, and the eloquence of Plunket condemned him—his noble and unalterable devotion to Ireland. Lord Edward Fitzgerald was a Protestant, he turned aside from a brilliant future to embrace the cause of the suffering island and his melancholy though glorious death testified, above the voices of a thousand witnesses, to his fidelity and his sincere patriotism. Wolfe Tone was a Protestant; no man ever went further, with a clearer head and a more indomitable purpose, to work out the liberation of Ireland. We believe the Shearers were Protestants, and who can read the cause and the manner of their death without feeling his heart leap into his throat? Grattan was a Protestant; but who fought for the emancipation of the Catholics with a prouder, a more brilliant, a more fiery, and a more disinterested zeal? Curran was a Protestant; will any one deny his devotion to the country, or question his motive of his long and heroic struggle on her behalf? We must jump a historical gulf, or the list would be out of all proportion to our limits. Smith O'Brien was a Protestant, and died protesting it; yet he bore exile and all its agonies with an inflexible courage for sake of the land he loved and idolized. To the list, John Mitchell is a Protestant; and where on earth are we to look for his equal in courage, determination, attachment to the opinions of his early manhood, and unceasing devotion to the old land? The most ill-starred of all the Young Ireland party, he is still the most trusted and honored. Other men have been praised and abused for their fidelity or their treachery to the nation; but no one has yet gone the length of suspecting John Mitchell's whole-sale abnegation with reference to the task of working out the welfare of his country.—*National Leader.*

EMIGRATION.—The National Steam Navigation Company's steamer England, arrived in the harbour from Liverpool at 11.30 yesterday, and having embarked 250 passengers, proceeded for New York at 3 p.m. The Inman steamer city of Paris arrived from Liverpool at 12 o'clock, and having embarked mails and telegrams, with a very large number of passengers, proceeded for New York at 2 p.m. The City of Paris was delayed there beyond her usual time of sailing from this port by the late arrival of the Holyhead packet, for which she had to wait. Numbers of intending emigrants were disappointed in obtaining passages by the City of New York, and a sudden and large increase seems about to accrue in emigration.—*Cork Examiner.*

The Dublin journals announce that the Protestant Bishopric of Tuam has been conferred upon the Hon. and Rev. Charles Broderick Bernard, brother of the Earl of Bandon.

Saunders' News-Letter says:—The Tipperary election promises to be brought under the notice of the criminal tribunals of the country, for some time, as well as being made the subject of a Parliamentary inquiry.