

out a helping hand to us. For him it belongs to have mercy and to pardon. My father, I confess that I owe the salvation of my soul to your children. Write them some consoling words. I know you will send a mission more useful than this of Ireland. For were there a hundred missionaries, their work would always exceed the laborers. Our sins are very grievous; and who knows but that God may take from us His kingdom, and give the bread of angels to dogs, to our shame and confusion.

Of the three missionaries who were in Limerick during the siege, one died in the discharge of his sacred duties, and the other two, Mr. O'Brien and Mr. Barry, escaped in disguise after the city had been taken. In 1652 they returned to France, after having labored zealously in this country for six years. The whole expense of this prolonged mission was sustained by the funds of St. Lazarus; the only assistance which Vincent received being a present from the Duchess d'Aiguillon towards the expenses of the voyage, and for the purchase of some necessary altar furniture. It is on record that upwards of eighty thousand general confessions were heard; and, indeed, so wonderful were the results which followed, that it was proposed to Vincent to preserve some detailed narrative of the mission. His reply was striking:—

“It is enough that God knows what has been done; and the humility of our Lord requires of our little congregation of the Mission, that it should lie concealed with Jesus Christ in honor of His hidden life. The blood of the martyrs of Ireland will not be forgotten by Him, and sooner or later it will be fruitful in the production of new Catholics.”

Surely it was in the spirit of prophecy that these words were uttered; and Ireland's subsequent history has borne noble testimony to their fulfillment.

“But while the fathers of the Mission were thus toiling in Ireland, Vincent was busy at home, assisting the people of the same land who had fled to France from the persecution which was raging in their native country. Cromwell was carrying his threat of extermination into execution, the numbers entered the French army to gain a subsistence. Many of these perished in the wars in Guyenne, and others in Picardy. The survivors, and the widows and orphans of the slain were left in the extremity of distress. They had Troyes assigned for their winter quarters, and a mournful sight it was to watch the poor sufferers as they entered the city, barefoot amid the snows of winter, and sinking under a nine days' fast; and people shuddered, as well they might, to see them devour with ravenous appetite what the dogs had left in the streets. As soon as the sad tale reached the ears of Vincent, he sent an Irish Father from his house with six hundred livres; and quickly there followed more money, as well as food and clothing. Thus the relief began; and the good ladies of Troyes soon followed the example which Vincent and his friends at Paris had set. The Irish priests had work enough to do in the spiritual care of those who could speak no language but their own; but the spirit of his order enabled him to prepare them for their Easter communion.

“It is marvellous to think what our saint was thus enabled to accomplish in the midst of the distress under which France was suffering at this time. The neighborhood of Paris was uncultivated, and almost without inhabitants; the city itself was swarming with starving multitudes; and yet these poor exiles of Erin were tended with all a father's care!”

WHAT EXPERIENCE TEACHES.

(From the Weekly Register.)

It is hard to see passing events as they will be seen by posterity. But the Puseyite movement has lasted so long, that it is in a measure possible; and the lesson it teaches is too instructive to be passed over. Trace one by one its distinctive features, and as to each, some event has taken place which seems designed to open the eyes of those who are true-hearted. It began by magnifying the power of Protestant “Bishops.” The “Tracts for the Times” represented one word of a “Bishop” as more sacred than all human laws. The result is that almost every “Bishop” (including him of Exeter, whom they regard as their champion) has charged against them: conflicts are almost of daily occurrence between “Bishops” and Tractarian Clergy, about flowers and crosses and altar cloths; in fact, the life of the party is a continual and pertinacious resistance to their “Bishops.” They professed “to restore the habit of conventual life, and ‘Sisterhoods’ were established in the two principal Tractarian parishes in London—the one near Regent's Park and the other in Belgravia. The result is that nearly all the Sisters in both establishments have become Catholics. We hardly think that the eccentricities of “Miss Sellon and her Nuns” will be accepted as counterbalancing this issue, so dolorous to “the Reformed Catholic Church.” Another effort to restore Catholicity to “the English branch,” was the establishment of Brotherhoods, for education on higher principles than usually prevail amongst Protestants, or for aiding the poor. A College at Harrow Weald held the most prominent place among the former, and has proved an utter failure. An institution for the latter object, formed in Rose street, Soho, (London) has already sent over two successive clerical Wardens to the Catholic Church in the short period of its existence. This illustrates the dilemma in which the Tractarians find themselves. Either they must get to do their work men acting more or less on Catholic principles; and then the danger is imminent of their becoming Catholics—or they must get men of a more Protestant mind, who cannot enter into the spirit of the work, and so secure its failure. Another object has been to revive the belief in sacramental grace. Before they began, “Baptismal Regeneration,” in some sense, was the established doctrine of the most respectable portion of the Church of England. The result of their exertions is, that it is now formally declared to be everywhere “an open question.” Even Dr. Pusey, the writer most prominent on this subject, has avowed his wish not to eject from the Established Church those who

deny it. He is content that error on this fundamental point should be taught side by side with truth. With regard to the Real Presence in the Holy Eucharist by the help of Mr. Deacon, they have got a formal condemnation of it; and a sentence, which if it mean anything, threatens with deprivation every Clergyman who holds it. They specially professed “the union of all Churches.” We suppose it is in abandonment of this object that Dr. Pusey, Mr. Keble, and their followers in their late protest make their final appeal, not to a General Council (a very favorable bravado a few years ago) but to a free and lawful synod of all the churches of our communion. This is significant enough, and ill accords with the far-famed Branch-theory. We poor Catholics used at least to be admitted as a branch of some invisible and unknown trunk.— But now it seems that all the “branches” must be of “our communion.” Catholic and Greek are alike excluded. But, after all, do Dr. Pusey and Mr. Keble really mean that they would abide by their final appeal? They can scarcely maintain in direct contradiction to the Article which they have subscribed, that “all the churches of our communion” may not err? Supposing, then, they decided contrary to their own private judgment, would they submit? We fear this appeal too well agrees with Mr. Keble's doctrine of “the chances of quashing a doctrinal design on forensic grounds.” How lamentable, how deeply deplorable to see men of their character driven to such shifts and subterfuges! To adopt their own language, do they not profess to believe the “Roman Catholic Church to be a portion of the Universal Church?” All their antecedents, all their past professions answer emphatically, Yes. On what pretence, then, can they exclude the Catholic Church, far exceeding in numbers “all other communions” from the court of final appeal? Was this to catch a few more signatures to their protest? If so, can they, can the more Catholic-minded of their followers justify such a proceeding?

No doubt there are those among the Tractarian body who will be brought to see how marvellously the course of Providence has forced on them the lesson, that where they are, truth is not to be found, or not to be vindicated. That all their efforts have been mere failures, is a small matter. It is, that every effort to raise the Establishment to a Catholic standard has either shown her to be essentially Protestant in some new point, or have made her so. Alas! those very attempts have resulted in reducing to the Protestant level these would-be Catholic champions themselves.

IRISH INTELLIGENCE.

CONVERSIONS.—The *Cork Constitution*, an ultra-Tory paper, contains the following on the subject of conversions to the Catholic Church:—“The *Weekly Independent* has a paragraph of the same character as one which we quoted from it the week before last.—‘Rumoured Conversions. We understand that a lady of very high English connection, and married to a landed proprietor of the county of Wexford, has, with two of her children, recently entered the Catholic Church, and that a gentleman of distinguished lineage and the inheritor of a large estate in the ‘model county,’ is about to follow the example of Mr. Ram and Mr. Cliffe. We suppress names, in accordance with rule, until authorized to publish them.—There is, we believe, no doubt about the truth of this, though it is, perhaps, prudent for the present to withhold the names. They are very well known, however, in the county in our contemporary circulation, and there the ‘conversions’ have been for some time expected. The children of the ‘lady of very high English connection’ are daughters, grown up young ladies of great personal attractions and accomplishments, and one of them (if not both) has been in a French convent, for the purpose of being perfected in educational acquirements. They have been for a couple of years abroad, but reside when in Wexford in the same parish as Mr. Cliffe, whose conformity with his family we referred to this day fortnight. The gentleman of distinguished lineage is, we apprehend, a gentleman of noble lineage—if not, ‘conversion’ is spreading more widely than we have been apprised of.”

The Rev. Michael Ryan, C.C., St. Mary's on Sunday, 9th November, received into the Catholic Church, Mr. William Renny, of Castle-street, Limerick.

The *Univers* announces that His Grace the Archbishop of Dublin, the Apostolic Legate, has forwarded from his Diocese an additional sum of £60 18s. 6d., in aid of the sufferers from the inundations.

The Rev. John Gragan, P.P., of Kildalkey, county Meath, died after a few days' illness at the residence of his brother near Killyon, King's county, in his 63th year.

THE IRISH SOCIETY AND THEIR RELIGIOUS ENDOWMENTS.—The following is a copy of a memorial of ten thousand Catholic inhabitants of Londonderry. The curt prayer transmitted to the applicants was, “That the prayer of the memorial be not complied with.”

“TO THE HONORABLE THE IRISH SOCIETY.
“The Memorial of the Roman Catholics of the City of Londonderry.”

Humbly Sheweth—That memorialists heartily join in the welcome given to the Honourable the Irish Society on this present visit, and look on it as a good omen for the future prosperity of the city. “That memorialists, constituting as they do the majority of the inhabitants of Derry, have felt themselves for the last eight years obliged to make great exertions in procuring and promoting education and industry among its rising population. That for this purpose they have established schools at vast expense—viz., the Female School, in Pump-street, for £1,200, besides a yearly rent of £12., where from forty to sixty females receive a respectable education; the Male School at the Brow-of-the-hill, for £600, and £40. yearly rent, where four hundred boys receive an elementary and mercantile education; the St. Columba's (No. 2) Female National School, on the new chapel ground, at the cost of £800., where from three to four hundred females, receive a good and industrial education—the Honourable the Irish Society kindly granted £10. a year for this school.

That, owing to their increasing numbers, memorialists were obliged to commence the building of a second house of worship in the year 1850, on which £9,000. have been already expended, besides a yearly rent of £30. for the site, and for the completion of which £8,000. more will be required.
That memorialists, though numerous, yet generally of humble means, suffer deeply under the pressure of this necessary expenditure. Encouraged by the liberal donations and professions of the Hon. the Irish Society, during their present visit, memorialists fondly hope that their exertions will not be overlooked; and that these Schools and new church, which, with the blessing of God, will contribute to make an industrious and a moral population, and also add to the material ornament of the city, will receive a substantial proof of patronage from their hands.
And memorialists, as in duty bound, will every pray.”

FATHER PETERCHRY.—We feel sincere pleasure in announcing to-day tidings of great joy to all the people. The saintly Father Peterchry, who left his country, his home, his parents and friends, and all that was dear to him on earth, to console the Irish poor in their afflictions, and to breathe hope into the ear of the despairing sinner, has been restored to us from the very brink of the grave.—*Wexford People.*

THE PATRIOTIC FUND AND THE CATHOLICS.—The Royal Patriotic Commissioners have consented to make a separate allowance out of the fund for the education of orphan children of Irish Catholics in schools belonging to their own church; this boon it is added, having been conceded on the representation of Mr. John Ball, M.P., who is one of the commissioners.

At a late meeting of the “Young Men's Society in Dublin, the Very Rev. Canon Guinley spoke as follows:—“Let us judge of the future by the past. Look around you, and see what has been done by the Catholics of Dublin for the last thirty years. View the beauty, the extent, and the number of our churches, convents, and schools, and then tell me, can a shadow of doubt rest upon your minds respecting the result of an appeal for the Catholic young men of Dublin. Then, young men, take courage and organize. You have the same treasury to draw from that supplied abundant means to erect our churches and institutions. You need not repair to the gold fields of Australia and California. No, the precious ore is nearer home. In narrating the following dialogue, which took place a short time since, between a military gentleman and myself, I will tell you where our treasures lie. ‘Pray, Sir,’ said the officer, ‘where do you, Catholics, get funds to erect so many beautiful churches and institutions?’ I answered, ‘In the gold mine of Ireland.’ ‘What,’ said he, ‘a gold mine in Ireland! I have never heard of it; please tell me where it is?’ I replied, ‘Ireland's gold mine is in the noble, generous Catholic hearts of her ever faithful children.’”

THE COLLEGES AND THE IRISH LANGUAGE.—There are those who, considering that Irish has ceased to be language of literary instruction, of trade, and commerce, of the bar and legislation, think that the sooner it disappears the better; but this is a very narrow view of the subject. As long as we have a fourth of the population of Ireland (as proved by the last Census), and a large proportion of our Transatlantic brethren, speaking this dialect, and also that we have a large mass of various literature in that language, which, although buried from the public, still exists, that its value to philologist, the historian and the antiquary, has been long recognised by such men as Ussher, Leibnitz, Dr. Johnson, Edmund Burke, Pictet, &c.; remembering still, that it is through the medium of this language that moral and religious instruction has to be imparted to so large a portion of the Irish people, the importance of providing books and giving facilities for its cultivation, must be apparent. It is high time that we should remedy the errors of past prejudice and policy, and provide for the enlightenment and instruction of those whose minds can only be reached through the language in which they think and speak. Too long and too blindly had it been the policy of our Saxon rulers to brutalise our population, by withholding this instruction; the actuating principle was an implacable hostility to everything Irish, save our verdant and fruitful acres. Our institutions, habits, and manners were for ages the objects of an incessant aggression. Instead of fostering and encouraging the national resources, spoliation and confiscation seem to have been the sole end and motive of English Government. It was made penal to wear the hair in a particular fashion, or to speak the native language. The latter was assailed as the preserver and upholder of our distinct nationality, the barrier against subjugation and submission. This hostility has descended to our times. We find it in operation in a variety of ways—the bolt of ridicule has been discharged against it, and, as national pride dies out, it comes to be despised even by ourselves. In producing this calamity—this strange phase of opinion, our educational institutes, from the highest to the very lowest, have had an important share. Expelled from the higher schools, its latest injury came from the despicable hedge school. It is notorious that these wretched seminaries, so long themselves under the ban of the law, became within the last two or three generations the active instruments in the destruction and decay of the old national tongue. The utterance of an Irish sentence at home, or at school, incurred chastisement at the hands of the miserable pedagogue, himself scarcely knowing any other language. This spirit of persecution still lingers amongst us, and has been carried into our “national schools.” Here love of the language by the master, no less than the pupil is regarded as a crime. We have before us the second volume of the 21st report of the Commissioners of National Education in Ireland, in which we find an Inspector named Newell, an unmistakable West Briton, thus reporting against a teacher of one of the schools under his inspection, not, he remarked, for teaching Irish in his school, or encouraging its use, but for cultivating it himself, as a literature, and so placing himself with the old language, doubtless as a relaxation after the severe and ill paid duties of his school are over. “Whitechurch—an untrained teacher; teacher appears deficient in energy; he is pretty constantly employed in translating Irish MSS., which may interfere with his proper vocation as a schoolmaster.” The same spirit is found practically at work in our local Queen's Colleges. In these professorships of the “Celtic” languages established, it would seem, as sops to Cerberus, to blind a suspicious people, mistrustful of covert objects with a semblance of nationality. The cultivation of Irish as a literature, and thereby the elucidation of our thousand of manuscript volumes, treating of history, law, medicine, divinity, astronomy, poetry, and romance, the preparation of pupils whose after pursuits would bring them in contact, or the intercourse of business, or instruction, with a people speaking principally this language, bringing the landlord and his agent into useful communication with the tenant, the counsel or attorney, with the client and the witness, the trader with the customer, the physician and the patient, the clergyman and his parishioner, these would seem to be the natural and legitimate objects of these “chairs”; yet, no provision whatsoever is made for carrying out the pretended intent. The Professors, it is true, are paid salaries, which, after the deduction of income tax, leaves them nearly in the position of Goldsmith's pastor “Passing rich with forty pounds a year.” There are no scholarships, no prizes, no encouragements of any kind or description held out to the student to attend the lectures of the Celtic Professor. There is, however, one reduced price offered at the “Queen's University” in Dublin, but as the supply is cut off at the fountain head in the provinces, no students presenting at the local colleges, for the cause stated, there is no competition at the University for this prize—tempting though it be. In point of fact, chairs which might have been popular, were given, it would seem, in these colleges, without any intention of applying them to any useful purpose, they are worthless clap traps, “mockeries, delusions, and snares.” Let us contrast this with the practice of other institutions where the cultivation of Irish is really and bona fide intended—Trinity College, the Catholic University, the Colleges of Maynooth and St. Columba. Here the Professors are paid stipends, on which, with proper economy, they may decently subsist. In Trinity College this is eminently so. Here are several scholarships and sizarships, and prizes of large amount for the encouragement of pupils.—In the Catholic University the salary of the Professor is at least £200 year, and he has besides other lucrative engagements. He is the “authorized officer” of the Royal Irish Academy, and has been for some years employed in transcribing and translating the Brehon laws, at probably, a similar salary. The chairs in these Colleges are upheld with an honest and practical object. Sorry we are that we cannot say as much for those of her Majesty the Queen.—*Dublin Telegraph.*

LIBERAL CONDUCT OF THE IRISH SOCIETY.—The following statement, showing the liberal conduct of the Irish Society, (composed of Englishmen), which draws an enormous revenue from Catholic as well as Protestant tenants in the city and county of Derry, appears in the *Derry Journal* of the 12th Nov.—“Previous to the Society's departure from Derry a memorial was presented by the Roman Catholics of this city, praying for some pecuniary assistance to enable them to carry on the splendid Gothic structure now in course of erection at the top of Great James's street. No immediate answer was vouchsafed to this memorial, but inasmuch as grants had been given for the erection and improvement of other places of worship throughout the city, it was reasonable to expect that so fair a request would be at least in part conceded. The cathedral we speak of is being built by the voluntary subscriptions of the Roman Catholics themselves, who, as a body, are not the wealthiest portion of the community.—Even out of their limited resources, and without any extraneous aid, they have, however, already raised upwards of £9,000—a fact that is highly creditable to them. The building, for the erection of which they have devoted this sum, promises to be one of the handsomest in or about Derry. It has excited the admiration, even in its unfinished state, of many strangers who have visited the spot, and when completed it will form one of the chief architectural ornaments of the locality. The Irish Society, if they were really anxious for the improvement of our city, and desired to act towards all classes of our tenantry in a liberal and impartial manner, would not have travelled out of their way had they given a helping hand to the completion of so laudable an undertaking. We regret to learn, however, that within the last week the memorialists in the case have received an exceedingly short and even insolent reply, in which it is stated that their request cannot be entertained. It is probable that these generous Aldermen, who are thus permitted to dole out as they please the revenue derived from Irish estates, may be labouring under the impression that they are doing a fine stroke of policy, and by utterly refusing any assistance towards the erection of a Roman Catholic place of worship, that they are materially adding to their popularity amongst Protestants. In this hope they will find themselves, however, grievously disappointed. The only effect which their niggardly conduct can have—and we trust that it will have—will be to urge the Roman Catholics of the ‘plantation’ to join heart and hand with those who all along opposed the Society's claims, and endeavoured to force them to resign those trusts which it was never intended should be so long suffered to remain in their hands.” The *Ulsterman*, in a leader on the subject, says:—“The excuse which the Irish Society are said to hold for refusing a subscription to the Catholics, is that they are bound by their charter to labour for the extirpation of ‘Popery,’ not for its encouragement. Here is a commentary on British civilisation and toleration! In the nineteenth century, men are found to plead as an excuse for refusing to contribute a £3 note to their Catholic tenants who want to erect a decent house of worship over their own heads, that their special mission is the extermination of Popery!”

THE ESTABLISHED CHURCH—MR. MIALL'S AGITATION.—Mr. Miall has resumed his agitation “for the disendowment of all religious sects in Ireland.” He held a great meeting on Thursday in London, for a report of which we have given in vain in the London journals. We have been favored, however, with a sketch of the proceedings by “the Society for the promotion of Religious equality;” and we give the sketch as it has reached us, and as it will be found in the fourth page. It would appear that an effort was made by certain parties to disturb the meeting. Mr. Collett, who, if we are not mistaken, is the Mr. Collett, Tipperary, on the Conservative interest, arraigned Mr. Miall and those who acted with him, on the ground that they should not attempt, at a meeting in London, to propose a resolution condemnatory of the iniquities of the Irish Church Establishment. He had no objection as to what might be said or done in reference to Maynooth College, or to any other institution connected with Catholicity. He, and the Orangemen, with whom the report tells us, he was accompanied, attempted to drown the voices of the speakers, and to convert the assembly into a bear garden, by their uproarious violence; but we are further assured that he and his companions were overborne by the majority, and that the resolutions, as originally prepared and brought forward, were adopted, not, however, without a certain degree of continued resistance on the part of Mr. Collett, in order to frustrate the exertions of Mr. Miall, whose speech was admirable in statistical detail, and who gave an exposition of the anomalous position of the Establishment, which its most strenuous apologists and partizans are altogether unable to answer. Letters were read from several Irish members expressive of the warmest sympathy in the movement in favor of the voluntary system; and Lord Godech, unlike his father, who, when Chancellor of the Exchequer, was one of the most strenuous friends of the Establishment, announced his firm determination to give all the aid in his power to the exertions of Mr. Miall and his party. We are inclined to look upon Mr. Miall's efforts with the greatest sympathy and approval, if they be not diverted from the broad course to which we are certain he is anxious to adhere, and made subservient to the base purposes of bigotry and injustice, by a strong faction already arrayed in open hostility to Maynooth, and avowedly desirous of the immediate overthrow of that great Catholic Institution. Mr. Miall can very easily win his side, as against Maynooth, the entire phalanx of the Drummonds, the Spencers, the Newdigates, the Chambraves, &c.—the host of fanatics and firebrands, who are never content without pouring forth blasphemous assaults on the Catholic Church and the vilest vituperation on its ministers. He cannot, however, count on their co-operation against the glaring plunder and spoliation of the Establishment, and the inordinate oppression with which its existence, in the midst of a recusant population, visits the millions of Catholics and Dissenters, who conscientiously dissent from its teachings. Maynooth may thus be made the victim of an agitation promoted for other and more comprehensive ends. Thirty thousand a year—a miserable pittance—devoted by the State for the education of the Irish Priesthood, may be torn away by a vote of the Parliament, influenced by a combination of hostile and jarring elements, whilst the proud and insulting bulwarks of the Church Establishment, may bid defiance to the partial force arrayed against that, the greatest badge of Irish degradation and slavery. The policy thus shadowed forth, was referred, to Mr. Tristram Kennedy, the member for Louth; and though we have nothing to fault in Mr. Kennedy's observations on the Establishment, we find that opposition to Maynooth, in particular, was made a sine qua non by one of the speakers, who not only declared that every Irish member should be pledged against the Royal College, but who had the hardihood to arraign the Irish people, as a corrupt population—and as corrupting their Parliamentary Representatives! The speaker we refer to, whose speech we give in our report of the Dundalk Dinner—a speech by-the-by dwined in some of the journals in the interest of the Tenant League—manifested his notion of duty by plainly telling the audience that the provinces of Leinster, Connaught and Munster ought not to move a foot for the Tenant Right of Ulster, because Ulster showed no disposition to make a sacrifice in sustaining its own ancient right! We leave these escapades to the public judgement which must know how best to deal with startling indications of the kind.—*Limerick Reporter.*

A battalion of the Military Train is to be formed at the Carrick camp, to be completed to 480 men and 400 horses. The several cavalry regiments in Ireland have sent detachments of troop horses, to join the new corps.—*Undated Service Gazette.*

The Corporation of Waterford are making an effort to light the city with gas. “The Weekly Visitor,” attacking the measure, as “having violated every principle of the sustenance of Toryism.” Never, however, should it be forgotten, that however dived among themselves and even at times visionary as to the measures to be adopted, the evil which the League attacks is real and most monstrous. “It is its very greatness, and the difficulty of meeting it, which men hesitate to suggest remedies. This very week, the *Times* itself justly remarks upon some shameful exposure of agents' tyranny.—“It might be that a few more such revelations, as these would do more to impress the Legislature with the necessity of a change in the existing relations between landlord and tenant than if the League succeeded in returning 650 George Henry Moores to represent their views in the House of Commons.” The facts, however, on which these comments are made, are slight compared with those well known to any man practically acquainted with the management of estates in Ireland.—*Weekly Register.*

Ireland and the Irish have been reviled in the London press for many years past because shocking murders have disgraced one or two spots of the island, in which, to say the truth, wicked laws maintained for centuries, and monstrous abuses even of existing laws, had established a state of chronic warfare, a standing hostile relation between the cultivators of the soil and its legal owners. Miserable as those crimes were, and absolutely necessary as it was to put a stop to them, they were far from indicating the loss of all moral principle among the people at large, or even among the class from which the unhappy perpetrators were supplied. But what are we to say to the state of London? Hardly a day passes in which some “Paterfamilias” does not address the *Times* with plans either for resisting or detecting street murders. No man can walk through London by night—in some parts, hardly by day—without serious risk of being attacked. The *Star* of Friday says:—“There is to-day an account of the committing of a man for murdering another in the streets.—Also, an attempt to murder a warder in the Clerkenwell House of Correction. Thirdly, disclosures about what may be called the great gold robbery.—Fourthly, the confiscation of a ship in the river. Fifthly, the burning to the ground of the South London District Schools. Sixthly, the examination of a confidential clerk for embezzling £700. Seventhly, the further examination of another foreign mercenary on a stabbing charge. Eighthly, an inquest on the body of a man at Epsom, understood to be murdered; with numberless calamities and crimes of a lesser nature that may, or may not be reported; but all of them feeble in interest when compared with the very last revelation of commercial immorality, that perpetrated by Leopold Redpath, Esq., of Chester Terrace, Regent's Park, and registrar of shares and transfer of stock to the Great Northern Railway Company. Mr. Leopold Redpath, according to the information of our reporter, has committed frauds and deceptions which completely put the deeds of Mr. William James Robson in the shade, for his dishonesty comprehends the good looking sum of £150,000 or even £180,000 sterling. Of course, Mr. Redpath has left London. All the details at present known of his monster achievements will be found in another column.” We would commend those facts to the consideration of those who trace all crimes in Ireland to the religion of the people.—*Weekly Register.*

ST. GEORGE AND THE DRAGON.—The dragon in Ireland is the Protestant Church; it is a dreadful monster. Such a mouth and such a stomach never beast had since that man-and-woman-eating dragon that St. George stuck in the throat, on the sea shore of some sea, in some country, sometime, but no one knows when or where. All the world knows, notwithstanding that St. George did double him up by thrusting his pike down the gaping chops of that Saxon. It was a shocking dragon, was that, and nothing would satisfy that hungry Orangeman but a couple of live children every morning for his breakfast *a la fourchette*; and then he must eat the king's daughter, poor child—think of that! However, that dragon died a natural death, after all, as some say, and so, that he is dead and flat is the only question that concerns you and me. That self-same dragon, it is thought by Professor—of the Catholic University, Dublin, escaped, after all the stabs and slashes, and ducking under the Hellsopot, after much fatigue he reached England, turned Protestant, and, plunging into the water near Liverpool, swam over to Ireland. This dreadful dragon, being the Devil himself, changed his outside inside and his inside outside, and squatted down in that country, assuming the figure and form of that huge monster, the Protestant Church Establishment. There the beast's nose, and being the first-born of Satan, he has caused much lamentation and woe in poor Catholic Ireland ever since. He is a bold, fearless, ravenous, and sanguinary beast. They talk of the beast in the Apocalypse, and here he is for a certainty, and no mistake. So far this Professor goes, and we leave it to wiser men to decide the question. My own impression is that the Professor is wrong; but the Protestant Church in Ireland has resembled exceedingly the terrible dragon, except in this, that this monster abomination, the Protestant Church in Catholic Ireland, has swallowed the food that belonged to the people, but did never eat the cold starved bodies of the people themselves. Yet, it came almost to the same thing, because the dragon of a Church devoured the poor people's food, and left them to starve, and then robbed them (the poor) of their shoes, and stockings, and clothes, and fire, and has done so for three hundred years, and is doing its best now, and would do its worst, if it could, to waste away the lives of the Catholic people, and squeeze the very vitals out of that Catholic nation. Of what earthly use is that devouring, consuming Church in Ireland? Why is it endured by that Catholic country? The greatest enemy to Ireland's good has been that monster iniquity, the Protestant Church, that squats like a nightmare upon her. Surely, if a nation sets well to work, this great ignominy of Ireland can be brought down and dismembered like the god Dragon. There is a right and a wrong way to set to work, and to continue it. Ireland has plenty of head to plan and power to effect the overthrow of the country's curse, the Established Protestant Church, in the midst of her. This is the gravamen, and turn on it in giant strength—a handful. We are suffered, patronised, and like reeds on the mountain, full of bows and scrapes to our good masters; but in Ireland the Catholics want no favors, no smiles—nothing; they hold the nation and defy the world. Ireland, look to yourself—to your own resources; don't look here; look at home; we are not worth looking to; we look to you; your strength is our strength your weakness our weakness; without any doubt it is so. Set your minds to work, and your hands too, and never cease your attacks on the huge monster Protestant Church Establishment of Ireland until you pull it down, and level it with the ground. It is shameful, disgraceful, that a Catholic nation should be compelled to support a Protestant Establishment, and to sustain in luxury a Church that is her bitterest enemy, the deadly foe of her religion, and the impoverisher of her faithful people. She is a stigma and an evil to the country. FATHER THOMAS.

Perhaps the friendly Government may suggest that Priests should attend to their own spiritual duties; so they do, and will, and did, when no suggestions of this nature were made or thought of, because the poor Priests and their poor people were under the narrow, ground down, despised, ignored. Thanks not to any government that times have changed, and that Priests and people now-a-days can; and therefore will, speak and will work for the good cause, and will strive, by all means lawful, to upset and destroy the huge Protestant Establishment of Ireland.—*Tablet.*