

shall be able to give the same testimony in her regard upon these points, as has been given again and again by Protestant travellers, recording their impressions concerning the inhabitants of the countries we have just mentioned. We have heard in this article Protestant ministers, both of the Establishment and of Dissent, declaring that imagination cannot produce a picture of demoralised humanity that shall adequately describe the general state of depravity among the lower classes in the great towns of Protestant England, and that heathenism is the poor man's religion in the metropolis. Let us compare with this the testimony of the Protestant Dr. Forbes as to the Catholic poor of Ireland. "I never met with one among them," he says, "who was not a sincere believer, and with very few indeed who might not fairly claim to be both religious and pious." We have seen the habitual neglect of public worship by the great majority of English Protestants attested by many witnesses and by the accurate statistics. Let us compare with this the testimony of one who delights to scoff at what he impiously calls "the ineffable folly of the contemptible idolatries" of Italy, yet who also says: "It is impossible not to recognise the strong religious element which appears in the character of the people.....In no country that I have visited have I seen a people so given to prayer and so unostentatious and apparently in earnest in their worship."

IRISH INTELLIGENCE.

The Rev. W. Flannelly, writing from Galway to the editor of the *Tablet*, draws a harrowing picture of the sufferings of the poor in the West of Ireland, which sufferings are still further aggravated by the fanaticism of the Swaddlers. Eight pence to ten pence a-day are the wages upon which many a poor laborer is compelled to support his wife and family, and with some exceptions, the Protestant settlers have refused to employ Catholics, even at the above mentioned low rates. Starvation, or apostasy, are the only alternatives for the unhappy Papists; and to compel them to adopt one or other of these, the Protestant proprietors of Galway have entered into an extensive combination of which the terms are, that neither food nor work shall be given to the Catholic, who does not renounce his religion.

It is an extraordinary but gratifying fact, that the poor rural parish of Upper Creggan contributed no less a sum than £60 7s. 6d. a few weeks since to the fund for erecting the Catholic University of Ireland. Amongst this sum there were only four £1 contributors, the remainder being all half-crowns, shillings, and sixpences. A poor people who thus contribute an honor to their country, and their truly Catholic spirit is most creditable to their spiritual instructors, the Rev. Mr. Lennon, P.P., and his worthy curates. —*Dundalk Democrat*.

Miss Cantwell, a relative of the Bishop of Meath, whose trial, and acquittal on a charge of shop-lifting a few months ago, produced an extraordinary sensation in Dublin, has commenced an action for false imprisonment, and malicious defamation of character against her former accusers. The damages are laid at £5,000.

SHAMEFUL SLANDERS ON CATHOLIC CLERGYMEN.—The *Midland Counties Gazette* republishes from an English provincial paper, the *Sunderland Times*, an extraordinary letter, purporting to be written by Lord Clements:—

"The letter," says our cotemporary, "broadly charges some Catholic Clergyman or Clergymen in Leitrim with the fearful guilt of instigating their flocks, by altar denunciations, to the foul crime of murder. We believe that the letter in question is a forgery, and trust that Lord Clements, who is an active magistrate in a Catholic county, administering daily the law among a Catholic people, will take prompt measures to satisfy the Catholics of Leitrim that he is not the author of the scandalous and wicked libel which has been published seemingly under the sanction of his lordship's name. If, however, Lord Clements be really the author of the letter in question, he is bound as a magistrate, as a man of honor, to substantiate his charge or admit its falsehood. It is not to be endured that such charges should be made recklessly and without proof of their truth. If Lord Clements can prove his charge (supposing him to have written the letter referred to) he is bound to prove it—if he has made the charge lightly and without ability to substantiate its truth, it becomes a grave question for the executive whether his lordship be a person calculated by his conduct to impress the people with a respect for the magisterial bench, and confidence in its impartiality, justice, and honor. Assuming Lord Clements to have been the writer of the letter which appeared under his name in the *Sunderland Herald*, the Rev. Messrs. Fitzgerald and McGivney, the Catholic Clergymen of Gortlittera, in the county of Leitrim, have, in a letter published in the *Gazette* of last week, challenged Lord Clements to the proof. Messrs. Fitzgerald and McGivney have a clear right to a distinct answer from Lord Clements. They are most deeply implicated by his charge. They are the Priests of Gortlittera, and Gortlittera is in the parish in which Lord Clements is engaged in building a church, 'dedicated against a defence to all doctrines of discord.'—Gortlittera is the parish of Reynolds, the man accused of having offered money to a party, who has since absconded, to shoot Lord Clements. Gortlittera was the parish of the Catholic father who sent his children to the Protestant school. We may, therefore, fairly presume that the altar from which Lord Clements was 'Sunday after Sunday denounced' was the altar of Gortlittera Chapel. The Reverend Clergymen of Gortlittera deny that Lord Clements has ever been denounced by them or by any other Clergyman in the chapel of Gortlittera. Did the writer of the letter signed 'Clements' refer to the chapel of Gortlittera? The man, who has the boldness to prefer a charge of instigating to murder against a Minister of religion should have the manhood to particularise the offender. Lord Clements must now either repudiate the letter to which his name is affixed in the *Sunderland Herald*, substantiate the charge which that letter contains, or admit its falsehood. As a magistrate, as a gentleman, as a man of honor, he is bound to admit one of these things, and of them, we have no doubt, he will conceive himself bound to do."

A Mr. R. Bolton, of Bective, issues an edict enjoining upon his Catholic tenantry, attendance upon Protestant Schools. The *Tablet* comments upon this piece of landlord tyranny:—"The ukase commences, in right royal or imperial fashion, by the most condescending assurance that 'there is nothing dearer to my heart than the well being of my tenantry,' but immediately goes on to lament that 'a large proportion of those for whose benefit I lately caused the schools at Robins town to be put into efficient working order, have not as yet availed themselves of the inestimable advantages,' &c. As this large proportion of recusants includes "some respectable and well-disposed members of the Roman Catholic persuasion," the proclamation proceeds to hold out to such parties tempting assurances of the most complete and condescending toleration for their religious faith, and a warning which, no doubt, will be well understood on the Bective estate against the 'misrepresentations by which it is sought to induce them to sacrifice their temporal prospects.' Now, the security offered Catholic parents by this insidious, and, from his position as a landlord, dangerous proselytiser, is the removal of their own Parish Priest from the management of the school, and the putting into his place an intrusive proselytising Parson; and further, the dismissal in terms of shabby insult of the Catholic teachers, and supplying their places with Protestants. It will take more eloquence than 'Richard Bolton' can boast of to make even 'respectable and well-disposed members of the Roman Catholic persuasion' swallow such a pill as that. For the rest, we are glad to learn the fact which gives Mr. Bolton 'much concern,' that in spite of the patronage of the National Board of Education, the Soup scheme in Bective has turned out a flat failure."

THE DEFENCES.—A local paper states that the plans and estimates for the projected new barracks in Galway have been made out on a most extensive scale. It is presumed, from the great number of sheds which are to be erected for cavalry purposes, that it is meant to provide accommodations for at least two regiments of that arm of the service. A landing pier will be run out into the sea, so as to enable steamers to come alongside the barracks to land troops, stores, &c.

ENROLMENT OF IRISH MILITIA.—Lord Palmerston's proposition for the enrolment of the Irish Militia promises to be an extremely popular measure with all parties. The *Freeman's Journal*, commending the Ministerial project, observes that during the Peninsular war one-half of the line was composed of militia volunteers, and that young gentlemen who could coax half a company to join the regimental depots were compensated with commissions. Between recruiting for the line and balloting for the militia, we are likely to have exciting times.

AN IRISH MILITIA.—The *Nation* of 11th Feb. has an article headed "An Irish Militia," which speaks thus:—

The war will soon be at our doors with the taxman's knock, and the Militia ballot. Just sixty years have gone since Ireland was asked to create that nursery of an army before; and the present generation knows no more of the old Militia regiments than the dingy review once a month in every county town of four or five superannuated Sergeants, with an ancient Subaltern at their head, and the sight of an awkward squad of country gentlemen going to a levee at the Castle, in their county uniforms. But now we may be looking out for our substitutes. By enlistment, imprisonment, conscription, or ballot, they are determined to have 30,000 able-bodied Irishmen, five feet six in their stocking soles, to eke out the scattered strength of the line. How they are to be raised in Ireland, or when, we have not yet been informed—or what may be the peculiar process of drafting them. But if this force is to be recruited at all in the present exhausted state of our population, it must be on the widest possible basis, among the farmers' sons and the young men of the towns. We have no desire to see those fine fellows made food for Russian powder, or turned into enemies of their country, as the old Irish Militia almost to a regiment were. But we would certainly be delighted to see a measure carried out which would make so many of the young men of every county expert in the use of arms, and dashed with a soldierly spirit. And we have no apprehension that they would lose their love for their own country 'in a quiet little peaceable campaign,' even in red coats and at country quarters. We will, however, protest against the force being made other than a local one. It must not be used as a pretence for kidnapping men into the line. It is not as a mobilised Militia that the measure would succeed, but as a district Yeomanry. And we presume the Government, in extending the same provisions to Ireland that have already been embodied in England, will also allow the same free facilities for the formation of Volunteer Corps. We have no doubt that, weak as we are, an army of Volunteers could still be raised in Ireland for repelling a Russian invasion, or any equally meritorious purpose. See the way the Claddagh fishermen have turned mariners!"

MINISTERS' MONEY.—The Cork Corporation have unanimously adopted the following resolution, on the motion of Mr. Maguire, M.P.:—

"Resolved—That this Council do adopt a petition to Parliament against the Ministers' Money Bill, introduced by the government during the last session of Parliament, and to be re-introduced in the next; and in favor of the total abolition of the tax of Ministers' Money, by the substitution of some other mode of providing for the incomes of the clergy now derived from that source."

As Mr. Maguire had given the usual notice of his intention to introduce this resolution, it must be regarded as the deliberate as well as unanimous protest of the Council against Sir John Young's abortive scheme.

The corporation of Dublin has followed the example of the Cork corporation, and almost unanimously adopted a petition against the unjust tax familiarly known and left as "Ministers' money." There was an exception or two to the general denunciation, but *exceptio probat regulam*. The expression of opinion was complete, and the more satisfactory because the Protestant condemned the impost with as much emphasis as the Catholic. If it was onerous to the members of one church, it was disgraceful to the members of the other. Mr. Reynolds introduced the question in a temperate and well-reasoned speech, and neutralised some opposition by declaring that the present Incumbents should not be disturbed in either the amount or the continuance of their incomes.

THE EXODUS.—Storms, shipwreck, and all the dangers incidental to an ocean journey, have failed to check emigration, and, as the spring advances, it is more than probable that the 'rush from Ireland' will be again the standing topic of Irish newspapers. At the beginning of last week upwards of 50 persons

from Hollymount, in the county of Mayo, passed through Tuam, on their way to Liverpool, there to embark for America. A Galway paper learns with regret that the 'rage' for trying their fortunes in other climes still prevails among the peasantry of the western provinces.

ROBERT EMMETT.—In talking with Peter Burrowes on the subject of Robert Emmett, whose counsel I found Burrowes had been, he told me that Emmett on his apprehension, had confided some money he had about him (together with a letter), to somebody he thought he could trust, to be delivered to Miss Curran. The person, whoever it was, pocketed the money, and carried the letter to the Government; on hearing which, Emmett, in despair at the thought of having committed the girl by anything he might have said in the letter, addressed, through some channel or other, the most earnest entreaties to the Government to suppress the letter, engaging himself, if they did so, not to say a word in his own defence, but to go to his death in silence. This latter offer he made, knowing how much it was an object with the authorities that he should not address the people. Burrowes told me that during the trial, whenever he was endeavoring to disconcert any of the witnesses in his cross-examination, Emmett would check him, and say, 'No no, the man's speaking the truth.' This was, however, only on points bearing against himself; for whatever testimony was likely to involve or criminate others, he showed the utmost anxiety that the truth should not appear. When Burrowes, too, was about to avail himself of the privilege of reply (wearing to death with anxiety, and feeling both the painfulness and intuity of what he had to do,) Emmett said, 'Pray do not attempt to defend me; it is all in vain;' and Burrowes accordingly desisted. Nothing could be more warm and unqualified than Burrowes' praise of him and his feeling for his memory.—*Moore's Diary*.

THE MODEL ORANGEMAN.—The following portrait of the late Earl of Kingston, one of the great Orange leaders of Ireland, is from Sheil's "Sketches of the Irish Bar." The man, and the cause which he represented, were well worthy of one another:—

"Words"—says the writer—"can not paint the brutality of the man's"—the Earl of Kingston—"appearance. The Earl was an immense man, bulky and burly, with his features almost hidden in a mass of dark whiskers, his deep-set eyes glaring beneath shaggy black eyebrows, and a forehead 'villainous low.' His voice that all might be *en suite* was at once deep and loud. I never saw a man who had a more brutal appearance. He took large quantities of snuff, which he carried loose in a waistcoat pocket lined with tin, and his method was to take small handfuls of it, throw part of it up his immense nostrils, and fling away the remainder over his left shoulder—the consequence of which was, that nobody who knew him would sit upon that side. When he was a young man, he held a commission in the North Cork Militia—a corps of Orangemen who committed fearful barbarities in the fatal 1798, and who used to amuse themselves when they did not shoot or bayonet a suspected 'rebel'—that is, an Irish Catholic—"with setting fire to his house, filling a brown paper cone with hot pitch, thrusting it upon his shorn head, enjoying the 'fun' of seeing him writhe under the torture, and laughing at him as the hot fluid ran down his face and breast. The 'rebels' made a prisoner of Lord Kingston, and his life was very much in danger—for he was well known, and hated. They employed him, however, to make terms for them with the Royalists, and he was allowed to depart on his solemn promise to perform their wish. The moment he reached his friends, he made use of the information as to the strength of the 'rebels,' which he had picked up while a captive—utterly betrayed the trust reposed in him—and broke his plighted word of honor by setting on his soldiers to massacre the trusting foe. The populace, who recollected this, constantly predicted a violent death to this man-brute; and they rejoiced when the news reached them, in October, 1839, that the Earl of Kingston, after some years' dreadful sufferings, had miserably died in London of *morbus pediculosis*,—or lousy disease—"the dreadful disease by which King Herod perished in his pride." A fitting end for such a monster; than whom, Orangeism, with all its power of converting men into fiends, has scarcely ever produced a more loathsome villain, and, at the same time, a better representative of the Orange, and Protestant Ascendancy faction in Ireland, by whose cruelty and rapacity the insurrection of 1798 was brought about.

GREAT BRITAIN.

The Rev. R. Ward, formerly a minister of the State establishment, but who was converted to Catholicity some years ago, and has since been admitted into Holy Orders in the Catholic Church, is engaged in the erection of a Catholic Chapel at Bromes. This circumstance, it is said, has caused much anguish of spirit to poor dear Mr. Bennett, who keeps a government gospel shop in the same neighborhood, and who therefore by no means relishes the idea of having a Catholic place of worship erected so close to his heretical conventicle.

COLONIAL EXPENDITURE.—The annual abstract of the colonial expenditure of Great Britain has just been issued. The period embraced in this return is the year 1851-52. The military expenditure amounted to £3,003,282, the naval to £55,717, the civil to £499,350; a small item, £2,776, is deducted in respect of post-office collections in Malta and Honduras exceeding the expenditure, reducing the total expenditure incurred by Great Britain to £3,555,573. The Cape absorbed £1,067,921 of the military expenditure, the Ionian Islands £122,511, Jamaica 125,033, Canada 312,672, Nova Scotia 116,077, Mauritius 73,293, Ceylon £90,477, New Zealand 83,819, Labuan 4,933.

THE OFFICERS OF THE BRITISH ARMY.—The advanced age of all the officers entrusted with superior commands in the British Army has become a subject of serious attention. An old officer says:—"Of the major generals, the Earl of Lucan and Major-General Arbutnot are the two youngest, having entered the service in 1816. That tall-tale book, the "Peerage," states Lord Lucan to be 54 years of age and Major-General Arbutnot cannot be his junior. But these two officers are the exception; nine-tenths of the major-generals, at least, are upwards of 60 years of age. Of the full colonels in the army, from whom brigadiers might be selected in the case of an army taking the field, there are 259. Of these, according to a statement which appeared in a recent number of the *Naval and Military Gazette*, 156 are upwards of 60 years of age, the period of life at which an officer in the French army, unless specially exempted, is placed

on the retired list; and the remaining 103 full colonels are between the ages of 44 and 60."

NAUTICAL BAPTISM OF FRANCE AND ENGLAND.—How is it that the French, who are charged with addiction to tanfaronade, give such moilist, civic, classical, or merely historical names to their ships, while ours sound so boastfully of fire and fury? For example, in the French fleet in the Buxine we find such mild names as the *Ville de Paris*, *Jupiter*, *Henry IV.*, *Valny*, *Jena*, *Friedland*, *Chateaufagne*, *Bayard*, *Gomer*, *Mogador*, *Sane*, *Magellan*, *Duiscartes*; while in the English list we have the *Furious*, the *Vengeance*, the *Retribution*, the *Inflexible*, the *Tiger*, the *Fury*, the *Firebrand*, the *Terrible*. If names could terrify an enemy, the result of a war should be certain. So the Chinese thought to scare our troops from the field with horrible paintings.—*Examiner*.

THE SOLDIERS' PAY.—We have deemed it our duty to extract from the *Times* an admirable article on the subject of the insufficiency of the pay of the soldier to meet the advanced price of provisions. It will be a very hard thing if some relief be not given to the soldiery, in the face of the powerful and truthful representation we have quoted. There can be no excuse of want of means as long as there is any unappropriated sum lying to the credit of the army; and we have several times pointed out that there is a considerable balance of unclaimed prize money now disposable. A portion of this, judiciously distributed among the troops at home, would ease them of the pressure from which they are suffering by the dearness of provisions. The present exigency disposed of, it will be well worth considering whether or not an entire change should be introduced in the system of remunerating the troops. Why should not the British soldier be fed, clothed, and housed by the State, and allowed a daily rate of pay which shall be applicable to all extra purposes? The workman, the farmer, the tradesman, the omnibus proprietor, and so forth, augment their charges to the public when prices of provisions rise; but the soldier is expected to give his services for the same sum at all times, whatever may be the fluctuations in the cost of the necessaries of life. He cannot strike for wages without placing himself before the law as a mutineer or deserter. He cannot complain without being told he is insubordinate and seditious. His only alternative is to half starve himself, and yet perform the same amount and description of duty. Such a condition entitles him to the consideration of his country, and we shall be surprised and grieved if the subject is not brought forcibly before the Legislature. Mr. Sidney Herbert owes it to his own character for humanity to stir in the matter, not merely with reference to the immediate present, but to the future position of the soldier.—*United Service Gazette*.

To frame a new legislative constitution for the Church of England is an undertaking from which we should imagine every temperate and judicious member of that body would abstain. But, to exhibit this proceeding in its true light, it must be borne in mind that Convocation has no powers to set about any such work at all. To give effect to any such proposal, the authority of Parliament must be invoked, and the united sanction of the Legislature obtained. There alone resides the legislative authority of this realm in Church and State, and the Convocation of the province of Canterbury can no more set about the reconstruction of its decayed privileges and the extension of its ecclesiastical powers than the present Corporation of London can reform itself, or extend the municipal institutions of the city to the whole metropolis. It is characteristic of that class of men with whom this proposition has originated, that they have displayed great subtlety in urging on their cause to the point it has now reached, but they appear to have lost sight of the ulterior obstacles which are absolutely fatal to their object. Great pains have been bestowed on an endeavor to penetrate a *cul de sac*, and they have at last succeeded. But they have begun at the wrong end. The sanction of the Crown is required before Convocation can even revise the canons of the Church much more before it can undertake the reform of its own constitution. The authority of Parliament will regulate the sanction of the Crown, and that authority will assuredly never recognise a rival ecclesiastical legislature confronting its own established rights. Until these points be gained nothing is done.—*Times*.

The Rev. John Roberts, a Protestant clergyman of the Church of England, calls the attention of the Bishop of London to the proceedings of the "British Society for Promoting the principles of the Reformation" and its agents. "One reason which has constrained me to address your lordship"—says the writer—"is the disgraceful scenes which were conducted by Mr. Clementson's"—one of the leading members of the Society—"missionaries. I have witnessed at these meetings scenes of drunkenness on the part of the missionaries, and the most disgraceful riots on the part of the audience." These statements can excite no surprise amongst those who know that the Society's most active missionaries are apostate Catholic priests, whose incontinence and debauchery have procured for them the situation of evangelical missionaries. The Anglican clergy, who are for the most part gentlemen, men of refinement and education are anxious to disclaim all connection with the "British Reformation Society."

THE END OF THE WORLD.—A Rev. Oldling Field is lecturing at Liverpool, and tries to prove that we are in the last stages of the world's journey, from the signs of the times as unfolded in the events of the day.

THE MORMONITES.—No less than 300 of the Latter Day Saints have just taken their departure from the town and neighborhood of Merthyr, South Wales, for Salt Lake, under the direction of a leader known in Merthyr as "Will Phylip." He has taken with him his wife and daughter, the latter married to an "apostle." Both of them, not being overburdened with faith, were most unwilling to leave home. Will Phylip is succeeded at Merthyr by Captain Jones, who some time since returned from the "holy land," after leaving there a large number of the faithful of Merthyr.

The *Guardian*, complaining of the spiritual destitution of the people of England, takes occasion to observe that "it is startling to find that the country in which the proportion per cent. of church-goers, to the population appears to be the lowest; is that very district where our most splendid endowments are situated. Under the shadow of the princely revenues, and power of the episcopate and chapter of Durham, a state of things has grown up, from which it results that only eighteen per cent. of the population can find room in our churches." This is a striking result of Protestant endowments.