left the convent when the insurgents had got in, and after three miles run on foot got safe into the fort.

Blessed be the Lord God of Mercy, for having merci-

folly preserved these holy Religious from the swords

the engagement we have been all here in the fort, but not besieged, for the enemy, after burning our houses.

and indignities of a fanatical foc. Since the day of

left the station. We cannot go out with security till

AYER O

The Rev. Henry Press Wright, late principal Chaplain to the army in the East, writes to the Times that during the late war five-ninths of our army were members of the Church of England, three-ninths Roman Catholics and one-ninth Presbyterians. He states also, not that the pay of a Roman Catholic Chaplain is equal to that of a Protestant Chaplain, but that it is somewhat more than the pay of an Assistant-Protestant Chaplain. Now, as to the numbers of Roman Catholics in the army, these three things are to be observed-first, that the Government is in possession of the exact numbers, as the registers are kept by them, and that nothing can be easier than to set all disputes at rest by producing the official returns. Secondly, that whatever be the number of Catholic soldiers registered as such, there is unfortunately too much reason for making a large addition to them, as many Catholica, by their own act, are registered as Protestants not, from any predilection for that religion, but from a well-founded notion that equal justice and favour are not shown to Catholics. Thirdly, that as regards the administration of the Patriotic Fund, the question whether Catholics form one-half or one-third of the army may be adjourned, for, in either case, they have not had their share. How is the charge met that 231,000%, has been applied out of the Patriotic Fund to endow Protestant schools, while not one shilling has been applied to the endowment of a Catholic school? To what amounts the perpetual repetition by those who defend the administration of the Patriotic Fund that most of the money was subscribed by Protestants if not to the admission of the fact, as well as an excuse for it, that the rights of those for whom the money was subscribed were sacrificed to the presumed religious feelings of those who subscribed it? It is as plain as noonday, and none but some such person as the 200 famous Major Powys would stultify himself by denying it in terms, that when money is subscribed for the benefit of a certain class, irrespectively of their religion or creed, it is mere robbery and open fraud if the administrators of the fund do not apply it so. If, when they are charged with maladministration, they reply, not that they have applied it impartially to the whole class, irrespectively of the religion or creed of the doness, but that in their administration they have taken into account the Religion or the creed of the donors, what is that but a confession of their guilt? Yet in the ribald article in Thursday's Times the writer thrice appeals to the fact that most of the money was Protestant money, and came from Protestant pockets. In the present subscription for the sufferers by the Indian mutinies The Emperor of the French and the Grand Turk, the King of Naples and some Indian potentate, are among the subscribers; but will any one pretend that a man's being a Nun Sanctified; or, Spouse of Christ, Frenchman, a Turk, or a Neapolitan, would therefore, Life of St. Francis Assissim, Patriarch of the and on that account, entitle him to any preierence over any other sufferer by the mutiny? All that we have seen and read upon this subject has convinced as that there is a determination to employ the funds raised by these national subscriptions for proselytising purposes, and that there is no wish to conceal it. The Times would fain make it impossible for any Catholic either to subscribe to the fund or to share in its management. The wealth of the country is chiefly in the hands of Protestants, and the Times would willingly dispense with the subscriptions of Catholics if greater facilities could be attained thereby of bringing the money power of the administrators into play as an engine of proselytism. No one in his senses who meant to deny or wished to conceal that these national subscriptions had been, and ought to be, applied to proselytising purposes, would use an argument so stupid and so suicidal as that most of the money had been subscribed by persons of one sect.—Tablet.

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