

lic farmers, and Catholic laborers with regular employment and good wages; their wives preparing their dinners at home, their children taking it to them in the fields, and all the daily life of a prosperous English country parish; they imagine a little band of Protestant confessors, shut out from employment, waiting for them if they will return to the Catholic Church, and greeted with the cries of starving children and the agony of their pale and faint mothers. No wonder their purses are opened. But the agents on the spot, who receive and spend this money, well know, as we can testify on our own observation, that the "Catholic farmers" so boldly paraded are men half-cultivating by their own labor and without capital a few rods of ground; and in their habitation, dress, and food, far below the poorest English laborer; and that every one of these boasted Protestant converts was before his professed "conversion" in a condition below that of the Catholic farmer, and had neither wages nor a meal to eat, nor the hopes of getting one, if he had continued to call himself Catholic; and that every one of them, from the day of his conversion, has been raised to a condition far above that of the Catholic farmer." This we can declare on our slight acquaintance with many of the places where grants have been expended; and we therefore say that Dr. Whately's Society spends its money, not in making good to any man what he has lost by professing themselves Protestant, but by raising all who consent to do so to a position far above what they could ever have obtained as Catholics. If we misrepresent the Society, Dr. Whately has the remedy in his own hands. Let him publish the names of any persons who have received the money, and whose position in life is not bettered but injured by the profession of Protestantism. To take one or two examples: We find that the "Rights of Conscience Society" gave to converts in the Island of Cape Clear £10 in Oct. 1851; £10 in January, 1852; £30 in 1853; (the Report of 1854 we have not succeeded in obtaining); £10 in 1855. Let them say what poor person in Cape Clear has become poorer by being a Protestant. We examined into this case some time ago, and found that the island contained about 300 souls, and only one adult native convert; a man named Cadigan, together with a few brought from other places, to make up a congregation; that his wife was still a Catholic, and that he himself had several times returned to the Church; impelled by conscience, and again fallen off to the "Soups," unable to bear the pinching of hunger and want; that the whole island is the property of a Protestant family, which subscribed to the work of proselytizing, and gave nothing either to the National School or to any Catholic Charity; that there neither then nor had been in the memory of man, any Catholic farmer; who had the means of employing labor for wages—every one so called being in extreme poverty. The only person who had the means of paying wages was the Rev. E. Spring, the Protestant clergyman. In addition to his benefice, he had a glebe farm in the island, which had been many years under lease, but which he had lately taken into his own hands; besides another, of which he had obtained possession by lease. He had also a set of comfortable cottages, in which any homeless wretch could obtain lodging and regular work, with plentiful wages, upon the sole condition of attending Mr. Spring's church and schools. Besides, the Society for "Protecting the Rights of Conscience," in its first Report published a statement of the number, though not of the amount of grants made by other Societies to the clergymen whom it assisted (a custom prudently discontinued in subsequent Reports.) From this it appears that Mr. Spring was then receiving, in addition to its grant, pecuniary aid from the "Irish Society," the "Church Education Society," the "Ladies' Auxiliary Society," from "an individual lady who pays a schoolmaster," from the "Irish Reformation Society," &c. &c. What "Sc." means, and whether it covers a subscription from Archbishop Whately, we do not know; nor, again, how much each of these societies gave. One of them, whose Report we succeeded in obtaining, acknowledged to an expenditure of £103 13s. in Cape Clear that year besides £170 13s. in "temporal relief"—the place not specified. Now, all this was among a population of 300, where the whole Catholic population was only just above starting-point, and where all the property, the Church endowments, the means of employing labor, &c. &c. were exclusively in Protestant hands. The conclusion is evident, that the £60 given by Dr. Whately's Society in three years, under the absolute condition that none should obtain any benefit from it except those who attend the Protestant Church and send their children to the proselytizing schools, were spent, not in relieving men who were suffering by becoming Protestants, but by inducing starving people to profess it. If the inference is unjust, he has the remedy in his own hands, for he can state whom he relieved, and what those persons had lost by their calling themselves Protestants.

We regret to see, by a letter of the Bishop of Ross, which we lately published, that Cape Clear is again suffering from famine. No doubt, therefore, the present is an auspicious moment for "protecting the rights of conscience" there. Our space prevents our saying what we intended about Doon. It is less necessary, as the late trial shows us the sort of consciences which require protection; there—viz. such as Moylan's, who received the Sacrament in both kinds. Mr. Wolsley boasts, last Christmas-day, and who invented a lie for repeating which that Rev. gentleman has paid two hundred pounds.

The first duel fought in the United States was fought at Plymouth, Mass., in 1621. Swords and daggers were the weapons used, and as a punishment the parties were tied together head and feet, and in this condition publicly exposed for twenty-four hours without food or water.

PASSAGES FROM THE HISTORY OF PROTESTANT MISSIONS AT HOME AND ABROAD. (Excerpted from the Miscellaneous Writings of the late celebrated Dr. Gorres.)

It may not be altogether out of place to insert in these columns, as opportunities offers, an occasional résumé of the doings of Protestants both in this and in other countries, in their efforts to spread Protestantism, or as they themselves are being converted by the heathen. We have long been able to avail us of the miscellaneous writings of the talented and eminent Dr. Gorres, and from these we propose, from time to time, to make ample extracts, as we know that the name of Gorres is ample guarantee for truthfulness of delineation, and soundness of philosophy.

The pomp and parade with which the efforts of the Protestant missionaries in foreign countries are announced to the maudlin pietists of Exeter Hall, and from thence find their way, ten times magnified, into every town, village, and hamlet in our island, are really too much for some of our less sanguine and more philanthropic continental Protestant neighbors to stomach. There is an old adage, *ad unum probat nihil probat?*—he who proves good much proves nothing—which might be well given as a caution to some of those over-zealous missionaries, who sometimes make more converts on paper than there are inhabitants in the locality they are describing. Carcasses upon carcasses of spurious bibles and canting tracts are landed at foreign ports, and with the utmost height of apostolic zeal dropped in thousands on every street and highway, pitched in at every door and window, nay, even used for export goods of all descriptions. Little wonder, then, that we should have so much of the "Spread of Christianity," it brings very forcibly to our minds a character described by the most popular writer of the day, in his beautiful novel, "David Copperfield," where a certain crazy old fellow, anxious to diffuse the knowledge of some very important fact which he had discovered, used to fly a kite with a whole bundle of little papers attached to it in such a way that they would fall loose when at a certain height, and thus come down with the important fact upon the heads of the illiterate natives.

Yet amidst all the grandiloquence with which the triumphs of Protestantism are trumpeted forth, it is impossible for a cool observer not to see the real results of the labors of Protestant missionaries. A pamphlet, published in Munster, near Regensburg, in the year 1852, and entitled, "Glaubensjahre eines im Protestantismus erzogenen Christen," has lately come into our hands; and for the satisfaction of our readers, we give here a few extracts, to show how ineffectual are the vaunted efforts of these Protestant missionaries. Our author, in speaking of the result of their labors in India, gives the following anecdote:—"About thirty years ago, the zealous and indefatigable Heber took possession of the episcopal see of Calcutta. His visitation journeys brought him through widely-spread provinces, nearly equal in breadth to Germany, with towns containing over half a million inhabitants, where, for generations past, the most famous preachers had labored to spread the light of the gospel; yet, after a minute examination, of his (Heber's) memoirs, it appears that, after traversing such immense tracts of country, he has not the conversion of one single native to record. The Christians of whom he speaks, were partly the descendants of Europeans, and partly the wives of English soldiers, whose baptism could not have been a matter of great trouble to the missionaries, since, disowned by their co-religious relatives, they had no choice left but to follow the religion of their husbands. Only at the very end of the bishop's day-book do we meet with 'anything' in the shape of a convert; in the following remark:—"This is the third or fourth Christian of whom I have heard mention whilst travelling through the mountainous provinces." The famous English missionary, Martyn preached to a female audience at Dinapore, for three years, with truly apostolic zeal. At last, one lady demanded baptism, in order to marriage, but was refused, as not having the necessary qualifications. Another English missionary, who was in search of a servant, had an Indian recommended to him, who, besides other good qualities, was said even to be a Christian. "What you say is quite enough," replied the missionary, "I cannot trust him; I can admit no neophyte Christian into my household."

The author of the "Glaubensjahre" makes some very severe strictures on the fact that Protestant missionaries are a sort of unwieldy, ill-to-be-moved animal, by reason of the great amount of "evangelical baggage" which they carry along with them, in the shape of a wife, and often a batch of children, along with all the conveniences and luxuries which they can possibly lug after them; while the Catholic missionary appears among the heathens as poor as themselves, and ready to undergo any amount of fatigue or privation, for the salvation of their souls—a self-denial which the heathens know very well, how to appreciate, particularly the American Indians, who, says our author, have more than despised those missionaries who carried wives and children with them, and demanded to see only those who carried the cross and the long gown.

Another very remarkable feature in the communications of most of these missionaries is the extreme want of anything like true spiritualunction or a devotedness to the work which they have undertaken, whilst their letters teem with flaming accounts of the most ridiculous domestic trifles. The baptism of a little son or a dear little daughter of the missionary to whom a wife seems more necessary for the conversion of heathen than the grace of God—is described with a bombast to which the occasional notice of a baptised heathen offers a most brilliant contrast. The missionaries, says our author, trust too much to the good will and patience of their readers when they request them to pay for journals which contain nothing but reiterated accounts of their frivolous household affairs, of the little troubles of their darling infants, of the interesting condition of mamma, &c.; which, of course, is their world, but can hardly represent the kingdom of heaven either to the heathens abroad, or their readers at home. As an instance of such unwieldy sentimentalism, our author criticises very severely the first letter of the Bishop of Jerusalem-Gobal (Zeller), dated Jerusalem the 2d January, 1852—a letter published in one of the missionary journals immediately on arriving at its destination. It does not, he says, contain a syllable indicative of her feelings being elevated by treading on the sacred ground whereon the Redeemer once trod, or of the slightest emotion at viewing the scene of his passion. On the contrary, she describes with the utmost minuteness how and where she slept on board the ship; how she,

along with my Lord Bishop, rode on horseback, the little children on asses and mules; how she managed to quiet her poor dear baby Timothy on horseback, although she found it rather difficult; how on Christmas she had nothing to give to her dear children—a half-dozen of whom she mentions by name—but that in the gardens of Juppe the trees were hanging full of beautiful oranges and pomegranates, also that with domestic arrangements, cooking and visiting, she hardly knows where her head is—in short, nothing but disgusting and vain family frivolities.

Our author next gives a very satirical contrast between St. Francis Xavier and a modern Protestant missionary. The former, he says, on one of his missionary journeys, composed that beautiful hymn, "O Deus amote," &c.—"O God I love thee," &c.; while the Protestant missionary, not to be behind hand, gave birth—after a considerable separation from his beloved—to the following effusion, and sung his "O Deus amote" in the following strain:—

Thy look so mild, thy heart so kind,
Thy image wholly fills my soul
Emphatically, yes, to see thee once again
I wish; I count the weary hours;
To see thee once again I haste my steps;
To see thee in my daily prayer.
Yes, Emily! I shall see thee soon.

Such mental incubations savour of the earth earthly. Need we wonder that the labours of such sentimental missionaries should remain unrewarded.—Northern Times.

The famous Protestant missionary Rotger.

THE PRESENT STATE OF RELIGION IN GERMANY. (From the N. Y. Evening Post.)

A writer in a late number of the London Tribune gives an account of the present state of religion in Germany, in which it is represented not only that the Roman Catholic Church is rapidly gaining strength in many parts of the country, but that the Lutheran Church is becoming fractured, to a great extent, with the doctrines of her older rival. This is attributed, in a great measure, to the political events of the revolution of 1848, which forced upon the people the conviction that the different governments were unable to quell the revolutionary spirit that then distracted the country. The lovers of order and a settled state of things were invited to cast themselves for refuge into the arms of the Church; upon whom, by the unexpected turn of affairs, seemed suddenly to have devolved the mantle of the secular authority.

Many complied with the invitation, and religion immediately became as fashionable as it had hitherto been neglected. The upper and middle classes of society thought it incumbent on them to set the example, and they were zealously followed by the lower. Thousands of government officials, who had perhaps never once entered a church, were now ordered to attend regularly by the public authorities.

The peculiar meaning to be attached to the word "church" was, however, for a long time the subject of animated debate. Both the Lutheran and the Latin clergy agreed that temporal no less than spiritual salvation was to be found alone in the bosom of the Church; but which of the two claimants was to be considered as the lawful depository of this sudden accession of power, was of course the subject of lively controversy.

The Roman Catholic, however, as being the elder of the two, and more versed in these affairs of succession than her younger sister, appeared to carry with her the weight of precedent and authority, and public opinion, moreover, seemed much inclined to favor her pretensions. The consequence was, that strong regrets began to be expressed among the Lutherans that while so much authority was to be found in the Latin Church, there was so little in their own. A cry was raised that the Lutheran Church ought to be Catholicised, and in many parts of Germany active steps began to be taken in that direction. The cross on the altar, lighted candles at the celebration of the Lord's Supper, &c.—customs which have always prevailed in the ritual of the Lutheran Church; rendered the introduction of other Roman Catholic ceremonies a matter of little difficulty.

In all parts of Germany a demand was made for liturgies—where they existed, that they should be enlarged, and where they were not, that they should be introduced. A greater prominence was given to the altar, while the sermon was thrust completely into the background. The most influential periodical in Prussia sneeringly asked whether "the clergy, who are Priests," were to be degraded into becoming preachers. At a large pastoral conference in Hesse it was resolved that the majority of sermons were too long, and that they should be curtailed. To such an extent was the doctrine of "altar service" carried, that the chief ecclesiastical authority in the same duchy declared that, on the celebration of the sacrament every Sunday morning, there were no communicants present, the minister should take the sacrament alone.

"The Lutheran Church has always had 'confession,' and every Lutheran his 'confessor,' but this is not carried to the length which it is in the Roman Catholic Church. Since 1848, however, 'confession' has been more insisted upon, and is carried to different lengths in different parts of Germany. In some parts the Lutheran churches are now left open the whole day, as holy places, where the people can go and pray. The embellishment of churches, especially through pictures and painted glass windows, has been actively prosecuted. Perhaps a Lutheran is not to be met with who does not defend the representation, in pictures and images, of 'God the Father.' The marriage ceremony is now spoken of by many Lutherans as if it were a sacrament, and persons married by civil authority as living in adultery."

Leo, the great organ at this moment of the Lutheran party, does not hesitate to say, "We, Protestants, want, and our consciences demand, the acceptance of certain doctrines held by the Old Church."

The Reformed Church can do nothing to counter-balance these tendencies; for, since her union with the Lutheran Church, she has lost what little influence she formerly possessed, and the number of independent reformed Churches throughout the whole of Germany is very limited. The writer says:—"One of the most melancholy signs of the times is the bitter spirit which the Lutheran party show to the Reformed. At a Lutheran pastoral conference lately declared, 'We condemn with our Old Church the errors of the Reformed, not less than those of the Catholics, and we refuse to have any religious connection with the Reformed.' Dr. Kloforth, the head of

the Protestant clergy in Mecklenburg, declared lately at the conference of deputies from all the established churches of Germany, that 'the Reformed Church was a false one.' In some parts, if a Lutheran takes the Lord's Supper in a United or Reformed Church, he is called upon to do penance for this sin, as it is called. Two years ago, at the baths of Kissingen, where Professor Thurok had in former years preached, the pulpit was refused him because he was of the United Church. It cannot, therefore, surprise us that Professor Kahn and such men say, 'A union with Rome, rather than a union with the Reformed Church.'"

In 1852, at the meeting of the Synod in the Bremen, Lutheran Puseyism seemed to have received a blow through the declaration of the ministers there assembled, that 'preaching was the essential in Protestant Divine worship; but the following year, at the acceptance of the Confession of Augsburg by the Kirchentag as its confession of faith, the sacredness of the ministerial office, the importance of altar worship, and other subjects of German Puseyism, were heard, and, in a manner, got the upper hand.

"From the foregoing it can surprise no one that certain Lutheran organs speak of a union with Rome, and this as the only means of safety in order to crush the revolutionary spirit; for, to use the words of one of them, 'the episcopal constitution would be for us not merely no hindrance, but a great blessing.'"

It is stated by the writer from which we quote, as a proof that evangelical piety is making some headway in Germany, that at the present day, one out of every ten German theological students is a believer in the doctrines of the Christian religion. Forty years ago there was not one among a thousand. He also throws a light upon the sombre background of his picture, by stating that since the proclamation of the doctrine of the Immaculate Conception, which has opened the eyes of many to see what Rome is, the Lutheran Puseyites and their friends are up to the eyes in their praise of ecclesiastical authority, especially as it is seen by every one that 'the Church' has effected little or nothing in her attempts to curb the revolutionary spirit during the past seven years. In 1848, there were 14,000 criminals in Prussia; now 26,000; in 1848, in Wurtemberg, 1,500 criminals, now 3,200, and so in proportion in other parts of Germany.

IRISH INTELLIGENCE.

Five young ladies, natives of Ireland, will be received into the Convent of the Good Shepherd, Hammersmith, on the second Sunday after Easter. The Cardinal Archbishop of Westminster has signified his intention to be present at the reception, and officiate on the occasion. One of the young ladies is the pious and accomplished daughter of our respected townsman, Mr. Patrick Commerford.—Dundalk Democrat.

The Cork Constitution says:—"It is thought likely that there will, in the course of the present week, be a vacancy for the county. Mr. Vincent Scully, it is understood, will apply for the Chilterns, and Mr. M'Carthy, that he become a candidate, to be relieved of the office of High Sheriff. This gentleman though he failed at the last election, thinks he may succeed now. The retirement of Mr. Fagan from the representation of Cork is also spoken of; and it is stated that Mr. Maguire, who now performs the duties of member for the City, will at any event, be put into Parliament for the city, at the first opportunity.

CORK HARBOUR.—The following notice of motion by Mr. Maguire appears on the parliamentary list, for "some day after the recess." That it would be of material service to the public of the United Kingdom that practical advantage should be taken of the favourable position and local resources of the Harbour of Cork, by the establishment of a complete and efficient naval station, and by the construction of a dockyard and steam factory suitable for the building and repair of vessels."

From all parts of the county we have received the most gratifying intelligence of the progress of the spring crops. The wheat crop, in particular, promises a more luxuriant yield than has been witnessed here for several seasons; and the appearance of the other crops is equally cheering. The farmers, too, exhibit a most creditable amount of care and foresight in carrying out their operations.—Kilkenny Journal.

SINGULAR DISCOVERY OF A LITTLE TREASURE.—The wife of a small farmer on the property of John Becher, Esq., of Hollybrook, several times observed their horse, when brought into their cottage, to be fed (as is usual with this class of Irish farmers) to paw with his foot on a particular spot of the floor, and, prone to superstition, as the Irish peasantry all are, she got impressed with the belief that there was some reason for this occurrence; and one day casting her eyes on the spot, she saw something glancing in the sun like a brass button, and went to take it up where the floor had been worn by the horse's shoe. She found on getting it out of the earth that it was some gold coin; she opened a small hole about six inches deep, in which, to her great surprise and joy, she found fifteen guineas in gold, two half guineas, and three seven-shilling pieces, in all eighteen guineas. The only way she and her husband can account for this buried treasure is that an old man lived in this cottage many years ago who was known to have some money, and to have laid some of it away where he had either forgotten it or could not recollect the exact spot. The guineas are of the reign of George III., some 70, and some 60 years old. The writer of this has seen them, and the hole from which they were taken; they are all fresh in appearance, and don't seem much worn.—The happy possessors have been made suddenly rich, for even this small sum is riches to them.—Cork Constitution.

The London Times has an article upon the Irish Emigration to the United States, from which we make some extracts:—"A 'multi-million' immigration of Irishmen into Ireland is one of many facts which no man with the least regard to his reputation would have predicted twenty years ago! Nevertheless, it is a fact. The provincial journals are daily announcing the return of numbers to the old country, all with money in their pockets. Some of them have even had the precaution to send home orders for guano and seaweed in anticipation. So far, of course, it has been with these emigrants a question between moral and physical considerations. Few men, certainly, not fathers of families, will leave their native soil for the necessity of subsistence; or, what is equivalent, the maintenance of their rank in society. Numbers, famine, and the inextricable entanglements of landed property reduced it to a matter of self-preservation,