مديكان والمتعلقات التطبيق

## THE TRUE WITNESS AND CATHOLIC CHRONICLE. APRIL 29, 1864.

also in the majority of the most important functionaries. The new ministers bave new ideas, and everything which has been looked upon as an abuse under the preceding administration becomes then; before anything else, the object of a reform: Again, the States of the Church since Pins VI. have been twice occupied by the French, who now occupy them-in part at least -for the third time. They have witnessed many revolutions in Italy; consequently, changes have been wrought which subsisted as long as justice or the duties of a higher order did not require their suppression. Immediately after his entry into Rome, July

3rd, 1800, Pope Pius VII instituted a special congregation for the re-organisation of his States, which had been thoroughly shaken by the violence as well as impoverished by the spoliation of the French Republic, and which had been very much restricted by the loss of the Legations. In an organic edict the Pope expressed his firm determination to renew among those ancient institutions only those of an evident utility; and to abolish those which no longer answered to their original design, so as to replace them by others more advantageous. Very soon the commencement of their execution took place; several ordinances appeared, which clearly proved that the promise was not made in vain, and that the Pope's wish was sincere. After the second French invasion, which, perhaps, produced some good also, the legislation and administration, reorganised according to the maxims of Consalvi, were inaugurated in the grand fundamental statute of July 6th, 1816, under six headingsa legislative work of which no jurist, if he carefully examines it, will refuse to approve.

Feudal laws and customs, as all restrictions of rights of hunting, fishing, and others, were swept away. The nobles preserved alone rights founded on general claims the same as those of private individuals. Ancient privileges for the exercise of criminal jurisdiction were withdrawn from them in great number ; and in general all jurisdiction of the nobles in the Legations, the Marches, and at Bonavento was entirely suppressed. In some few localities, where after the edict of the Vice-Secretary of State this jurisdiction was preserved, it was so restricted and so strongly fettered that there was reason to expect a prompt renunciation offered spontaneously on the part of the barons who still were invested with it. In those places of seignorial justice the in favor of the Roman Papacy-bas rendered this commissioners paid by the princes and barons (besides the necessity of being approved of by government) were compelled to fulfil their duties like inferior officers, absolutely the same as other governatori, the latter and former being treated on a footing of perfect equality; so that the abolition of seignories; whose jurisdiction was already almost without value, could be done without difficulty or entering upon any formalities.

The prescriptions for the feofiment of trust, the law on the business of notaries, and many of history, after the manner of Farini, but in its other dispositions, were generally conformed to the previous legislation of Napoleon. If any one would simply take the trouble to consult and heard at Augsburg never wandered from the truth. study that fundamental statute previously mentioned, together with the edicts which are annexed to it, on the great edict of Leo XII., of October 5th, 1827, and the numerous motu-proprio from Gregory XVI down to Pius 1X, he would, at the very least, rest convinced that ' the immobility and immutability of the Papal administration' is only pure fiction ; and that the laws and ordinances manifest a persevering tendency existed and for a long period, and, again, another towards amelioration and progress, and that the reform, which is incompatible with the past, the inprinciple, dies diem docet (every day teaches the

present time, consists in taking away its true sense and true bearing from every+defence of -the Roman Government, however moderate it may be in other respects, against accusations to which not even the slightest limits are placed. If it be sought to de-monstrate that it is a want of justice to attack the Roman Government, as an oppressive system of ab. soluteism or as a cumbrous obstacle thrown before progress by Canon Law, as Guerroniere's ridiculous idea has it, or for bad administration according to the noisy clamours of our historians — or, in fine, for all these complaints of abuses common to tourists, they immediately will make answer-' In the eyes of the Ultramontanists, everything that is established in the States of the Church is good, exemplary, per-fect ! Thus they show the difficulties of a discussion which would require very different researches from those which are drawn from notes written en passant by a tourist; or from the correspondents of a newspaper; or from some pages detached from the history of a Romaguoi emigre. As for ourselves, we do not hold that everything is well in the Roman States, and that nothing needs correction ; but we do not see the seat of the evil exactly where the political doctors of our days pretend to find it; and the means they employ to heal it appear to as of a nature to aggravate the disease, and propagate far from extirpating or lessening it. The different methods of administrating modern states have each their defects. No human rule is exempt from them ; and, as a necessary considuence, that of the Holy See is not more perfect. We shall attempt to mention in detail what abuses exist in the States of the Church, and they may attribute them where they please; we shall also mention how numerous are those attributed to it by a blind hatred, and for this one reason-that it is Catholic and Ecclesiastic .-According to the anti-Catholic historians, it is a matter absolutely certain that the caste of priests is incapable of presiding over the lay administration of a country, and, therefore, the Roman government, whatever it may do, cannot be but decidedly bad, despicable, and odious. Here common sense places this alternative. The ecclesiastical rule over the territory of the Church is powerless for the public good, either because it is not possible that an ecclesiastic could be capable of directing state affairs, or because there is no priest gifted with this capacity in the country of Roman domination. In the first case history is impoverished ; they take from it in great numbers statesm n and governors of talent.-Popes or Bishops-admired, and with good reason, in an especial manner for their aptitude to exercise lay powers, and then the Ximenes, Richelieus, Mazarins become men of no value. In the second case they must give at least some reasons for this asserted incapacity; they must mention names, that they they may be condemned by posterity, and that others may be put in position to do better and to acquire qualities which are lacking in them in order that the absolute incapacity resulting from their condition may not be affirmed. Lastly, the Augsburg Gazette-a paper trustworthy, sincere, and loyal, and, moreover, entirely removed from all prejudice testimony to the state of the Church-that it is far superior to what is generally believed ; that its legislature is very good in itself-too perfect, perhaps, for the people it guides. The editor has always found it will not answer to offend prejudices too deeply rooted; so he thought it right to make it known, somewhat strongly, in a note, that the contrary opinion is the much more predominant-an opinion which has always indeed been sustained in this important publication, except, indeed, for a time (from 1846 to 1848) when it professed a very great respect for the States of the Church. Now, we, on the contrary, think that if the Papal legislation were sources and according to its original acts-in its entire-there would result a conviction that that voice and that he who is enlightened from a better foun-

tain sees matter in a different light from those who are deceived by the false glare of piecemeal stories full of flaws and discrepancies. We have no book treating of the history of the States of the Church with research. This needs a profound appreciation of its organisation, and that explains why there is no cessation of proposing to the Pontifical Government now a reform which there is no need to introduce, because it has already stitutions of the country, the conditions of place or limate, or in general v with the character of the people and the government. Let us hope that an able Catholic historian may soon devote himself to the cultivation of this field, which still promises a rich harvest. We, who feel our impotence, who know that we are unable to accomplish in all its extent such a work, and who, nevertheless, desire it hecause of our convictions acquired in the places themselves - we are anxious to aid, even in a slight degree, the appreciation of the actual situation of the States of the Church, and would wish to furnish some landmarks for a little sketch of its history during late periods. From this, we know full well, could result only a feeble idea; but, at least, this notion would be the reflection of the truth.

continued justand by your people, and the people's cause in every way not sinful and which is prudent. Save them from secret societies - not because secret societies are against the English government, but because secret societies are against reason, religion and the Holy Oatholic Church. In speaking of these same secret societies, too, do not run away with the no. tion that the members are all corrupt men or bad Gatholics. Many of them are devoted Irishmen and pure-hearted patriots, who have seen no hope for Ireland but violence, and who labor under under a sad misconception of a Catholic's duty. Endeavor to save such men by enlightening them, and by showing them a better way to serve their country-not by supposing them wicked because they are deceived - nothing would be more fallacious. Some foolish persons have been talking of ' treason to Ireland,' and ' aiding the government of England,' and such things. I will only say that I never met any one inclined to ' aid the government of England,' as against the most manly exertion of Irish patriots, and, in dealing with those young men who have seen no way to justice, unless with arms in their hands, le, them know and feel that your love for Ireland is as great as any of theirs, and that if you do not, and cannot join them or help them, and if you oppose them and endeavor to dissuade them, it is not because of any love for the English government in our land, or any wart of sympathy with them in their love for our common country, but because they do not love their country wisely-because they love her in such a manner as to destroy themselves, and to do their country no service-because no patriotism can be true which is a sin, and because, oaths rash in their nature, whatever may. be the goodness of the object they have in view, are banned of the Church and the Almighty. Such courses can have no blessing. On the contrary, they destroy all hope, and drive away all good men. Teach the youthful enthusiasts, however, that you are just as dissatisfied as they are, and as anxious as they are; and, by every means you can command, without compromising yourselves and your people with the laws of the State, work for Ireland, and give others an opportunity or doing so with you.-We cannot be astonished, gentlemen, that people who have lost all hope betake themselves to the ranks of violence-of even improdent and rash endeavor. The country is being depopulated, and its resources are drained by English law and English policy. Petitions seem to have been vain, and insult is returned when claims are fairly preferred. As long as things are allowed to go on in this way, and a man sees no future for his country but to become a grass-farm for England, it is not to be surprised at that in greater number than we can imagine, people are prepared for the last extremity. At all events, gentlemen, I not only sympathise with those who feel the injustice and wrong this country has suffer-ed and is suffering; but I shall be always glad to see you working ardently, yet prudently, for her regeneration and improvement. And I wish this to be extensively known as your voices and efforts may carry it. Dr. Butler then exhorted the clergy to petition for tenant-right and the abolition of the Irish Protestant Establishment, which all of them most heartily promised to do .- Dublin Nation.

The Rev. William Hickle, for many years a Professor at St. Coluan's College, Fermoy, is about to leave Ireland for California, to collect funds for the Catholic University. Father Hickle goes to ad-vance the cause of that institution, in the success of which, above all others, Catholic Ireland is most deeply interested. We trust that he will be as successful as his own merits and those of the cause he advocates deserve. - Cork Examiner.

THE ANCIENT IRISH CHURCH .- There are no men more foolish than bigoted controversialists-no men more obs inate-no men more blind to the light of plain and simple facts. And of all controversialists none have ever been more blind, obstinate and bigoted than those who, in Ireland, repeat day after day, their insane speculations about the ancient religion of Ireland. There is no more marvellous craze than theirs to be found in the whole history of polemical literature. For half a century they have tried to prove that the creed which Patrick preached in Ireland-the creed which Columba carried to Scotland and the islands-the creed which thousands of Christians bore all over Europe, was a 'pure' Protestant creed, identical with that which is represented by that precious institution, the Irish Church to satisfy the most sceptical. Establishment, to-day. Their own great Protestant historian, was, centuries ago, for a short time, a victim of this craze; but, after the most painful and accurate research, he gave up the theory as untena ble. He found from the writings of Patrick, and of all the sacred writers of Ireland, who followed in his track for centuries, that, in everything in which the Catholic Church differs from the Protestant, the faith of the great Apostle of Ireland was necessarily and essentially Catholic. The Church of Rome maintains the Sacrifice of the Mass and the Sacrament of the Holy Eucharist ; the Frotestant disowos them. The Catholic Church preaches Penance and Confession ; the English Church anathematizes them. The Catholic Church expressly recommends the invocation of Saints, and calls upon the faithful to honor the Immaculate Mother of the Redeemer; the Protestant scouts all this as superstition. Dr. Ussher, however, acknowledges that S: Patrick and the early Irish Church upheld every one of those doctrines preached by the Church of Rome. All that the Protestant archbishop finds himself able to do is to make an attempt (in which, however, he signally fails) to prove that the Irish kept up no communication with the Pope, and held themselves perfectly free of him. The acknowledgement of a man like Ussher should have settled the whole question. His sources of information were adequate. His learning was great ; his critical acumen was of the keenest. And of his hostility to the Catholic Ohurch there could be no question. Yet, centuries after Ussher's death, the absurd controversy is rerived, and silly polemics endeavor to prove that Patrick and his successors were as thorough Protestants, advocating doctrines as 'pure' as Dr. Trench in Dublin, or Dr. Beresford in Armagh. There is something astoundingly absurd in this, and only in the region of religious polemics could men be so blinded by sectarian fanaticism as to be guilty of such folly. That mere platform orators should indulge in the nousense does not astonish us. We are not surprised that Mr. James Whiteside should talk similar rubbish by the hour in the British House of Commons, when defending the Church Establish-ment; for no one looks for a display of historical or critical lore from a mere Nisi Prius barrister of that right honorable gentleman's calibre. But it is some what surprising that the brains of a scholar like Canon Wordsworth should be so perverted by his religious bigotry that, in the teeth of the great Ussher, in the face of facts patent as the noon day, he should reiterate solemnly the illiterate nonsense of the irrational fanatics of the Irish Church Establishment. If the Apostles of Ireland and the early Ohnreh of Ireland held the doctrines and practices by which the Church of Rome is now, as it has always been, distinguished, is it not conceded that they were 'Roman' Catholics? Assuredly then. Well, then, what are the distinguishing doctrines of the Roman Church? The Sacrifice of the Mass and the Real Presence in the Blessed Eucharist; the sacrament of penance and confession; the doctrine of purgatory and prayers for the dead ; the invocation of saints, and especially of the Blessed Virgin; the institution of the lenten and other fasts; the supremacy of the Pope as successor of St. Peter ; the celibacy of the clergy 'as a matter of discipline;' the ob servance of holidays as well as Sundays; and the absolute belief in and reverence for the Holy Scriptures. Here is, what, Rome has always, taught. What did Patrick teach to the early Celts of Ire-land? 'Protestantism,' says Canon Wordsworth;

in the earliest days, of the early Irish Church, we are informed that the Saint converted the two daughters of King Leoghaire, and that they said to him. Give us the body and blood of Ohrist ; and the biography goes on to say that Patrick was celebrating Mass and they received the Holy Encharist. One of those ladies afterwards became a nun. Another fact. Aengus, surnamed, from his surpassing piety, the Servant of God,' wrote his Festology in the eighth century, one of the most flourishing ages of the early Irish Church; and in it; referring to one of St. Pa-trick's most intimate colleagues, he says: The kingly Bishop Tassach, who administered, on his arrival, the Body of Cerist, the truly powerful King, and the Communion to St. Patrick.' This was when and the Communion to St. Patrick. This was when with an enthusiastic welcome by all classes in the the great Apostle was dying; and in the celebrated towns? and could he safely ride and walk through tripartite life of Patrick the same statement is made. The annotations of Tirechan were written in the seventh century, and they are still preserved in the ancient Book of Armagh. From this authority we learn that the anniversary of St. Patrick's was celebrated by hymns and by the offering of the ' proper. Mass,"meaning a Mass in the preface of which special commemoration was made of the Saint. Now these statements-let us make the incredible supposition-may possibly not have been duite accurate. But they prove this much, at least that the writers themselves, and their contemporaries, in the most flourishing days of the early Irish Church, believed implicitly in the Sacrifice of the Mass and the Sacrament of the Eucharist. Therefore this was part of the faith of the said ' early Irish Church.' Hundreds of examples of this kind could be quoted, and, in fact, the writings of the early Irish clerics and scribes, from the fourth to the eleventh century, are full of references to the Mass, communion, litanies and prayers for the dead. This little book, small as it is, abounds with them; but we have no reason for do not want to appropriate its property. The state any lengthened quotations here. The case of the of the Continent has, with few exceptions, enlisted Eucharist being settled beyond doubt, what about them on the side of order; and in this district at Confession? Ussher states distictly that it was the least, and for many miles round, respect for the law, practice of both the ancient Irish and Scottish church | order, charity towards all men, and the highest moprivately and publicly, to make confession of their rality are preached from the Roman Catholic altars, faults, and become partakers of the benefit of the Keys. And he tells as that in a penitential canon, as old as 450, A.D., passed at a synod presided over most difficult conflict of principles, that, while it by St. Patrick, it is laid down that a person com- supports the man and his family with all the necesmitting various sins specified, should undergo a certain penance, and shall duly seek to be 'absolved by a priest.' On the question of purgatory, the evidence is similar, and supplied from the writings of the early Irish Saints themselves. The Missal of St. Columbanus is as old as the end, perhaps of the 6th century, or at all events the beginning of the every farmer, to employ in productive work that seventh. This ancient manuscript of the great Irish saint is still to be found in the Ambrosian Library of Milan. It contains, of course, the Mass, with the Canon, according to the Roman Lithurgy. It has two Masses for the souls in Purgatory-one of which is specially for the souls of deceased priests. In the same book there are are several prayers for 'the pardon of the deceased, and the remission of their sins. We need not quote further examples like this. One from old gravestones will do. St. Breecan lived in the sixth centuary. Dr. Petrie, a Protestant, tells us that on his tombstone, discovered forty years, was traced the subscription, a preyer for Breccan the pilgrim. On a beautiful ancient Irish cross at Monastesboice, there are among other figures those of the Virgin and Child, and an inscription, 'a prayer for Muiredach by whom this cross was made.' This cross is more than a thousand years old. But we must pass on to the other great cardinal point. What were the relations of the early Irish Church with the See of Rome? Passing over the facts that Patrick was sent to Ireland by Pope Celestine, that in his canon she makes Rome the final court of appeal, and that Irish missionaries were constantly visiting Rome, one quotation from St. Columbanus will settle everything. Appealing to Pope Boniface to call a Council to settle the disputed paschal question, he says with remarkable emphasis : There are amongst us no Jew, nor heretic. nor schismatic: but the Catholic faith, as it was delivered at the first by you, that is to say by the successors of the holy apostles, is still maintained among us with unshaken fideiity.' Further on, he says : 'We are warmly attached to the chair of St. Peter. . . and fur-ther on he tells the Pope that he is ' the most honored head of all the Churches of Europe, the pastor of pastors, the commander in chief of the entire army of the Lord.' This is strong enough, in all conscience,

## THE STATE OF IRELAND.

(To the Editor of the Times.) -Intersected by deep navigable rivers and chains of lakes, her best ports turned to the greatest market for European produce - America - with every facility for receiving raw material, for manufacturing, and for exporting it when manufactured, why is so little capital expended in Ireland, and why, in consequence, is the population dependent almost altogether on the land for employment and support, so that it is almost a matter of life to them to hold a few acres? The unhappy answer is-insecurity of property and recklessness of life. It is strange that n a country where the women are more chaste and the meu more honest than in any country of which I am aware, the opposition to the law is such that the felon, the thief, the murderer, is certain of sympathy and concealment among the people. Do not condemn the Irishman too hastily or too completely. If during the last century to profess the religion of the great majority of the people of England had been by law a crime entailing the risk of loss of property. what would have been the traditional respect for the law among the classes least able to discriminate in such matters? If, again, in the present century the tenant farmers and the cottagers throughout England had been taught and fully believed that their farms, their cottages, were not the property of their landlords except by usurpation, but were by right the property of the occupiers, rent being simply a kind of nnjust taxation, where would have, been security of property in England. Again, if occupation of the land had been almost the only mode of obtaining a livelihood in England, and the great competition arising therefrom had encouraged landowners to exact enormous repts-if the non-payment of these had, even though rarely, resulted in cruel evictions, starvation, and death, would not recklessness of life have been the result among a population subsisting by so doubtful a tenure? Yet all this was the case as regards Ireland. Party made her its political battle-ground, and the Roman Catholic clergy, who supported the Whigs in Parliament, fortified their religious influence by the land question.. All this is fast passing away, and I would not recur to it but that that is the real root of that insecurity of property which excludes capital, and consequently employment other than on the land, and so sends forth the Irishman to other countries with no love for the now just and equal laws which, if they were supported instead of opposed by the population, would have secured to him, by securing capital, remunerative employment at home. Other causes more legitimate have tended to promote this much dreaded emigration. The corn laws had induced the cultivation of land for grain which was only fit for pasture; such hand is now reverting to its legitimate user. Education has taught men the circumstances of other countries, and how to get to them. Steam and rail have given them cheap passages ; and though 'greenbacks' are a sham, and the prices of the necessaries of life considered, the difference of wages in Ireland and the United States. is not what it appears on paper, yet still no doubt, at present, and till the crash comes, wages in the United States are enormously high: However, notwithstanding these latter causes, the want of capital resulting from insecurity of property is the real evil of Ireland and cause of emigration. What, then, is the remedy. Simply, enforce the laws ; deal even-handed justice, and in other respects leave us alone.

land and Ireland by transferring to the latter conn-try the great but unavoidable faults of the English Poor Law, which a far worse law had engendered. and so give the greatest inducement to improvidence to a people naturally improvident. Depend upon it that, setting aside the effects of three wet summers, borne, by the poorest class with exemplary patience, Ireland never was in so healthy a condition as now, It is the fashion in America to compare Ireland to Poland. If the Russian Viceroy were to visit the remoter parts of Poland, would he be received with pleasure at the houses of the gentry? Would the clergy of all creeds meet him to show their respect for the Grown he represents? Would he be met the wildest districts, attended by only a single country gentleman, but accompanied from hamlet to hamlet by their respective inhabitants. Yet this was done by our Viceroy, in our Poland, last summer, and in this county, which has been lately pronounced by one of the inspectors of prisons to be ' the head-quarters of agrarian conspiracy.' Living, as I do, in the middle of a Celtic and Roman Catholic population, I entirely deny the truth of the as-sertion of the Irish gentleman to Mr. Bright, that in case of an invasion by the French the Irish people would join and assist them. The Protestants would fight by their landlords' sides, and the Roman Catholics would, with a few exceptions, be led by their priests into the same ranks. In truth, the present state of the United States has taught the people a deep lesson, and the Roman Catholic clergy know well that in no other part of the world is their religion so free as in England and Ireland. They wish, and naturally with their opinions wish, for the subversion of the Irish Church Establishment ; but they On the other hand, in cases of eviction the poor man is secured by a poor law so wisely drawn, in the saries of life, it gives him no inducement beyond a bare support to live at the expense of his neighbors ; and while it relieves an estate of its 'surplus popul lation, it does so at the expense of the estate itself - in other words, of the landowner ; thus holding out the strongest inducement to every landowner, surplus labour, instead of paying for its unproductive keep in the workhouse. This is the result of the wise foresight of the great Duke of Wellington, who suggested that areas of rating should, as far as possible, be made conterminous with property. The well working of this principle continually comes under my notice in the shape of employment given and house-room found for persons who otherwise would be driven to the workhouse, and even of subscriptions to send families to America or Australia. And it is upon this salutary law, and particularly on this last-mentioned part of it, attacks are made by well-meaning but not practical men-even by some whose experience ought to have taught them better.

However, I repeat that the above-mentioned canses have produced, and are continuing to produce, a new and more healthy state in Ireland, if only 'England can get over the idea that she ought to have something to say to it,' in the words of your article of the 28th, which I have just read with pleasure, though I fear that the first part of this letter, though previously written, is only another and inferior edi-

tion of some parts of it. Your goodness in allowing me to put before the public much more widely than I could by a speech in Parliament, which probably no one would read, opinions which I am most anxious to have discussed will tempt me to send you one more letter on the curious subject of 'Ulster Tenant Right.' I have, however, no right to suppose that I can further occupy your valuable columns.

## Your obedient servant, LIFFORD.

EMIGRATION .- For the last five days the railway terminus in the city of Limerick has been a scene of heartrendings, owing to the numbers leaving by train for Cork and Dublin, to emigrate to America. The parting from their friends and country naturally awakens feelings of emotion, but the only consola-tion presented is, as they say, ' that those they leave behind will soon follow in the same track.' Those

next) has been well appreciated by the Popes, as may be seen from the frank avowal of it which is given in the introduction to the edict of Leo XII.

The constitution, the government, and administration of the States of the Church are known to the rest of Europe at most but very vaguely ; and, in consequence, the most trivial tales, abounding in and replete with falsehoods on 'the odious regime of priests, have never failed to catch the public ear -tales which, like the Roman Question of the pamphleteer, Edmond About, condemn all, calumniate all-even matters with which they have had no acquaintance, or which they have but glanced over and only half studied. Men of sense have judged otherwise, and especially those who have had the greatest acquaintance with the real state of affairs. Mons. de Tournon, French Prefect Imperial at Rome from 1810 to 1814, who certainly was in the best position to know, under all its forms, Rome and a great portion of the States of the Church, in his highly valuable statistic work (although, like a true Frenchman, he always strives to extoll the ' salutary influences of France on this country'), has reudered justice to the Papal rule, as a foreigner very rarely has been known to do. This, moreover, was after long studies of the topographical conditions of commerce, industry, economy, the state of govern-ment, and such matters; so that we are not aware of any educated foreigner who in a similar manner has examined Italy, either before or after Tournon. Although his book is not, properly speaking, a historical work, and traits of history are, in conse-quence, only to be met with scattered here and there through its pages, according to necessity, it nevertheless presents to the historian so many excellent primordial documents that we shall be enabled to make great use of them. As regards the statistics which are given, these may often be completed by recent Italian works and official publications. -Tournon shows, in many instances, how far the French institutions have been preserved by Pius VII; at the same time be points out the abuses which he would desire to see abolished in our own times. We will not here allude to the documents of the Duc de Grammont, because their authenticity is not certain. In our own day, however, not only the Bishop of Poictiers, Montalembert, Corcelles, Maguire (an Irishman), Cardinal Wiseman, Margetti editor of the Armonia, of Turin, have defended Roman institutions against a host of accusations, but even the Count de Reyneval, Ambassador of France to the Holy See, has also sustained them. And these are men who, by their knowledge of things, possess a very different authority from that of their adversaries, notwithstanding 'all their declamations. That cause, then, which has found defenders such as these, mostlassuredly cannot be bad.

For those who would desire to examine this question with caution (but they, are, indeed, a very in-significant number), La Civilta Cattolica, in a recent article, though confining itself to the condition of the existing government, as we would also be antious to do, presents some very remarkable details in an abridged exposition of the most important mati-tutions of the States of the Oburch an abridgment

## IRISH INTELLIGENCE.

THE CONFERENCE IN LIMERICK DIOCESE. - During the Conferences which were held lately in the diocese of Limerick, the Most Rev. Dr Butler took occasion to initiate the movement in favor of Mr. Dilwin's motion against the Protestant Estabishment in Ireland, and to impress upon the clergy the necessity of making known their own feelings and the feelings of their flocks upon the subject of an abomination which startles even Protestants themselves. He dwelt at considerable length upon the anomaly referred to, and said there was nothing proved the necessity of frequent manifestations of public opinion more than the assertions of some gentlemen in the English parliament-that the people and clergy of Ireland were not discontented with the Protestant Establishment, and did not feel its existence a flagrant wrong. The people and priests felt the church a hateful grievance, and if they did not speak out oftener than they do it was not because they did not feel their degradation, but because they had seen such slender hope of relief .-He said also that, whilst upon the subject of manifesting the real opinions of the country, he felt bound to refer to statements recently made by some newspapers, which went so far as to say that the bishops and clergy were indifferent to the political state of Ireland, and rather counteracted the efforts of the people who sought smelloration than encouraged or assisted them These statements, furthermore, endeavored to impress strangers with the notion that the bishops of Ireland prevented their clergy from taking their place among their people, and aiding, assisting and directing them, as of old, in struggling against oppression. Bishop. Butler knew that both these assertions-viz., that the bishops and clargy were indifferent, and that the bishops interfored with the parochial clergy and prevented their political activity-were both of them known to the clergymen present to be calumnies, perhaps believed by those who uttered them, but known to us all to be as untrue as anything which an enemy ever laid down. But, however, untrue it may be, and however honest some may be who say it, it becomes us, he said; to give it the contradiction of facts. We are not contented with the English Government in Ireland ; we have neither love nor liking for its dealings with the Irish race; and we would look upon any struggle which would raise attached as a supplement to the answer to the ' Re- | our country to the dignity of a untion, or secure for at least for the part concerning the affairs of Rome. effort that every good man is bound to aid and en-A hostile tactic, very often employed even at the courage. And I tell you, gentlemen, (the Bishop for facts. In the earliest life of St. Patrick, written do not assimilate the respective Poor Laws of Engsults of Napoleonic Studies on the Italian Question, | our people equitable and bonest legislation, as an

departing in such large batches are from the counties of Olare, Limerick, and Tipperary. The stream daily flows onward from al! parts of Ireland .- Limerick Chronicle:

The Trales Chronicle says :- The tide of emigration not only knows no cessation, but goes on increasing. We are assured that the emigration agents in this town have been warned that they must not book so fast-vessels cannot be found for all demanding passages. Yet, the price of passages is gradually advancing, and we shall not be surprised to find that the rates shall again reach eight guiueas. They were lowered for two purposes-to meet the competition of the Great Eastern, now passed away, and of the Galway line, now hors de combat, and there seems nothing to prevent their advancing to the figure we quote.

During the week the emigrants who have left this neighborhood might be computed by hundreds; and each day but adds to the numbers that are leaving, chiefly for America. Un Friday, upwards of forty left by the 12.15 train ; and the scene at the railway station was truly heart-rending .- Tuam Herald.

CARD-SHARPERS AND EMIGRANTS.-Some days since we directed the attention of the police to the proceedings of an organised band of sharpers who inest the quays and prey upon the emigrants. The police have since watched a number of suspected persons, and there are now four persons sent for trial at the City Sessions, charged with defrauding a man named Byrne of £6. Their plan of operations s similar to that practised on London railways and race-courses. One of the gang accosts a countryman, professes to be a stranger in Dublin, and invites his new friend to drink. Then two or three confederates walk in, and a game of cards is proposed to while away the time At first the 'stranger' is not asked to play, but he sees that large sums -in flash notes-pass from one to the other, and at length he is to 'take a card.' Of course he loses, and then the confederates disappear as rapidly as possible. We believe that there are above thirty persons now playing this cruel and heartless occupation, and we would suggest that a few detectives should be employed about the shipping offices and public houses. Several cases have occurred in which the emigrants have been deprived of every penny they had received from the sale of their crops and furniture. — Irish Times.

The police of Killarney were lately hoaxed by the information that Hayes, the murderer of Braddell, was in the Killarney workhouse. The inmates were all reviewed, but no Hayes there.

Philip Hayes, who had been convicted of attempting to murder Mr. John Gore Jones, R.M., Nenagh, by firing at him, was sentenced to 20 years' penal servitude.

The Captain of the United States steamer Kearsage, in a letter to the Marquis of Clauricarde, defends himself from remarks made by the Marquis in Parliament, and denies that he enlisted men. He says, 'on the contrary, the Kearsage has more than her complement.'

er complement. The Oork Herald says :- For the past week the weather has been exceedingly fine, more like June or July than the usually bleak month of March.-Farmers have considerably availed themselves of the