

openly brutal, and did not disguise their real intention of bounding us into the gutter, or starving us out if possible. One of these good fellows, the man named Isitt, for example, upbraided Messrs. Stout and Ballance because, said he, "they were purchasing their present positions by bidding for the Roman Catholic votes through the means of the appointment of Roman Catholics to places under Government to the exclusion of other denominations." There is the whole persecuting spirit expressed, and proof positive of the virulent and disgraceful hatred by which these men are actuated. Here is a man who declares himself, not the advocate of the spiritual interests of Catholics, but the opponent of their temporal interests; not the opponent of the Catholic system—but the determined personal enemy of those who practise it. This unfortunate woman is evidently run upon the platform not only to give an occasion for the indulgence of that grossness and prurience ever rampant among the lower sects—who, nevertheless, need some excuse sufficient in their own eyes for the public enjoyment of such a banquet—but for the purpose of making the position of Catholics in the Colony unendurable, and driving them out or injuring them in every way possible. We do not think any decent or fair-minded person, or any one who desires to preserve the order, peace, and tranquility of the Colony will blame us for stigmatising such conduct as ruffianism, pure and simple. We would recommend this poor woman, then, to the charitable consideration of our readers. Her conduct is very bad, very wicked, but it carries its own punishment with it. We do not, moreover, know her circumstances: a woman who has made a false step finds it often impossible to retract, and the more desperately she proceeds the greater reason we have to believe that she may not be under her own unrestricted control. It used to be the old song that a woman's fortune was in her face, but we now see, in more than one instance, that, reversing all our notions concerning the female world, it exists in her tongue—and run upon the termagant's platform, she becomes a profitable investment. We will only hope, and every Catholic must hope that the grace of repentance sooner or later lies before this poor woman—O'Gorman or Auffray. The gravity of such exhibitions, meantime, does not consist in the fall and perversion of any poor creature, although, God knows, there is cause enough for sorrow in that. It lies in the Evangelical demand for abomination that affords a temptation to the degraded to supply it. It lies in the demoralisation which it proves to exist, and which such indulgences increase among the lower Protestant and infidel people. It lies in the brutalising influence exercised over the community generally, and the proof given that all the boasted enlightenment, liberality, and civilisation of the times contain their hollow and most rotten parts, and that a great portion of religious-seeming mankind is still at heart devoured by rancour and uncleanness. In the present case, especially it lies, moreover, in the unblushing effrontery with which men pretending to be Christian ministers have come forward in the insulted name of religion to incite Protestants and Freethinkers against their Catholic fellow colonists temporarily, and to deprive these Catholics, if possible, of their means of living, and reduce them to want and misery—for this, we say again, is what the candid Isitt, with the consent of his colleagues, has done. This favourite and regularly recurring diversion of the Evangelical world, then, is not without its more tragic elements.

OUR Evangelical friends, it seems, have quite given up all their hopes of the conversion of Ireland. We sympathise deeply with them in their affliction because of the waste involved of soup, and tracts and "open Bibles," and all the other instruments

wherewith the Evangelical missionary woos the adhesion of the ungodly. Catholics in Ireland, notwithstanding all that has been done, have continued to go to bed Catholics and to rise in the morning unconverted. Those among them who came down to breakfast with their faces shining as if they had been well scrubbed with soap, in proof of a Pauline change, have been wanting and all the other marks of an unction proceeding from a fervent imagination, or a hypocritical pretence, are absent as well. Is it to be wondered at that our Evangelical friends are vexed in their righteous souls? Immense sums of money obtained from the credulous for the purpose of bringing Irish Papists into the paths of light have been spent on the support of parsons, and scripture-readers, and teachers of one kind or another, but all in vain. Still these good people have been supported, and the labourer is worthy of his hire even if he be employed to make a fool or something worse of himself, and to try to do as much mischief as possible. Did he not preach, and read, and declaim, and verbally send the Pope to perdition many times a day and every-day, not even omitting Sundays. And all this we know is hungry work, and requires for its maintenance that the hat sent round should be well filled. There is nothing, then, after all to regret in the matter.

great many very capacious stomachs have been satisfied and as to the souls of the Papists, they are probably none the worse. Evangelicalism exhibited in its true light is always a wholesome sight for them, and a very effectual warning. Some intelligent Briton, however, has been making a tour in Ireland, and he has communicated

the results of his observations in the shape of a letter to that religious newspaper the *Guardian*, and hence the lamentations of our Evangelical friends. They are thus informed, it seems, that Ireland is wholly taken up with politics and that religion no longer has a place there. The people are leaving Popery, but, alas, they display no desire whatever to enter the Evangelical field instead. An inattention to the admonitions of Father Pat, in fact, by no means involves a longing for edification at the hands of Stiggins or Chadband, and there are more ways than one that lead to the devil. The Irish people according to this correspondent have found one of those other ways. We would not, however, have our Evangelical friends made too uneasy as to the religious condition of Ireland. It does not follow that because Irishmen have not shown themselves ready to "discoorse" religion with every passing stranger, or because they may appear more careless in the eyes of superficial observers and those who have no right to their confidence, that they are in the least likely to prove wanting to their Faith. Politics no doubt engross at present almost all their minds that are given to worldly things, and that amongst any people is necessarily a very large portion. The proofs furnished, moreover, in contradiction of all the prejudices obtaining with regard to the bigotry of the Irish Catholics in their choice of national representatives, and in which they have shown themselves liberal-minded in the highest degree—Mr. Pyne for example, one of the chosen candidates, and now no doubt a member of Parliament, is an English Protestant, the son of a late rector of an English parish Dr. Tanner is also a Protestant, and, so, not to speak of Parnell and Justin McCarthy and his son, are others of them, these proofs may have led people not acquainted with the character of Irish Catholics to conclude that some change had come over their minds with regard to religion. But the Irish people were never bigoted; they never disliked a man because of his religion and that only, and they were always ready to place their confidence in honest Protestants, and to prefer them to Catholics whom they knew that they could not trust. There is no reason, therefore, for alarm on the part of our Evangelical friends; their worthy missionaries will not be put to shame, and it will certainly be known all in good time that where Stiggins and Chadband made their failure infidelity did not succeed. We do not suppose our Evangelical friends know what they are talking about when they compare the irreligion which they assume to be setting in among Irishmen to that prevailing on the Continent of Europe, and which they attribute to disgust caused by the priests. We can hardly lay it to the charge of our Evangelical friends that they never open their mouth, as the old saying is, without putting their foot in it. If they kept their mouth shut, we should know nothing as to their condition.—Silence, although all sorts of people from the Catholic saint to the rationalist writer of fiction, from St. Francis of Sales to George Eliot, have warned us against taking it as a necessary mark of wisdom, is still a fair method of concealing ignorance. Our Evangelical friends, however, will by no means consent to make use of it; they will open their mouth, and they never do so without allowing us to see its complete emptiness. We do not suppose that they have even the remotest suspicion that the irreligion prevailing in Catholic countries on the Continent had its origin in English infidelity and atheism. Voltaire who introduced unbelief among the Latin races was the pupil of English infidelity, and he hardly improved upon what he had learned from his masters. The great Protestant country moreover of the Continent, that is Germany, is far more infidel than France herself, and the religious condition of Berlin is more deplorable than that of Paris. But of this our Evangelical friends most probably know nothing. What, then, becomes of their argument that infidelity is caused by disgust at the Catholic priests? The arguments of the know-nothings, however are scarcely worth repeating. It is something, nevertheless, to find that evangelicism throws up the sponge where Ireland is concerned and acknowledges its long, violent, and unseemly, struggle in that country to have been entirely fruitless. Let us be thankful for small mercies, particularly when they come from small people, who naturally have nothing more than the widow's mite to give us.

ONE of the most remarkable articles which have DISTINGUISHED appeared for some time is that published by CAR- ENCOURAGEMENT, dinal Manning in the *Dublin Review* for October respecting the part to be taken by Catholics in the recent elections. His Eminence, who has always been known as a true friend to the Irish people, shows how fully he sympathises with them in their patriotic aspirations, and ascribes to the best feelings of human nature the origin of that disaffection entertained by them towards the English Government. He alludes to the important part that Irish settlers have had, and still have, in the Catholic affairs of England, and points out the consideration due to them. The Cardinal has seen with much satisfaction the extension of the franchise—which has been the great event of the times—and he recognises it as a step back in the right direction towards the days of the good King Edward and the Saxon times, when the people took so full a part in the government of the country. His Eminence approves of democratic institutions, but regulated and moderated by