

two great classes, the military and civil; at the head of the former of which will, of course, be Colonel Doheny, and at the head of the latter, citizen Mitchell.

This precious scheme cannot mislead many, even of the least sensible, though it will probably have its day, and may do more mischief than an artful contrivance. In the interior towns and cities where men are not hocked into drawing in any harness, it has no credit whatever; the seaports alone furnish the recruits who can be so enlisted and so abused.

Shall we say our cheeks burn with shame to see the noble Irish cause so prostituted? A purer, truer, more sacred cause never existed between people and power, in any age of the world. And now to see the Bride of our Race, the ideal Ireland, so stainless, generous, pious—rejected, for a tawdry adventuress, second-hand from the streets of Paris, decked in the cast off finery of some infamous Goddess of Reason, to see such a choice made by any class of men, calling themselves Irish, fills us by turns with indignation and pity.

We do not expect those who would deliver up their native land to the horrors of a foreign infidel invasion—to understand the distinction between restoration and revolution, between historical rights and socialistic theories. Yet, there are others who do or will understand us, and they form four-fifths of the Irish in America. To them hot hatred of England is not the one thing necessary to constitute a patriot; they ask for some show of good sense, of provident forethought, of practicable design. Unless they get these they will refuse their aid or countenance. Others, more easily moved, may be induced to act without inquiry or examination; but such followers are far more dangerous to those who command, than to those who oppose them.

Suppose the worst to happen to England in this war, would it follow that Ireland could effect a permanent separation from her, except under direct foreign patronage? Suppose all her Indian and Mediterranean resources cut off, what then? She would still have enough of private wealth and homebred energy left to retain, or retake Ireland. She would still be two-thirds larger, nearly three times more populous, and many times before Ireland in political and military skill. The policy of Irish patriots, in our humble judgment, would not be to drive her to the wall, but so to take advantage of her sense of justice inspired by apprehension, as to substitute a free, federal union, for the present tyrannical, imperial incorporation.

Of such a union nature has furnished the best basis in the mutual necessities of near neighborhood; the Irish history of the last century will easily supply a skeleton of details. Our ablest civilians have all employed their minds on some such arrangement; present necessity and past authority are united to sustain its advocates, and to justify their ultimatum. It is a cause which must appeal directly to the moral sense of Ireland; whose advocates could say frankly to the people—"total separation is ruin; complete incorporation is death; we desire to find the golden mean, and with it bridge over the Channel. There must be a compromise in all societies, and the more intimate the intercourse, the more frequent the compromise; such things are of daily occurrence in families; with the tribes of the Desert they are at least annual; between two islands, but four hours apart, they must needs exist in some shape or other. We are ready to accept a bond both elastic and enduring; to yield a little if needed, at each end, but never to be entirely loosed or repudiated. England's interest, and Ireland's existence (as a free Irish state) equally require that such a bond be instituted."

Such is the true old Irish cause both actual and historical, as we understand it. We are well aware it has not the fearful fascination of Revolution about it; but in the presence of the God who governs the world, directly or indirectly, we do not hesitate to declare that we believe this to be the only true cause, and true wisdom for our native land; and that all the mad projects of revolutionizing Ireland by an armed invasion, now on foot, here or elsewhere, are not only mischievous, but traitorous to the land they propose to serve.

We are indebted to the *N. Y. Freeman's Journal* for the following interesting account of the finding at Algiers, of the remains of the martyr Geronimo, who was rammed into a block of *pise*,* by order of the Dey of Algiers, in the month of September, 1569:—

On the 27th December last, at about 11 o'clock in the morning, certain artillerymen, while clearing away the ruins of the rampart of the *Fort des Vingt quatre Heures*, which they had previously undermined and blown down with gunpowder, came upon a cavity which contained human bones. They immediately reported the fact to Captain Susini of the artillery, under whose direction the labor of demolishing the walls of the fort, which Government had long ago determined to remove, was progressing.

No very lengthy examination was requisite to satisfy him, or at least to induce the probable conjecture, that they had discovered the body of the converted Mussulman and Martyr Geronimo, whose tragic fate has been related by Haedo, a Spanish author of the sixteenth century, and in relation to whom Mr. Berbrugger, Conservateur of the Library and Museum of Algiers, has published in the *Aghabar*, in 1847, a most touching legend.

A petard which had been exploded for the purpose of blasting certain blocks of the courses nearest to the ground, had suddenly broke in two that one in

which lay the body of Geronimo, opening it just enough to render it distinctly visible, but without, however, deteriorating it in the slightest manner.

The martyr lies stretched on his face, his arms crossed on his back, and his legs close together, the cord which bound his hands is still to be seen embedded in the mortar. His garment, which also adheres to the same mortar, may easily be recognised by its peculiar folds and texture. The entire body has left its faithful impress on the surrounding earth, and the flesh of the martyr, before dissolving away, has formed a real mould, in which, it would be merely necessary to run in a proper quantity of plaster, in order to obtain a statue which would portray Geronimo, with most perfect accuracy.

Mgr. Pavy, Bishop of Algiers, who was immediately informed of the discovery by Captain Susini, hurried to the spot, and spent some time lying down upon the edge of the tomb, and in contemplation of the body, so faithfully moulded in the earth in which it had been buried alive, and the strained and convulsed muscles of which impressed in the *pise* that enveloped them, told plainly of the extreme agony undergone. All the members of the clergy and several civil and military functionaries, among whom were the Governor-General and the Prefect of Algiers, proceeded also on a pilgrimage, during the 27th and the day following, to the *Fort des Vingt-quatre Heures*.

This is the substance of what Mgr. Berbrugger relates in regard to the martyr Geronimo:—

"The Spanish garrison of Oran, on their return from a *razzia* which they had made against the unsubdued Arabs about the year 1538, brought back with them several prisoners, among whom was a little boy of pleasing countenance, who, according to the usage, was put up for sale along with the remainder of the booty, in order that the entire spoils might be realised in ready money, and divided among the captors. The Licentiate and Vicar-General, John Caro, purchased the lad, instructed him in the Christian religion, and baptised him, giving him the name of Geronimo.

"In 1542, in consequence of the prevalence of the plague at Oran, the Spaniards relaxed somewhat from their vigilance, and some of the Arab prisoners availed themselves of the opportunity to escape, taking with them the little Geronimo, then eight years of age, who was restored to his family. He became again a Mahometan, but he did not, as it appears, wholly lose the seeds of the Christian faith which had been implanted in him; for, a long time afterwards, when about twenty-five years old, he conceived and executed the project of returning to Oran, where he was re-baptised, and was married by John Caro to a young Arab maiden, like himself a convert to Christianity. He was enrolled in one of the *corps* destined to serve out of the town, and which were called *Cuadrillas de Campo*, and performed the duties which devolved on him with bravery and zeal.

"In 1569, he, in company with nine of his companions in arms, while cruising in a bark along the coast, unfortunately fell into the hands of pirates from Tetuan, who took him and his comrades to Algiers, then under the rule of the Calabrese renegade Ali-el-Eudj, and there sold them."

Ali had the prerogative of claiming for his share two of every ten captives brought in by the corsairs. His choice fell on Geronimo, who accordingly was taken to the task-house, where the other slaves were kept, and where in a short time they found out his previous life and his Mahometan origin. From that moment, suggestions, prayers, threats, severe treatment—in fine, every means were used to bring him back to Islamism, but all in vain; and neither was it of any avail for the "Marabouts" and "Mufitis" to spread out before him the arguments derived from Arab Theology. The slave could not be moved, and declared his inflexible determination of dying in the new faith which he had embraced.

Tidings of his obstinacy were carried to the Dey Ali, who, being a renegade, was more cruel to the Christians than were the Mahometans themselves.—But we will here leave it to Mgr. Berbrugger to narrate in his own words the terrible *denouement* of this edifying tale:—

"It was about the middle of September, 1569, and the Dey was very much taken up with the building of a fort outside of the gate Bab-el-ored, that which we call at the present day (though no one knows why,) the 'Fort des Vingt-quatre Heures'; he visited frequently the work that was going on, and urged the men employed exceedingly. On that day he was pensively watching the trampling the earth in those large boxes which are used to form blocks of *pise*, when all of a sudden a thought seemed to have struck him and to rouse him from his *reverie*, and he called to him Michael Navarre, a Christian who was his head mason. He pointed out to him a box which was ready, but which had not as yet been filled with earth. 'Michael,' said he, 'leave that box empty until to-morrow, for I will take the body of that dog from Oran who refuses to return to the religion of Mahomed, and make a block of *pise* of it. After saying this Ali returned to Dar Soultan which we call at the present day, Djenina, and which was then the palace of the governors of Algiers.

"The day's labor was pretty near through, and Michael, after having prepared the box, assembled the workmen under him and returned with them to the 'bagne.' He immediately sought Geronimo, and informed him of what had taken place, exhorting him to be resigned. 'Blessed be God for all things,' exclaimed the future martyr. 'Let not those infidels flatter themselves that they will terrify me by the thought of the horrible torture which they have intended for me, and by which they hope to prevail on my fears to renounce the true religion. All that I beg from God is that He may have pity on my soul and forgive me my sins.'

"From that moment Geronimo set himself to prepare for the brilliant testimony which he was about to render on the following day. There was in the *bagne* a chapel, and among the slaves a priest; Geronimo confessed himself, received the Holy Communion, Extreme Unction, and spent the night in prayer.

"On the 18th of September, 1569, four *chaouches* of the Dey Ali, came early to the *bagne* and called aloud for Geronimo, who, when he heard them, came out of the chapel where he was still at prayer.

"'Well, dog, jew, traitor, why dost thou persist in refusing to become again a Musulman?' did they vie with one another in exclaiming, as soon as they perceived him. He, poor slave, said not a word but gave himself up into their hands.

"He went surrounded by them to the Fort des Vingt-quatre Heures, where already had arrived Ali, in company with a large number of Turks, of renegades, and Moors, all eager for Christian blood.

"'Hallo, dog,' exclaimed Ali, 'wilt thou not return to the religion of Mahomed?'

"'Not for all the world,' replied Geronimo 'Christian I am, and Christian I will remain.'

"'Indeed,' howled aloud the exasperated Dey, 'well then seest thou that box, I shall have thee pounded, and buried alive.'

"'Do thy will,' answered courageously the martyr of God. 'I am prepared for all, and nothing in the world will induce me to abandon the faith of my Lord Jesus Christ.'

"Ali Paclia, seeing that Geronimo would not yield from his energetic resolve, ordered his chains to be taken off and his feet and hands to be bound. In this condition, the saint was seized by the four *chaouches* who hauled him into the box.

"On that occasion, it became evident, that amid those ferocious corsairs, the most cruel were not those born on the soil. A Spaniard named Tamango who had been made prisoner at the defeat near Mostaganem, where Count Alcantete perished, and who had turned Musulman, and taken the name of Djafer, jumped, with his feet close together, into the box upon Geronimo, seized one of the rammers used in making the blocks of *pise*, and called out loudly for more earth, which was immediately brought him. The wretch then set about violently pounding the poor martyr, who uttered not a single cry nor groan.

"Other renegades, not caring to appear less zealous Musulmen than Tamango, in their turn also laid hold of rammers, and completely smothered Geronimo under accumulated layers of *pise*.

"The box was in this wise soon filled to the brim, and the martyr was left to lie for centuries in his glorious tomb. The tiger, satiated with the sight of the horrid deed, followed Ali joyously to Algiers, but the Dey could not prevent himself from repeating more than once on the way, 'I really would not have thought that that dog of a Christian would meet death so courageously.'

The precision of those particulars, which are taken from the account of a cotemporary chronicler, Don Diego de Haedo, leaves but little doubt as to the reality of the discovery made at the fort des Vingt-quatre Heures.

We read in a subsequent number of the *Aghabar* that the operations necessary to isolate from the others the block of *pise* in which Geronimo was buried alive, are on the point of being completed. In the meanwhile, by using the natural mould formed by the very body of the victim, a faithful cast of his head has been obtained. This task, which has been cleverly achieved by Mr. Latour, has met with complete success.

The face of the martyr may be now seen after the lapse of three centuries, bearing the impress of the most touching resignation, just as on the day on which he met death so gloriously. The type of his physiognomy is evidently indigenous and appears to belong to the Berber race. His head is covered with a *chachiu* with turned up edges, probably because it had not been made for Geronimo and was much too large for him. It is easy to trace the imprint of the silk tassel, which must have been on it, and of the button to which the tassel was attached. All the persons who have had the opportunity of contemplating this plaster cast, so truthful and so full of expression, have felt an indescribable emotion.

Mgr. the Bishop of Algiers on the day following the discovery, issued a circular of convocation to the Bishops of Marseilles, Aix, Frejus, Digne, Gap, &c., to meet at Algiers to inquire into the facts and proceed to preliminary labors of investigation, of which the result will be transmitted to His Holiness, Pius IX., and will probably be soon followed by the canonisation of the martyr.

In conclusion, Messrs. Editors, I have only to add that the *Univers* of the 21st March, and 8th April, informs us, that the cause of the Algerine martyr has been welcomed in Rome with the greatest sympathy. The Bishop of Algiers, before leaving for the Eternal City, made this discovery the special subject of a pastoral letter. The Holy Father, in order to give public evidence of the interest he takes in the matter, has granted very unusual and precious privileges. After accepting, in lieu of the usual preliminary proceedings, the verbal report, and written investigatory results, presented by the Bishop of Algiers, he has graciously ordered, *de plano*, and on the advice of a commission of five Cardinals, the introduction of the case; now this introduction, confers upon the servant of God, to whom it relates, the title of Venerable. We may then from this day, apply that title to Geronimo, the martyr of Algiers.

After having thus obtained the introduction of the process of beatification, Mgr. the Bishop of Algiers returned to Marseilles, from which he was to sail for Algiers on the 5th April.

WILFRED.

IRISH INTELLIGENCE.

PERSECUTION OF CONVENTS.

The following "Declaration of the Catholics of Ireland" has been signed by the Primate, and Catholic Hierarchy of Ireland, as well as by a large body of the Irish Catholic nobility and gentry:—

We, the undersigned Catholics of Ireland, express our deep regret that we are compelled, as a separate class of the community again to undertake the assertion of our religious rights.

It is our earnest wish and obvious interest to be identified with our fellow-subjects, and to maintain with them relations of perfect harmony, and kindness in matters civil and political; and we had hoped that the profession of our ancient faith and the maintenance of its sacred institutions would no longer be disturbed by the hostile interference of those from whom we differ in religion.

This hope has, unhappily, been disappointed, and a vexatious and virulent intolerance still forces us to stand on the defensive, and combine, for the defeat of measures which, dealing with our peculiar affairs, are framed in contemptuous disregard of the declared opinion and the indignant feeling of our entire community.

Our Protestant countrymen cannot appreciate the feelings of our reverence and gratitude with which we regard the inmates of religious houses; but even to Protestants they are known as the unselfish benefactors of the poor, and the authors of incalculable benefits—moral, intellectual, and industrial—to the people amongst whom they spend their holy and laborious lives. That they are most efficient instruments for preserving and propagating the Catholic religion we thankfully admit. This we believe to be the cause of the hostility with which they are assailed; and from aggression so provoked we deem it our sacred duty to protect them by every means known to the constitution of the realm.

In those religious houses we have deep and special interest. We understand their workings. We can estimate their social influences; on their proper government depends the happiness of our dearest relatives, and we pronounce the officious intermeddling of others in their regard to be at once an insult and a wrong.

We repel it as a wrong, because it is an attempt to obtain for Protestants the power of interfering with institutions essentially Catholic, directed to objects which they condemn, and animated by a spirit with which they cannot sympathise.

We resent it as an insult, because (if it have any color of excuse) it involves the gross imputation against the Catholic people, that they basely connive at injuries inflicted on those to whom they are bound by the closest ties of kindred and affection.

It has been asked—if no abuse exists, why should we oppose inquiry? We answer that the very fact of inquiry implies the dishonouring suspicion of abuse; and such a suspicion, unwarranted by any proof, and existing only in the minds of those who give ready credence to every calumny against Catholics and their religion, we denounce as utterly unfounded and unjust. We regard the professed anxiety to preserve from alienation the property of our families as a mere cloak for sectarian bigotry. We give no credit to such professions, and seek no such protection from men still actuated by that intolerant spirit which strove for centuries to rob the Catholic of his inheritance, and to exclude him from all advancement not purchased by the sacrifice of his faith.

The Catholics of this empire have proved in many a day of trial their loyalty to the throne of our gracious Sovereign. In peace, they sustain the state by their contributions, and enrich it by their industry.—In war, it appeals to their fidelity and courage, and they have never spared their blood in its defence—and justice and policy alike require that their universal judgment, on a matter exclusively affecting themselves, shall be respected; and that they shall be spared the perpetual repetition of assaults so wanton, irritating, and offensive.

We make this public and solemn declaration to prevent all future misapprehension as to Catholic opinion.

We seek no exceptional legislation for our benefit, and we demand that such legislation shall not be directed against us.

We ask no peculiar immunity or exclusive advantage; but we claim complete religious freedom, and full and entire equality before the law.

Desiring nothing more and resolved to be content with nothing less, we have no dread that violent fanaticism or unscrupulous faction can prevail against us. We have still the power which won Emancipation, and the spirit which made that power triumphant, and the sympathy of the wise and good of every creed throughout the world, which cheered us in the struggles of the past, when those who would now invade our convents strove vainly to perpetuate our slavery and destroy our faith. On that power, and spirit, and sympathy, we rely for protection from wrong, and for the accomplishment of justice. We shall be true to ourselves and to the great principles of civil and religious liberty, and we have fearless trust in the unity of our purpose, the righteousness of our cause, and the favor of that Almighty Providence which sustained our fathers through darker days and against more formidable enemies.

His Grace the Archbishop of Tuam has addressed a circular to the "Masters of Conference" in his diocese, calling upon them to procure signatures to the petition against Mr. Chambers' assault upon the Nunneries. "Should the Government," says His Grace, "not accede to the requirements of an obligation so obvious and so just, then it will become your duty to intrust your representatives to withhold, on every division affecting their continuance in power, their suffrage, and their support, from those who refuse to protect the poor, and their best friends, the inmates of the cloisters."

The same Most Rev. Prelate has addressed the following communication to the Editor of the *Univers*:—
St. Jarlath's Tuam, April 8, 1854.

"Sir—By the accompanying remittance of three hundred and eighty-three francs—the offerings of the following priests of my diocese—I am happy to have it in my power to give a further proof of our sympathy with the illustrious confessor of the faith, the Archbishop of Freiburg. Since the first intelligence of this persecution reached us we have not failed to give expression to the sorrow which such injustice, done to a noble member of the Catholic Church, has excited. This sympathy has recently become deeper and more wide-spread, in consequence of its similar—