

earth, or to be preserved only as a curiosity, or to be imitated only as a fancy. I listen, and I hear the sound of voices, grave and musical, renewing the old chant, with which Augustine greeted Ethelbert in the free air upon the Kentish strand. It comes from a long procession, and it winds along the cloisters. Priests and religious, theologians from the schools, and canons from the Cathedral, walk in due precedence. And then there comes a vision of well nigh twelve mitred heads; and last I see a Prince of the Church, in the royal dye of empire and of martyrdom, a pledge to us from Rome of Rome's unwearied love, a token that that goodly company is firm in Apostolic faith and hope. And the shadow of the Saints is there;—St. Benedict is there, speaking to us by the voice of Bishop and of Priest, and counting over the long ages through which he has prayed and studied, and labored; there, too, is St. Dominic's white wool, which no blemish can impair, no stain can dim;—and if St. Bernard be not there, it is only that his absence may make him remembered the more. And the princely patriarch, St. Ignatius, too, the St. George of the modern world, with his chivalrous lance run through his writhing foe, he, too, sheds his blessings upon that train. And others, also, his equals or his juniors in time, whose pictures are above our altars, or soon shall be, the surest proof that the Lord's arm has not waxen short, nor His mercy failed—they, too, are looking down from their thrones on high upon the throng. And so that high company moves on into the holy place; and there with august rite and awful sacrifice, inaugurates the great act which brings it thither. What is that act? It is the first Synod of a new Hierarchy; it is the resurrection of the Church!

O my Fathers, my Brothers, had that revered Bishop so spoken then, who that had heard him but would have said that he spoke what could not be? What! those few scattered worshippers, the Roman Catholics to form a Church? Shall the past be rolled back? Shall the grave open? Shall the Saxons live again to God? Shall the shepherds, watching their flocks by night, be visited by a multitude of the heavenly army, and hear how that their Lord had been new born in their own city? Yes; for grace can, when nature cannot. The world grows old, but the Church is ever young. She can, in any time, at her Lord's will, "inherit the Gentiles, and inhabit the desolate cities." "Arise, Jerusalem, for the light is come, and the glory of the Lord is risen upon thee. Behold, darkness shall cover the face of the earth, and a mist the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. Lift up thine eyes round about and see; all these are gathered together; they come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side." "Arise, make haste, my love, my dove, my beautiful one, and come. For the winter is now past, and the rain is over and gone. The flowers have appeared in our land.....the fig-tree hath put forth her green figs; the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come." It is the time for thy visitation. Arise, Mary, and go forth in thy strength into that north country, which once was thine own, and take possession of a land which knows thee not. Arise, Mother of God, and with thy thrilling voice speak to those who labor with child, and are in pain, till the babe of grace leaps within them! Shine on us, dear Lady, with thy bright countenance, like the sun in his strength, O stella matutina, O harbinger of peace, till our year is one perpetual May. From thy sweet eyes, from thy pure smile, from thy majestic brow let tea thousand influences rain forth, not to confound or overwhelm, but to persuade, to win over thine enemies. O Mary, my hope, O Mother undefiled, fulfil to us the promise of this spring. A second Temple rises on the ruins of the Old. Canterbury has gone its way, York is gone, Durham is gone, and Winchester is gone. It was sore to part with them. We clung to the vision of past greatness, and would not believe it could come to nought; but the Church in England has died, and the Church lives again! Westminster and Nottingham, Beverley and Hexham, Northampton and Shrewsbury, if the world lasts, shall be names as musical to the ear, as stirring to the heart, as the glories we have lost, and saints shall rise out of them, if God so will, and doctors once again shall give law to Israel, and preachers call to penance and to justice, as at the beginning.

Yes, my Fathers and Brothers, if it be God's blessed will, not saints alone, nor doctors only, nor preachers only shall be ours—but martyrs too, shall re-consecrate the soil of God. We know not what is before us, ere we win our own. We are engaged in a great, a joyful work, but in proportion to God's grace is the fury of his enemies. They have welcomed us as the lion greets his prey. Perhaps they may be familiarised in time with our appearance, but perhaps they may be irritated the more. To set up the Church again, in England is too great an act to be done in a corner. We have had reason to expect, that such a boon would not be given to us without a cross. It is not God's way that great blessings should descend without the sacrifice first of great sufferings. If the truth is to be spread to any wide extent among the people, how can we dream, how can we hope, that trial and trouble shall not accompany its going forth? And we have already, if it may be said without presumption, to commence our work withal, a large store of merits. We have no slight outfit for our opening warfare. Can we religiously say it, that the blood of our martyrs, three centuries ago and since, shall never receive its recompense? Those priests, secular and regular, did they suffer for no end? or rather, for an end which is not yet accomplished? The long imprisonment, the fetid dungeon, the weary suspense, the tyrannous trial, the barbarous sentence, the savage execution, the rack, the gibbet, the knife, the cauldron, the numberless tortures of those holy victims, O my

God, are they to have no reward? Are Thy martyrs to cry from under thine altar for their loving vengeance on this guilty people, and to cry in vain? Shall they lose life, and not gain a better life for the children of those who persecuted them? Is this Thy way, O my good, righteous and true? Is it according to Thy promise, O King of saints, if I may dare talk to Thee of justice? Did not Thou Thyself pray for thine enemies upon the cross, and convert them? Did not Thy first martyr win Thy great Apostle, then a persecutor, by his loving prayer? And in that day of trial and desolation for England, when hearts were pierced through and through with Mary's woe, at the crucifixion of Thy body-mystical, was not every tear that flowed, and every drop of blood that was shed, the seeds of a future harvest, when they who sowed in sorrow were to reap in joy?

And as that suffering of the martyrs is not yet recompensed, so, perchance, it is not yet exhausted.—Something, for what we know, remains to be undergone, to complete the necessary sacrifice. May God forbid it, for this poor nation's sake! but still, could we be surprised, my Fathers and my Brothers, if the winter even now should not yet be quite over? Have we any right to take it strange, if, in this English land, the spring-time of the Church should turn out an English spring; an uncertain anxious time of hope and fear, of joy and suffering, of bright promise and budding hopes, yet, withal of keen blasts, and cold showers, and sudden storms.

One thing alone I know, that according to our need, so will be our strength. One thing I am sure of, that the more the enemy rages against us, so much the more will the saints in heaven plead for us; the more fearful are our trials from the world, the more present to us will be our Mother Mary, and our good patrons and angel guardians; the more malicious are the devices of men against us, so much the more will the supplication will ascend from the bosom of the whole Church to God for us. We shall not be left orphans; we shall have within us the strength of the Paraclete, promised to the Church, and to every member of it. My Fathers, my Brothers in the priesthood, I speak from my heart when I declare my conviction, that there is no one among you here present but, if God so willed, would readily become a martyr for His sake. I do not say you would wish it; I do not say that the natural will would not pray that that chalice might pass away; I do not speak of what you can do by any strength of yours;—but in the strength of God, by the grace of the Spirit, in the armor of justice, by the consolations and peace of the Church, by the blessing of the Apostles Peter and Paul, and in the name of Christ, you would do what nature cannot do. By the intercession of the saints on high, by the penances and good works, and the prayers of the people of God on earth, you could be forcibly borne up as upon the waves of the mighty deep, and carried out of yourselves by the fulness of grace, whether nature wished it or no. I do not mean violently, or with unseemly struggle, but calmly, gracefully, sweetly, joyously, you would mount up and ride forth to the battle, as on the rush of angels' wings, as your fathers did before you, and gained the prize. You, who day by day offer up the Immaculate Lamb of God, you who hold in your hand the Incarnate Word, under the visible tokens which He has ordained, you who again and again drain the chalice of the Great Victim, who is to make you fear?—what is to startle you?—what to seduce you?—who is to stop you, whether you are to suffer or to do—whether to lay the foundations of the Church in tears, or to put the crown on the work in joy?

My Fathers, my Brothers, one word more. It may seem as if I were going out of my way in thus addressing you; but I have some sort of plea to urge in extenuation. When the English College at Rome was set up by the solicitude of a great Pontiff in the beginning of England's sorrows, and missionaries were trained there for confessorship, and martyrdom here, who was it that saluted the fair Saxon youths as they passed by him in the streets of the great city, with the salutation—"Salvete flores martyrum?" And when the time came for each in turn to leave that peaceful home and go forth to the conflict, to whom did they go before leaving Rome, to receive a blessing which was to nerve them for their work? They went for a Saint's blessing; they went to a calm old man, who had never seen blood, except in penance; who had longed indeed to die for Christ, at the time the great St. Francis opened the way to the far East, but who had been fixed as if a sentinel in the holy city, and walked up and down for fifty years on one beat, while his brethren were in the battle. Oh, the fire of that heart, too great for its frail tenement, which tormented him to be kept at home when the whole Church was at war! and therefore came those bright-haired strangers to him, ere they set out for the scene of their passion, that the full zeal and love pent up in that burning breast might find a vent, and flow over, from him who was kept at home, upon those who were to face the foe. Therefore one by one, each in his turn, those youthful soldiers came to the old man; and one by one they persevered and gained the crown and the palm—all but one, who had not gone, and would not go, for the salutary blessing.

My Fathers, my Brothers, that old man was my own St. Philip. Bear with me for his sake. If I have spoken, too seriously, his sweet smile shall temper it. As he was with you three centuries ago, in Rome, when our Temple fell, so now surely when it is rising, it is a pleasant token, that he has even set out on his travels to you; and that, as if remembering how he interceded for you, at home, and recognising the relations he then formed with you, he now wishes to have a name among you, and to be loved by you, and perchance to do you a service here in your own land.

IRISH INTELLIGENCE.

IMPORTANT MEETING—THE VERY REV. DR. NEWMAN.

On Friday the 13th ult., a numerous and influentially attended meeting of ecclesiastical dignitaries, clergy, and laity, the friends and admirers of the Very Rev. Dr. Newman, was held at the committee-rooms of the Irish Catholic University Society, for the purpose of concerting measures for creating a fund to indemnify that distinguished and illustrious gentleman for the enormous expenses to which he has been subjected, in consequence of his having dared to expose the real character of the traducers of the Catholic Church.

The hour of two o'clock had been named for the commencement of the proceedings; but long before that period the committee-rooms were filled with an assemblage, comprising many of our eminent and distinguished clergy, and also with a great number of the influential Catholic laity.

Shortly after two o'clock, His Grace the Archbishop of Dublin arrived at the place of meeting, attended by his Chaplain, and accompanied by the Rev. Dr. Cooper and a body of his clergy. His Grace, on entering, was received by the entire meeting with every mark of affectionate respect. Amongst those present were:—His Grace the Archbishop of Dublin; the Bishops of Elphin, Saldes, and Bombay; Very Rev. Dr. Kieran, V. G., P. P., Dundalk; and many of the principal clergy and laity.

On the motion of the Rev. Dr. Cooper the chair was taken amidst loud demonstrations of applause by His Grace the Most Rev. the Archbishop of Dublin.

It was unanimously resolved that the Rev. Dr. Cooper and John O'Connell, Esq., should be requested to act as honorary secretaries to the meeting.

Letters were read from several of the Bishops, inclosing the amount of their subscriptions, and expressing their regrets at being unable to attend.

Mr. J. D. Fitzgerald, Q. C., M. P., then proceeded to move the first resolution as follows:—"Resolved—That the affectionate veneration in which we have long regarded the Very Rev. Dr. Newman has been increased, not lessened, by the late judicial proceeding against him—a proceeding which has excited the surprise and indignation of all Europe." He said he felt highly honored at being called upon in the presence of such an assemblage as that before him to move or second any resolution, or to take any part in the proceedings of the day. It was needless for him to say how heartily he concurred in the language and sentiment of the resolution entrusted to him. He had not the pleasure or the honor of being personally acquainted with the Very Rev. Dr. Newman, but he had been an observer of his career, and it was unnecessary for him to say that he regarded the character of that gifted and amiable divine with the deepest veneration, entertained feelings of the most heartfelt affection towards him. In every word of the resolution which he had the honor to move, he was sure he would have the full and hearty concurrence not only of that meeting, but also of the public at large (hear, hear). By the adoption of the resolution they were to pledge themselves that, so far from anything that had occurred in course of the judicial proceeding in which Dr. Newman was lately concerned, or their result, having had any effect upon their minds prejudicial to the character and position of the eminent ecclesiastic, they had, on the contrary, increased the affectionate admiration and respect with which they regarded him (applause). He (Mr. Fitzgerald) was almost afraid to give full expression to the sentiments he entertained with respect to the latter part of the resolution, which alluded to the surprise and indignation which had existed throughout Europe by those judicial proceedings (hear, hear). As one who desired to see the law and its mode of administration respected, he would repeat that he was unwilling to describe the manner in which those proceedings ought to be characterized; he would, however, say that they had entirely and utterly failed, to produce the moral effect such proceedings ought to have, and that the whole thing had recoiled upon itself (hear), and that it was manifest from all that occurred in the course of the trial that the very fountain of justice itself had been polluted.

The Lord Bishop of Elphin then rose amid loud applause to propose the next resolution as follows:—"That we, therefore, deem it an imperative duty to contribute to the fullest extent of our means and influence towards rescuing this victim of injustice from at least the pecuniary portion of that ruin which impends over him, and under which it was hoped to crush the man in whom the cause of Catholicity seemed for the moment to be personified."

The Very Rev. Dr. Curtis seconded the resolution amid loud applause, and it passed unanimously. Mr. C. G. Duffy, M. P., then came forward and said—My Lords, I have the honor of proposing the next resolution, which aims at the practical result of our business. The honorable gentleman then read the resolution as follows:—"That with this view, we at once proceed to open a subscription list, and to appoint a general committee, to consist of gentlemen to be presently named, for the purpose of raising Ireland's quota of the 'Newman Indemnity Fund,' and that it be an instruction to said committee to place themselves in communication on the one hand with London, the natural centre of the movement, and on the other, with such parties throughout Ireland as may be willing to institute, under proper authority, local collections in their several districts, and otherwise aid in liquidating an expense calculated officially at no less than eight thousand pounds." I occur entirely in the resolution, and I have great pleasure in proposing it.

Mr. Frederick Lucas, M. P., seconded it—I have great pleasure in seconding this resolution. It is hardly necessary, at this late hour of the day to detain the meeting by saying anything in support of it.

The resolution was put and carried unanimously. Mr. La Touche next presented himself. He said—My Lord Archbishop, I have been entrusted with the next resolution, and I feel great pleasure in proposing it. It is as follows:—"That the following gentlemen be named the committee for raising the Newman Indemnity Fund," with power to add to their number: His Grace the Archbishop of Dublin; Very Rev. Dr. Curtis, S. J.; Rev. Dr. Cooper; Rev. H. J. Rorke, S. J.; the Right Hon. the Lord Mayor; W. H. F. Cogan, Esq., M. P.; John D. Fitzgerald, Esq., M. P.; Frederick Lucas, Esq., M. P.; Charles Gavan, Duffy, Esq., M. P.; J. J. Bagot, Esq., J. P.; D. L.; James O'Ferrall, Esq.; Michael Errington, Esq.; Charles Cavanagh, Esq.; Richard Kelly, Esq., T. C.; George Atkinson, Esq., M. D.; Henry William Wilberforce, Esq.; Christopher Fitzsimon, Esq., J. P., D. L.; John O'Connell, Esq."

RETURN TO THE CATHOLIC CHURCH OF THE REV. MR. HOPKINS.

To the Editor of the Dublin Telegraph. Sir—Knowing the lively interest you have invariably evinced for the welfare of the Catholic Church, and your able advocacy of the Catholic cause, I beg leave to submit to you for publication the following facts, which may not be uninteresting to your readers. On Friday, the 6th instant, (August) the Rev. A. Hopkins (about whose perversion to Protestantism and reception into the Protestant Church the organs and fanatics of Exeter Hall made such glowing reports a few months past) was received back into the bosom of the Church by His Grace the Archbishop of Tuam, who was passing through this town on his way to Achill. The Protestant Bishop Plunket had also arrived in town the previous evening for the purpose of giving confirmation; and it appears the Rector of Kilmore, the Rev. Mr. Hewson, waited on the Rev. Mr. Hopkins, who was then his curate, and recommended the propriety of his making preparations to receive confirmation at the hands of the Protestant bishop. To this Mr. Hopkins objected, stating at the same time that he did not consider confirmation of the smallest efficacy unless administered as a sacrament, and refused to comply with the wishes of his rector in this instance.

Taking advantage of Dr. MacHale's short sojourn in the country, he forwarded a message to his Grace, imploring of him to receive him back into the true and holy Church of Christ, as he could enjoy no peace of mind or happiness out of its pale.

The Sacrifice of the Mass was celebrated on the morning of Friday, by the Very Rev. Dr. MacHale (the nephew of his Grace), of the Irish College, Paris, and after its celebration his Grace ascended the altar, accompanied by the Rev. Mr. Hopkins, who appeared deeply affected. After a few minutes delay, during which he appeared to be struggling with his feelings, the Rev. Mr. Hopkins came forward and addressed the congregation in the following words:—"Dear Brethren—I come before you on the present occasion with mingled feelings of contrition and rejoicing, contrition for having abandoned the true Church for so long a time, and rejoicing at having broken the chains which bound me so long to error, and at being received back into the true fold of Christ. It would be impossible for me, dear brethren, to give you even the faintest idea of my state of mind during my severance from the true Church. All was mental agony of the deepest and most acute description.—Sleepless nights and days of sorrow were my constant attendants. I reflected on the eternal salvation of my own soul, which was paramount to every other consideration; I could no longer dissimulate, and praise and glory to the giver of all good, who has deigned to bestow his graces on so unworthy a wretch as I have been, and who has endowed me with sufficient strength and resolution to burst for ever the ignoble fetters of apostasy and error by which I was bound. I now offer up my prayers and thanksgiving to Almighty God for His great mercy; and I humbly ask pardon and forgiveness for the scandal and disedification I have shown, and, not considering myself worthy to raise my eyes to heaven, I must only exclaim, with the penitent Publican, 'Oh, Lord have mercy on me, a sinner.'" Overcome by his feelings he burst into a flood of tears, and descended from the altar.—The ceremony of reception into the Church, which is a very interesting and imposing one, was then proceeded with. The Rev. Mr. Hopkins approached the altar, holding a lighted taper in his hand, and read aloud, out of the Missal, a solemn profession of faith, in which all the tenets and doctrines of the Catholic Church are acknowledged, and all heretical doctrines repudiated. His Grace the Archbishop then delivered an appropriate address, in his usual eloquent, forcible, and impressive style. This I trust will convince the enemies of our Church that their proselytising crusade in the west is a perfect mockery of religion—a pecuniary speculation which is only coeval with the distressed condition of our peasantry. The death-knell of the system will I trust shortly be sounded, and the people will ere long be left to the free exercise of their own religious convictions.

Hoping you will excuse me for trespassing at such length on your valuable space, I am, Mr. Editor, your faithful servant, BELMULLET, Mayo, 7th August, 1852. CATHOLICUS.

TENANT RIGHT.—The following resolutions were passed at a meeting of the Donaghadee Tenant Right Association, on Thursday, the 12th August:—First, "That this meeting view with alarm and sorrow the conduct of the gentry and many of the magistrates of this part of the county in originating and sanctioning 'mob law' at the late election, and thus publicly violating the constitution of the empire; and we deem it revolting to every Christian principle, subversive of public morality, and a very dangerous example to the county, for men holding the commission of the peace to employ and encourage lawless mobs of hired bludgeon-men to abuse and endanger the lives of peaceable electors for conscientiously exercising their constitutional privilege." Second—"That we, as Presbyterians, have heard with indignation of the unchristian attempt of the Rev. Doctor Cooke, of Belfast, in his late election harangue, to fix upon the Presbyterian people, contrary to truth and the testimony of history, the stigma of the unhappy occurrences of '98; and we repudiate the foul calumny.—We deem the conduct of the Professor of Sacred Rhetoric the more reprehensible, in that the calumny was spoken to please the enemies of our church, and under the mask of Christian peace and union. And it is our humble opinion that the Presbyterian Church, if she would stand in a proper light before the Government and the world, should narrowly watch the sayings and doings of her self-constituted prelate." Third—"We resolve, having commenced the struggle for independence, to carry it forward to the best of our ability, by every constitutional means, until by the 'ballot,' or some other way, our poor country obtains freedom from the coercion and foul intimidation of the landlords."—Nation.

The Dublin Evening Post of Tuesday furnished the following return of the sales in the Encumbered Estates Court, from the opening of the Commission until the 9th August; when further sales in Dublin were suspended until after the summer vacation:—"The number of estates sold was 777 in 4,083 lots. Court sales, £4,715,257 10s; Provincial sales, £1,636,198; Private sales, £1,002,280 12s 8 1/2d."

The criminal returns for the year 1851, for Ireland, show a decrease in the committals of 6,642, as compared with the previous year, of 21.22 per cent.