

GREAT BRITAIN.

His Eminence the Cardinal Archbishop of Westminster was expected in London by Easter.

CONVERSIONS.—Two English converts lately received the Sacrament of Confirmation in the private chapel of Mgr. de Montpellier, Bishop of Liège. One of these, Mr. Hamilton, M.A. of Balliol College, Oxford, belongs to one of the most celebrated families of Scotland. He was recently received into the Catholic Church, after having been received into the Catholic Church, after having been for some time curate of Christ Church, Kent Road, London.—*L'Univers*.

PERSECUTION OF NUNS IN ENGLAND.

On the 24th ult., was held in London, one of the largest and most influential meetings of the British Catholic body, since the passing of the Emancipation Act, for the purpose of protesting against the resolution lately carried in the House of Commons on the motion of Mr. Chambers. The Hall of meeting was densely crowded, and men of all ranks seemed desirous to testify by their presence their disgust at the brutal and unmanly persecution now attempted against unoffending women. The following Resolutions and form of a Petition to the House of Commons were unanimously agreed to:—

"That the proposed inquiry into religious houses is felt to be an insult to the fathers and the brothers of the ladies who are inmates of those houses, an offensive reflection on the whole Catholic body, and a gross outrage on the ladies themselves."

"That, as no case for inquiry has been established, and as no facts in support of such an inquiry exist, the proposed inquiry is a violation of the principles of constitutional law."

"That the proposed inquiry is an unworthy concession to a faction animated by a blind hatred of the Catholic religion, and a step towards the subversion of religious liberty."

"That the proposed inquiry cannot fail to excite the deepest indignation amongst the Catholic population of Great Britain and Ireland, and to inflame religious animosity at a crisis when the union of all classes of subjects is required to resist the foreign foe."

"That this meeting pledges itself to use every exertion to oppose the re-election of every member of parliament who may lend himself to the present attack upon the honor, and the rights, and the religion of Catholics."

"That this meeting regards the threatened extension of the inquiry so as to include likewise the religious houses of men, as demonstrating the necessity of sweeping from the statute book the last remnant of the penal laws."

TO THE HONORABLE THE COMMONS OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

"The Humble Petition of the undersigned Catholics—
Humbly Sheweth—1. That your petitioners have learned with regret that one hundred and eighty-six members of your honorable house have voted in favor of a Committee of Inquiry into Religious Houses.

"That lest your honorable house should be misled by those who pretend that such inquiry is not meant to offend the feelings of Catholics, your petitioners feel bound to express the resentment and indignation with which every Catholic regards the proposed inquiry.

"II. That your petitioners beg to remind your honorable house that the inmates of these houses are ladies voluntarily residing together upon their private fortunes; that they number among them the near and dear relatives of your petitioners and other Catholics; that no facts have been proved, or even alleged, in support of the supposition that any physical restraint, or illegal privation of liberty, exists among them; and that such supposition involves an odious charge of criminality heavily punishable by the laws of the land, both against the inmates of these houses and their relatives, without whose complicity such offences could not be perpetrated.

"III. That your petitioners beg further to remind your honorable house that the present agitation against convents has arisen out of the religious excitement which of late years has pervaded the country; that the instigators of the proposed inquiry are the bitter enemies of Catholics; that they are members of associations, working with the avowed object of subverting the religion and civil rights of Catholics; that your honorable house has been obliged to reject several measures, introduced in this and the preceding parliament, against religious houses, of which the same men have been the advocates; that at public meetings, and in the public press, the above measures, and the proposal now in question, have been openly stated to be steps towards the entire suppression or banishment of Catholic religious communities, such suppression being also declared to be only part of a scheme for the repeal of the Emancipation Act, and the extinction of the Catholic religion.

"IV. That your petitioners beg further to remind your honorable house that the proposed inquiry has been publicly advocated at the meetings and in the journals above alluded to, by the invention and propagation of abominable calumnies, accompanied by most insulting invectives against the Catholic religion and against the principles and characters of its Bishops, Pastors, and individual followers.

"V. That your petitioners beg further to express their conviction that by instituting the proposed inquiry your honorable house will encourage further attempts against the honor and the rights of Catholics; will be considered by the country at large as sanctioning the calumnies of those who, out of your honorable house, are constantly stimulating the passions and prejudices of the people against their Catholic countrymen; and will raise in the breast of every Catholic in the three kingdoms a deep and lasting sense of undeserved insult and unpardonable injustice.

"VI. In conclusion, your petitioners beg to remind your honorable house that we are on the eve of a war, when all classes should be most united in zeal for the common good; that the Catholics of England, Ireland and Scotland are cheerfully prepared to make all sacrifice and encounter all dangers in the service of their Queen and country; that thousands of them are actually in arms against a foreign foe; and that it is most ungenerous, as well as most unwise, at such a time, to adopt any measures for fanning the flames of religious discord, and for impressing the minds of Catholics with the unalterable conviction that their honor and the honor of their female relatives have been sacrificed by the parliament of their country, out of an unworthy spirit of concession to an ignorant and factious faction.

"Your petitioners, therefore, beg your honorable house not to consent to the appointment of the said committee.
"And your petitioners will ever pray, &c."

THE NUNNERIES BILL.

DECLARATION OF THE CATHOLICS OF GREAT BRITAIN.

To our Protestant Fellow-Countrymen—

The undersigned desire it to be known that they regard the success of the motion of Mr. Chambers in the House of Commons as a direct attack upon the Catholic religion, and as an insult to those who profess it, no less than as an infraction of the religious toleration of which they are said to be assured by the Constitution.

They do not propose to argue a point which they believe to be clear to all intelligent and fair minds, and therefore content themselves with the declaration that they view the proposal of Mr. Chambers, however he may himself represent it, simply as a proof of hatred and fear of the Catholic religion, and of an ardent desire to impede its legitimate influence by persecution.

The charges against the convents of women have long since been satisfactorily refuted, and if they were true the undersigned would be, of all persons, those most interested in procuring redress. To suppose them indifferent on such a subject would, in itself, be a grave imputation.

The proposal to examine by a Parliamentary committee into the condition of monasteries, amounting, as it does, to the institution of a tribunal of inquiry with a view to the criminal prosecution of individual Englishmen, they can hardly believe to be serious.—In any case there are sufficient constitutional and legal reasons for the rejection of this proposal, without calling upon Catholics to deal with it as a religious question.

This statement is made in order that no misconception should exist respecting the sentiments of the Catholic body on a matter in which their rights of common citizenship are involved.

- Arundel and Surrey, J. F. Arundel,
 - Shrewsbury, Charles H. Clifford,
 - Edward Fitzalan Howard, F. Stonor,
 - Southwell, Charles Langdale,
 - Campden, Philip Stourton,
 - Charles Thynne, Robert Gerard, Bart.,
 - Canoy's, James F. Doughty Rich-
 - Stourton, borne, Bart.,
 - Vaux of Harrowden, Edward Smythe, Bart.,
 - Petre, T. Rokewood Gage, Bart.,
 - Arundel of Wardour, W. R. Codrington, Bart.,
 - Dorner, Vere E. P. de Vere, Bart.,
 - Stafford, John Simeon, Bart.,
 - Loyal, Clifford Constable, Bart.,
 - Thomas Edward Stonor, H. de Trafford, Bart.,
 - Alfred Stourton, William Lawson, Bart.,
 - George Mostyn, Edward Blount, Bart.
- And upwards of 300 of the Catholic gentry.

THE STATE OF RELIGION IN ENGLAND AS SET FORTH IN THE RECENT CENSUS.

An interesting and instructive lecture on the subject was delivered on Tuesday evening, 20th ult., in the Lecture-hall of the above institution, in New-street, Bishop's-gate, London, by Henry Teulon, Esq., a gentleman who, since the re-organisation of this valuable society, has rendered great service by delivering more than one lecture on subjects of importance, not only to members of Catholic Literary Societies, but to Catholics generally.

The Lecturer having briefly alluded to the antiquity and origin of numbering the people, proceeded to describe the plan adopted by this country, and criticised, with great ability, the official report of Mr. Horace Mann. Alluding to the attempts made to underrate the number of Catholics in Great Britain, he proved to demonstration that the conclusions drawn by Protestant journalists and others were false and erroneous. In treating that part of the subject more immediately connected with the title, Mr. Teulon observed that, "as we are to judge of a tree by its fruits, we are now enabled accurately to test the productions of Protestantism, to form a just estimate of the principle from which they have proceeded; and whatever we find to be the results of the Protestant principle may fairly be considered its legitimate productions;" that, as the Protestant basis of unrivalled prosperity during the last three hundred years, and of his perfect political and social freedom, he cannot complain that his exertions have been frustrated by Catholic influence, either externally or internally, he cannot say that poverty has crippled his efforts, or that political or social influences have been wanting. He has had resources unbounded, and liberty to employ them as he willed. He has distributed Bibles by the million, and formed societies innumerable; he has had the command of enormous wealth, and, more than this, all the appliances of modern science and invention to further and carry out his designs. Whether, then, so fertile a soil has produced figs or thistles, the thorny briar or the sweet and life-inspiring vine, they are the natural production of the seed sown. Mr. Teulon next proceeded to allude to the extraordinary decay of religion in England, proving that the present number of churches belonging to the Establishment is very little, if at all, superior to the number which existed prior to the so-called Reformation, and declaring that the period from that time to the present century had stronger claims than any other to be termed the Dark Ages, instancing even very recent cases of destruction of venerable edifices raised by pious hands during the Ages of Faith. The statement of Mr. Mann, that in all England six only out of every 100 working men ever attend church of any kind, and in London only two out of 100, furnishes unmistakable evidence of the decay of religion in England. "This, then, on the most authentic authority, is the result of Protestantism, after three centuries of unlimited sway—one-third of the population have lapsed into heathenism! There are myriads of our fellow-countrymen who have no more knowledge of God or religion than the most debased savages in the world. And yet with the knowledge that one-third of their countrymen live and die in the utter neglect of all religion, there are to be found thousands of Protestants who would move heaven and earth to make one proselyte from the Catholic Church, and who strive with greater earnestness to induce one Catholic to speak disrespectfully of the Blessed Virgin than they do to make known her Divine Son to their perishing fellow-creatures."—*Correspondent of Catholic Standard*.

DOCTRINAL DIFFERENCES AMONGST BISHOPS.—The Archbishop of Canterbury has just ordained a gentleman who was rejected a year ago by the Bishop of Ripon, on the ground of unsoundness on the doctrine of baptism, and has licensed him to the curacy of Net-lestead, near Maidstone. The gentleman alluded to is the Rev. George Anstic Hayward, M.A., whose case it will be remembered, excited much interest at the time. The Rev. gentleman's views were alleged,

by the Bishop of Ripon, to be in opposition to the Prayer-Book. Who is to decide what are the doctrines of the Church, when they are thus adversely interpreted by its learned dignitaries?—*Advertiser*.

RUMORED MINISTERIAL SQUABBLERS.—The London correspondent of the *Manchester Courier* says that rumors are again current as to Ministerial dissensions, and it is confidently asserted that Lord John Russell, Sir James Graham, and Sir William Molesworth, are likely to separate from their colleagues. The ground of disagreement is stated, with some probability, to be the manner in which the Reform Bill of the noble Lord is to be dealt with. Lord Palmerston and a strong party in the Cabinet are for throwing it over altogether in the present session; while Lord John Russell, and the two others above-named, have staked their reputation for consistency (!) on its being proceeded with.

By the following Proclamation it would appear that the British Government is about to recognize the principle that "free bottoms make free cargoes," such cargoes not being "contraband of war."—"Her Majesty the Queen, having been compelled to take up arms in support of an Ally, is desirous of rendering the War as little onerous as possible to the powers with whom she remains at peace to preserve the commerce of Neutrals from all unnecessary obstructions. Her Majesty is willing for the present to waive a part of the Belligerent rights appertaining to her by the law of nations. It is impossible for Her Majesty to forego the exercise of her right of seizing articles contraband of War, and of preventing Neutrals from bringing the enemies dispatches, and she must maintain the right of Belligerents to prevent neutrals from breaking any effective blockade which may be established with an adequate force against the enemies Ports, Harbors or Coasts, but she will waive her right of seizing enemies property laden on board a neutral vessel, unless it be contraband of War. It is not Her Majesty's intention to claim the confiscation of neutral property not being contraband of War, found on board enemies ships, and she farther declares that being anxious to lessen as much as possible the evils of War, and to restrict its operations to the regular organized forces of the Country, she will not issue letters of Marque by the commissioning of privateers. Dated Westminster, 29th March, 1854.

CHURCHES LITTLE USED.—It appears from the census of religious worship that of the 14,077 churches in England and Wales there are no less than 4,740 which are open only once on a Sunday—more than a third of the whole number. They are mostly churches in the rural districts, but in no district can all who are disposed to go to church be absent from home at the same service. Inadequate endowments will hardly account for this deficiency, for there are but 1,354 incumbents who have not above £200 a-year. In all England and Wales there are only 732 churches that are attended three times on a Sunday.

SCOTCH INHUMANITY.—We (*Glasgow Free Press*) scarcely ever before had to notice a more heartless, cruel, and inhuman proceeding than that chronicled by our able and vigilant cotemporary, the *Ulsterman* of Saturday last. From inquiries, instituted by us, we learn that the main facts, with the exception of her asking to be sent to Belfast, put forward by our cotemporary, are correct. We deeply regret being obliged to admit that they are so; for the honor of our common nature, we could wish it otherwise. Thus writes our cotemporary:—"On Wednesday morning, the attention of a gentleman in the service of the Harbour Board, Mr. M'Bride, was directed by one of the porters to an object lying under a shed on Donegal Quay. It was a poor woman, who appeared to be in a feeble state of health, and looking as miserable as a creature so circumstanced might. A pair of crutches lay beside her. Captain M'Bride asked her how she came there. Her answer was, that she had been brought over in the Stag steamer from Glasgow, and being sick, weak, and without the use of her limbs, she had been unable to crawl any farther. To the question, why she came from Scotland, she replied that the poor law officers of Glasgow had dragged her on board the steamer, and forced her away against her will. Her story was simply this:—She was a native of Portglenone; her name was Mary Connor. Twelve years ago she left Ireland, and for the last ten years she had been in service in Glasgow. Last New Year's Day, she was attacked with cholera, and was immediately removed to the hospital in Parliamentary Road. The physicians who attended her there, she said, were Drs. Crawford and Marshall. When received into the hospital, she gave—as the story goes—all the money she had in her possession, one pound, to one of the nurses.—On being removed to the convalescent ward, she demanded her money of this woman, when the latter stated that she had given it up to Mr. White, the person in charge of the hospital. This person, she says, refused to return her the money—probably it was retained as a charge for the expenses of her cure—at all events, though cured of the cholera, she had lost the use of her limbs, and was obliged to use crutches.—She was discharged, in a miserably feeble state, and the poor-law officials immediately seized on her, and thrust her on board the steamer which sailed from Glasgow on Tuesday evening. When landed here, on Wednesday morning, utterly exhausted, and not knowing where to look for refuge, she crawled under one of the sheds, and lay there till she was discovered by the porter."

BIRMINGHAM, APRIL 1.—Murder and suicide seem to have become epidemic in this locality. Within the last few days three persons have been murdered, and the life of another is placed in imminent peril.

UNITED STATES.

MORMONS FOR DESERET.—The *Missouri Democrat* notices the arrival in St. Louis, of 500 Mormons, by the steamer St. Louis. They are all natives of Denmark and Sweden, from whence they have recently emigrated to go to Salt Lake.—The Saints are being gathered in to the holy land by thousands from all parts of the world. The United States does not at present appear to be a favorable field for their missionary labors, there being but a few new converts from this country. But the old world seems to be pouring them out in large numbers.

The *Crusader* states that if Father Gavazzi finds it difficult to make head-way with a revolution in Italy during the war, he will return to the United States and establish an Italian Church in New York.

VERMONT.—Judge Pierpont has decided that so much of the Liqueur Prohibition act of that State as directs that seized liquor shall be destroyed without direct proof that any has been sold, is unconstitutional.

TRAGIC AFFAIR.—The following heart-rending scene, occurred in Waupecca County, Wisconsin, about two weeks ago:—"A farmer sold a yoke of oxen to an individual in the neighborhood, and received his pay in paper money. The man who purchased the oxen being in a hurry to start off, requested the farmer to assist him in yoking them up. He accordingly went to the yard with the man for that purpose, leaving the money lying on the table. On his return to the house, he found his little child had taken the money from the table, and was in the act of kindling the fire in the stove with it. From the impulse of the moment, he hit the child a slap on the side of the head, so hard, as to knock it over; and, in the fall, it struck its head against the stove with such force as to break its skull. The mother, who was in the act of washing a small child in a tub of water, in an adjoining room, on hearing the fracas, dropped the child, and ran to the room whence the noise proceeded, and was so much terrified at what she there beheld, that she forgot the little child in the tub for a time, and upon her return to the room, found the little one drowned. The husband, after a few moments, reviewing the scene before him, seeing two of his children dead, without further reflection, took down his gun and blew his own brains out."

"To this day," says Macaulay—"in some countries where negro slavery exists, popery appears in advantageous contrast to other forms of Christianity. It is notorious that the antipathy between the European and African races is by no means so strong at Rio Janeiro as at Washington."—*Hist. of England*.

The "advantageous contrast," of which Macaulay here speaks, is perhaps no where more strikingly displayed than in Cuba at the present day; certainly the negro slavery of that stronghold of Popish ignorance bears little or no resemblance to the "peculiar institution" of the highly favored land of "gospel light" and "sanctuary privileges." Read for instance the following description of "Slavery in Cuba," from a Protestant source, and say whether humanity would be benefited by its annexation to the great model Republic. We copy from the correspondence of the *N. Y. Times*:—

I found the domestic slaves in this city (Havana) respectably clad; fed in most instances abundantly, from the tables of their masters; bearing evidence of good treatment in their happy countenances; the females not worked as hard as a "free" English "maid" is in the houses of the "middle classes," as they are termed, in England. As to the males, I found them as well clothed, as well fed, and with as little labor to perform as any men servants in the world. I found their children petted, playing with the children of their masters, as happy and as joyous, and I may add, as saucy a set of youngsters as I have ever seen in any part of the world. The thought then occurred to me, can this be the "Cuban Slavery," of whose "terrors" I have heard so much? Where are the cart-whips, where the manacles, where the cruelties practised, which I had read of, and heard described, in such glowing language? They exist not in this city; the only thing in the shape of cruelty I could find, and I sought after it in Havana, was the working the convicts, of all colors, in the streets, too heavily chained, in many instances, to permit them to labor with that freedom requisite to the performance of their work effectively; but then I remembered it was their crimes that had brought on these unfortunate wretches their cruel punishment. It then occurred to me, that I might find some of the evils and cruelties, which I had expected to find connected with Slavery, by going into the country and visiting a sugar estate. I accordingly made the requisite arrangements, and visited various sugar estates near Matanzas. It was "crop time" on all of them, when from the necessity of manufacturing the cane juice into sugar as fast as it comes from the mill, and other peculiarities connected with sugar manufacture with which I am not conversant, it was requisite the labor, in the boiling house at least, should be incessant, night and day, without intermission. But the sugar-house laborers, as well as those engaged in the other labors of the estates, were divided into "gangs" or "spells," (like the "watches" on board ship) which relieved each other at stated intervals. They appeared happy and contented. There was none of that slavish fear exhibited that I had expected to witness at the presence of their master; neither did I perceive any of that hurry or bustle when any one of the slaves was directed to perform any particular act, that I have so frequently observed among "free" laborers.

I saw their regular allowances of food served out to them—a thick soup composed of jerked beef, plantains, spinach, and other vegetables; and although this compound might not have been agreeable to my "vitiating palate," yet these slaves appeared to relish it amazingly. That they had enough of it, and that it "agreed" with them, the sleekness of their skins and their general appearance, bore sufficient evidence. I visited their "huts," and found in them many of the necessities of comfort to the negro life, and an abundance of those tawdry fineries to which they are so partial. I found attached to many of the huts a "sty" containing a fine thriving "grunter"; and there were also an abundance of fowls;—beside which I saw very many patches of tobacco, the property of the slaves. But methinks I hear some of my old associates inquiring, "What time have these poor slaves to cultivate tobacco, or to attend to their pig and poultry?" I will reply to the question. Out of "crop time," say for at least half the year, or rather more, for two hours in the middle of the day, the slaves perform no labor for their masters; beside which, at the busiest season of the year, a few minutes before and as many after the hours of labor, afford opportunity for all the attention requisite to be bestowed.

I have seen the children of the slaves; I have watched "the young barbarians all at play;" and happier, merrier groups I defy the world to produce. Where now, said I, mentally, shall I turn to discover those "cruelties" which I still believed must have had some existence elsewhere than in the over-heated imaginations of the narrators? Perchance they exist in the "slave code." Let us see. What find we there? I will not weary the reader with verbatim translations, but simply state the substance of the few extracts I shall make. I find the slave is not bound to labor for his master on any "double cross" day in the Romish calendar; that he is entitled to proper medical and other attendance during sickness; that he has the right to demand permission, and to obtain it, to transfer his person to a new master; or if by his industry and care he shall have amassed a sufficient sum to purchase a fourth or even a smaller proportion of himself, he can do so, and that his master is bound to receive weekly or other instalments for that purpose.