

lease, mortgage, or any other contract for a Catholic, might file a bill against the suspected trustee, and take the estate or property from him. 6th. Any Protestant seeing a Catholic tenant of a farm, the produce of which exceeded the rent by more than one-third, might dispossess the Catholic and enter on the lease in his stead. 7th. Any Protestant seeing a Catholic with a horse worth more than £5, might take the horse away on tendering the £5. 8th. None but Protestants were to be jurymen for the support of which, Catholics were compelled to pay double. 10th. Merchants, whose ships and goods might be taken by privateers, during a war with a Catholic Prince, were to be compensated for their losses by a levy on the goods and lands of Catholics only; though, at the same time, Catholics were compelled to shed their blood in the war with the same Catholic Prince. 11th. The property of a Protestant, whose heirs-at-law were Catholics, was to go to the nearest Protestant heir, as if Catholic heirs had been dead, though the property might be entailed on them. 12th. If there were no Protestant heir, the entail and all heirships were set aside, and the property divided, share and share alike, amongst the Catholic heirs. 13th. If a Protestant had an estate in Ireland, he was forbidden to marry a Catholic in or out of that country. All marriages between Catholics and Protestants were null, though many children might have proceeded from them. 15th. Every priest who celebrated marriage between a Catholic and a Protestant, was condemned to be hanged. 16th. A Catholic father could not be the guardian, or have the custody of his own child; and if the child pretended to be a Protestant, it was taken from its own father, and put into the custody of a Protestant relation. 17th. If any child of a Catholic become Protestant, the parent was to be instantly summoned, and made to declare on oath, the full value of his or her property, of all sorts, and then the Chancery was to make such distribution of the property as it thought fit. If the wife of a Catholic chose to turn Protestant, the will of the husband was set aside, and however *immoral*, however had a wife or mother she had been, she inherited all his possessions. 19th. If any of the sons of a Catholic father became a Protestant, this son was to possess all the father had, and the father could not sell, mortgage, leave legacies, or portion out his estate, by whatever title he might hold it, even though it had been the fruit of his own toil. 20th. The Church, by law established, awarded £30 a year for life to any Catholic Priest who would abjure his religion, and declare his obedience to her.

Thus we see that every means were used to deprive the ill-fated Irish of their religion; and, when tyrants were frustrated in their attempts by the heroic constancy of the people whom they oppressed, it was thought fit to try what could be done by keeping the people in ignorance, enacting penal laws against all who should presume to instruct them, and effectually closing every avenue of knowledge. When it is said that the Irish are ignorant, it should be remembered that Protestantism is responsible for this; and, that the tyranny of their rulers compelled them to get their education, as they got their whiskey, by smuggling. Laws were further enacted to deprive the Irish of their native tongue. If two men were convicted of conversing in Irish they were punished by imprisonment; and any unfortunate wretch who was detected in playing Irish airs, was liable to be burnt to ashes with his instrument of music. To further this detestable scheme of obliterating from the minds of the people the language, and, with it, the religion of their ancestors, all works of literature in the Irish tongue were taken from the people and safely kept from them in Trinity College, Dublin.

Such were the penal laws of the British Government; they stood on her statute book within the memory of living men; we need hardly fear the possibility of the re-enactment, though men have been found abandoned enough to whisper the suggestion, the cup of the iniquities of the Government, whose devilish work they were, is nearly full; and, whatever may be her disposition, she has not, now, the power to play the tyrant as freely as she did; but it is something to reflect upon, that British Statesmen can mention penal laws without blushing at the recollections which the words suggest, and boast of the liberality of a country from whose statute book these bloody edicts have so lately been erased.

FOREIGN INTELLIGENCE.

In France, the President seems guided by sensible councils, and having formed an Executive Ministry that has no power in the Assembly, he gives time for that re-action which is sure to take place amongst the heterogeneous parties that have, for the time, coalesced against him.

The Archbishop of Paris has issued a circular to his clergy, in which he exposes the impropriety of the clergy meddling in political affairs, and, in accordance with the recent decree of the Council of the Province, he specially forbids them from becoming candidates at the next elections.

Austria is at last disbanding some of her multitudinous army; and talks of taking a loan if she cannot procure one on the voluntary principle. The military sentiment seems quite to have superseded the civil in this soldier-ridden land; and no wonder there are rumors of plots and conspiracies.

Schleswig-Holstein is being overrun by the Austrian troops. Hesse-Cassel is occupied in the same manner; and such are the blessings of order, that no public opinion is to be shown, not even upon a harmless farce at a theatre.

In Russia, tyranny has taken a new form, though it results from an old principle. Every stimulant is

applied to the slavish nobility to be dissolute and sensual, and now they are to be severely punished for the profligacy their servile position engenders. The frontier of Poland has been abolished, and a new line of military stations guard with a ferocious vigilance the boundary line of Prussia and Germany. So much for the wise abandonment by the western nations of those liberal principles which would have kept back the autocrat.

PRUSSIA.—An important change has been made in the passport laws.—English subjects have hitherto been allowed to enter the Prussian dominions with passports of foreign (that is, neither English nor Prussian) legations and consulates, but henceforth English travellers must provide themselves either with Foreign-office or Prussian passports in London.

HESSE-CASSEL.—A Bavarian corps will remain in the electorate for some time to come, it seems. The force will be reduced to 6,000 men. A letter from Cassel of the 24th says:—

“An order has been issued by Count Leiningen against any expression of applause or the contrary at the theatres, on the pretext that these manifestations of the public feeling have a political meaning. The Burgomaster Henkel, now in prison, refused to issue this order. A dead silence prevails in the playhouses during the performance, which is so oppressive as well to the actors as the spectators, that it is said the proprietors intend to close the playhouses for a time.”

LATEST INTELLIGENCE.

No striking events have occurred in Foreign Politics. In France the opposition in the Assembly are impeding the executive by vexatious combinations, but the President has strong proofs of popularity from the people, and will doubtless finally triumph, at least, in this contest.

The Stadholders of Schleswig-Holstein have resigned to a Provisional Government, which will carry out the will of Austria and Russia.

A deep and widely spreading conspiracy is said to have been discovered in Vienna, proving the never-ending labors and anxieties of bureaucratic Governments. A military network is being spread over Lombardy by Austrian Lieutenants or Staffhalters.

Prussia is paying for her late military freaks, and a frightful taxation is levying for this purpose.

Hesse Cassel is garrisoned by Austrian instead of Bavarian soldiers.

CATHOLIC INTELLIGENCE.

THE IRISH CATHOLIC UNIVERSITY.—Our Catholic readers will not fail to observe with pleasure, the firm hold which this noble work has taken of the public mind. In almost each alternate publication, we have the pleasing duty of recording the names of new donors to the undertaking. This silent, but steady, flow of contributions into the hands of the respected secretaries, coming too from quarters of the kingdom the most opposite and distant, is evidence the most conclusive of the anxiety felt for the success of this truly Catholic enterprise. When the matter was first mooted, a storm of remonstrance was raised by the partisans of the government. Its total failure was confidently predicted. Arguments of the most silly kind were marshalled in the opposition journals. It would be “impossible” to obtain the requisite funds—it would be “impossible” to procure competent professors—it would be “impossible” to procure the royal charter, requisite for conferring degrees.

In opposition to these idle assumptions, it must be gratifying to the opponents of the state colleges to find that so far from dying out, the flow of *unsolicited* subscriptions is daily on the increase. We use the word “unsolicited” because it is on this feature of the past contributions we look with most hope as indicative of the vital importance attached to the work by the Catholic body. When such sums have been given without any pressure from the general organisation which is soon to be set in motion throughout the length and breadth of the land, we may easily infer the amount of moneys to be collected when popular Catholic influences shall be exerted in every nook and corner of Ireland. Hitherto, and for reasons, we suppose wise and sufficient, simultaneous appeals have not been made all over the country; but when the time comes for making this general appeal, we have reason to know it will be responded to with a cheerfulness unexampled in any movement ever yet originated in Ireland.—*Dublin Freeman*.

At the monthly meeting of the Catholic University Committee, held on Tuesday, the subscriptions announced by the treasurer as paid in during the previous month amounted to between £1,600 and £1,700—thus exceeding by some hundreds of pounds the amount of any former month's collection. The committee has resolved that, on St. Patrick's Day, a simultaneous collection shall be attempted in every parish in Ireland. Besides the general collection on St. Patrick's Day, we are happy to announce that a general collection in Great Britain will also be organised and set in action with the least possible delay.—*Tablet*.

MEETING OF THE CLERGY OF ARMAGH.—On Tuesday the Primate and Right Rev. Dr. McNally, and the Catholic clergy of the diocese of Armagh held a meeting in Dundalk. After the celebration of mass the Chair was taken by his Grace Archbishop Cullen. There were about one hundred clergymen present, and resolutions were adopted congratulating the Catholics of England upon their obtaining a hierarchy, also condemnatory of any attempt to revive the penal enactments, which are suitable only to the spirit of a barbarous age. Another resolution was adopted pledging the clergy of the Archdiocese to use every means in their power towards establishing a Catholic University.

THE BISHOP OF ROSS.—We are authorised to state that the consecration of the Right Rev. Dr. Keane, which will take place at Middleton, is definitely fixed

for Sunday, Feb. 2. The ceremony will commence at 10 o'clock. We also understand that the consecration sermon will be preached by the Rev. Jeremiah O'Brien, of the South Parish, in this city.—*Cork Examiner* of Friday, the 24th.

NEW CATHOLIC CATHEDRAL IN WESTMINSTER.

—We understand that a large piece of ground has been obtained by the Catholic body in the line of the new street now in course of formation between the Houses of Parliament and Pimlico, for the purpose of erecting a magnificent cathedral, to be called St. Patrick's. Victoria-street, as the new street has been named, will run through the lowest and most densely populated parts of Westminster, the houses are to be palatial in character, and the new opening, while supplying residences fit for members of either branch of the Legislature, will be the means of affording a more direct and commodious means of access between Buckingham Palace, the aristocratic district of Belgravia, and the Houses of Parliament, and will tend very materially to improve the ventilation and drainage of that quarter of the town. The cathedral of St. Patrick will be the metropolitan church of the Cardinal, and will, when completed, it is said, surpass any building of the kind yet undertaken in this country. The purchase of the ground has not yet been concluded, but all the necessary arrangements are almost completed, and a very large sum has been already obtained in subscriptions and donations.—*Observer*.

CONVERSIONS.—We have good authority for stating that Lords Norreys, Nelson, and Byron have become converts to the Catholic Faith.—*N. Y. Freeman's Journal*.

The *Statuto* of Florence, dated 22d December, has the following conversion to Catholicity:—“This morning Madam the Marchese Boecella, wife of the Marquis Boecella, Major Domo at court, abjured the Anglican religion, in the chapel of the archiepiscopal palace. His lordship the Archbishop administered the sacraments. The ex-Duchess of Lucca, Maria Theresa, was godmother on the occasion, and the Count de Orsucci was the godfather.

The Rev. Edward Walford, M.A., late Scholar of Balliol College, Oxford, has been received into the Catholic Church, at St. Mary's, Rugby. Mr. Walford gained the Latin Verse prize at Oxford in 1843, and the Theological prize both in 1848 and 1849. He was formerly Assistant Master of Turnbridge School, and for the last three years has been engaged in tuition at Clifton.

NEW SOUTH WALES—CATHOLICISM AT SYDNEY.—A correspondent, who dates from Sydney, July 14th, 1850, writes to us as follows:—“We are progressing here silently and steadfastly. Magnificent churches are rising on all sides of us. St. Patrick's Church, erected at a cost (I think) of £11,000 or £12,000, is now completed. The money was raised by the weekly subscriptions of the poor. I mention this, principally to show what Irish Catholics can do, as I see they are about erecting a church to their patron Saint in Soho-square. St. Mary's Cathedral is about to be enlarged, to accommodate our increasing numbers. The exterior of St. Benedict's Church, a beautiful Gothic edifice, is completed, and we are erecting a church to the Sacred Heart, which will be much larger than St. Patrick's. Numerous other churches are springing up in the interior, and more are required. It is to the untiring zeal of our beloved Archbishop and his Clergy that all the merit of these works is due.”

GATHERINGS.

PROTESTANT PHILANTHROPY.—As to the philanthropy which shouts the louder the less it has to say—which feels the keener the remoter the object—which has bows for Tanky-Wanky-Padderan-lumpus-Mahoshky, or any other unpronounceable savage in Polynesia with a bushel of consonants to his back, but none for the poor needlewoman who is dying in the next lane—it has so recently and so powerfully been assailed by Carlyle with the mace and the thunders which he inherits from the ancient Scandinavian gods, as to dispense with any attempt of mine to prove how little it has, not only of the spirit of mercy, but even of common sense and ordinary decency. Liberalism, if less pestiferous than philanthropy as a nuisance, is still more hollow as a semblance. If it were a reality, it would indicate the generosity of the man, the courtesy of the gentleman, the refinement of the scholar, the breadth of the philosopher in pregnant combination. But what is it, in its actual manifestations, but the coxcombry of intellect, the varnish of selfishness, the sophistry of indolence, the slang of political atheism—at once the affectation and the mask of a mind which has lost its faith in all things. Seek in every corner of the universe for the spirit of mercy, but do not seek it here. For the spirit of mercy is that ardor and influence of love to our brethren which the continual feeling of God's presence, the consciousness of our sins, the weight and gloom of our sorrows, and the spectacles of sin and of sorrow everywhere around us beget. The first act of St. Francis of Assisi, when God had unveiled to him the infinite beauty, but at the same time the infinite awfulness and most tragical import, of the religious life, was to clasp a leper in his arms and to kiss his wounds. Eternal emblem this of the spirit of mercy. For, by that act, St. Francis avowed that in the midst of foulest darkness and disfigurement, there was still here the soul of a brother; and that he also, though afterwards attaining the summit of holiness, was defaced and polluted by a deadlier leprosy—the leprosy of sin, which only the finger of God could heal. The spirit of mercy, therefore, is humbler than the humblest while pouring itself out in ceaseless sacrifice for others, never seeking joy from aught on earth, but reaping the richest harvest of

joys from the blessings which it scatters wherever it comes. When it thinks of God in relation to itself it sees him only as the God of justice; when it thinks of God in relation to others it sees him only as the God of pity.

PROGRESS OF INVERSE CIVILIZATION.—There is a novelty in things stale: the free and easy manner with which old crimes come forth in the face of new lights, and even take advantage of new improvements, imparts a freshness of imprudence unprecedented. The great geniuses of robbery and swindling belong to the past; Turpin and Law have no rivals in our day; but if we have no great men perhaps the light of intelligence is more equally spread. The genius of modern rogues seems to derive its strength less from individual daring or fertile invention than from a certain barefaced directness. As Yankee mariners have caused a revolution in navigation by keeping to time in spite of bad weather and setting sail in the face of a storm, so our sharp gentry and rogues baffle Societies for the Prevention of Fraud, Trade Protection Societies, New Police and Detective Force, by going straight at their objects without much regard to risk. Perhaps they instinctively adopt the nice calculation of the South American slaver, who sends his ships straight across the Atlantic: as the whole slave fleet far outnumbers the blockade force, he knows that if a few are captured the many must pass by—in that lottery there are more prizes than blanks. Now burglary is not a new trade, and we have no Jonathan Wild or Jack Sheppard; but perhaps no period could exhibit such an extraordinary number of burglaries as the present. They have become a commonplace in London life. *Soho Square witnesses melodramatic struggles on the top of a portico; Kensington is lined with police, and people presume that “it is only the burglars?”*; Messrs. Buck and Wootton recount in the *Times* how they have successfully repelled burglars with bolts and guns from the Post-office in Mount Street, Lambeth; and these are but specimens of constant occurrences. Gas and New Police do not keep the streets clear of highwaymen. Scarcely a week now without an adventure like that which happened to Mr. Thomas Coster Whiggs, who is knocked down with a gemeel kind of life-preserver near his own house at Walworth. London streets are rivaling Hounslow Heath of old. The new idea of modern times seems to be that to the highwayman publicity is safer than privacy. Philosopher discovers various reasons for this bold-faced abundance of crime; economists tell us that competition is overstocking the thief's profession, like all others; educationists say it is the want of elementary instruction; church-extensionists, the want of more sermons and Scripture-readers; philanthropists, the want of bread and employment; lawyers, professional and lay, the want of more effective means to arrest and detain the criminal. Some want assuredly there is—perhaps a good many wants; among them that of a good example. We can scarcely wonder at thieves and rogues, when we see respectable public bodies charged with destructive crimes,—the Southampton Board of Guardians, for example, charged with hastening the death of a miserable pauper by neglect; the Bath Board, with driving a sort of Effie Deans to murder her child, by refusing all assistance; the managers of lunatic asylums, like that of Peckham, unable to account for the violent death of a pauper inmate; railway companies, multiplying trains until they jostle together, passengers and servants paying with life and limb for corporate cupidity. There is a growing shamelessness among “respectable” as well as the infamous classes.

A curious illustration of the religious tyranny of the official system of Prussia was given in a narrative of facts published by the *Times*, a few days since. At Seehausen, in the Altmark, a man took his child to be baptized in the church, and requested the officiating minister to confer upon him the names “Jacobus Waldeck.” These are the names of an eminent physician, and of a great jurist-judge of the Superior Tribunal at Berlin; and the choice of neither could have indicated a political bias so marked as to make it a perverse or noxious act. The clergyman, however, declined to baptize the infant by names which had, in his opinion, a party sound; the parent refused any other names; and when the clergyman invoked the Consistory, and proceeded to obtain the compulsory aid of the civil power, the mother fled with her infant into a place of concealment. At length, however, she was arrested, and conveyed to Seehausen, the child being packed in a ham-basket and carried by two men. On their arrival, the mother was placed in custody, and the child carried to church; where, in the presence of the Burgomaster and his gendarmes, the rite was performed with locked doors, and a name without political significance bestowed on the infant. To finish all, the mother was charged with resistance to an officer of the authorities in the discharge of their orders, and condemned to imprisonment for two months; she appealed, was cast in her appeal, and is now immured for the full period of the sentence.—*Spectator*.

IRISH IMMIGRANTS.—Much has been lately said about the invasion of the poor Barra Highlanders, and doubtless their case is a painful one for themselves, and distressing and costly to the community amongst which they are thrown. But an invasion of Glasgow, of ten times the magnitude, is in daily progress, and no one says a word about it—simply, we believe, because the paupers come from Ireland instead of the Scottish Highlands. It appears that some large estates in the county of Mayo are undergoing what is called a “clearance,” and accordingly vast hordes of the poor creatures have found their way to this city during the last ten days, in a state of utter destitution. They have been repeatedly seen by the police begging throughout our streets, and on Saturday and Sunday no fewer than 16 of them were taken into custody, charged with this offence. Many of these unfortunates were found begging within three hours after they had been landed on our streets. Truly we have much cause to exclaim, “Justice for Scotland!”—*Glasgow Chronicle*.

The value sometimes set upon an oath in England was exemplified recently in a case in which people of wealth and influence came forward—a father and son—to prove an *alibi* for another member of the family, because he happened to be engaged in a drunken brawl. The keeper of a public house also swore deliberately to his absence, and the coachman of the family. The jury decided he was present, and the judge agreed with them.—*Nation*.

A minister having preached a very long sermon, as was his custom, some hours after asked a gentleman his opinion of it; he replied that “‘Twas good,—but that it had spoiled a goose worth two of it.”