

mate heir of the house of Russell, "running the accustomed career of your sires in the hatred of the Catholic Church," by which it has been uniformly distinguished since the memorable epoch of Sir John Russell, who turned a dissolved abbey into a dwelling house, and the church into a stable. It is in the sober records of history we can discover the true type of your persecuting policy, rather than in those fanciful effusions by which you were early flattered, exhibiting less of the inspirations of the seer than of the poet, since you have realised the contrary of those partial predictions. As for the pretended patriotism of your earlier life, it is only what we see every day exemplified in the shifting strife of parties, each choosing the "ladder by which he fancies to reach soonest the goal" of his "young ambition," when the political visor is flung off under the pretence of more experience, and the masked Liberal is fully revealed to the world in the hideous reality of the sincere persecutor and destroyer.

What is it, we may inquire, that has thus roused your hereditary hatred of the Catholic body thus to strive to rival Sir John himself in this sweeping spoliation of trusts and charities? Until now we heard nought but denunciations against the Catholic Church and its Prelates as abettors of ignorance, because of the condemnation of your State Colleges, and our inability to create institutions of learning in accordance with those which were once profusely spread over Ireland, and plundered and destroyed by such men as seized Woburn Abbey and other monasteries in England. Yet no sooner is a generous effort made to refute this calumny—scarcely do the Irish Prelates appeal to their faithful Clergy and people, bowed down by a protracted famine, to contribute towards the foundation of a Catholic University—an appeal in which they find a ready and generous response in the unbroken stream of contributions towards that great object—when, as if in envy that such a great Catholic light should diffuse its blessings through the land, you come forth with a penal measure to paralyse the heart of Ireland with the just fear that such treasures, collected for the spread of Catholic education, will be seized once more by the ruthless enemies of our holy religion. After this, will your lordship affect a peculiar zeal for enlightenment? or will you in the face of Europe charge the Catholic Church with an habitual enslavement of the human mind?

In the comprehensive proscription of our religion and our Priesthood, which you thus proclaim and venture to submit for legislative adoption, we may trace the spirit that once animated the breast of another destroying Minister, who thus whispered to his Sovereign—"There is a people scattered through all the provinces of thy kingdom that use new laws and ceremonies, and, moreover, despise the King's (Queen's) ordinances; and thou knowest very well that it is not expedient for thy kingdom that they should grow insolent by impunity; if it please thee, decree that they be destroyed." Your Bill contemplates a similar destruction of the Catholic people, for it openly and avowedly contemplates the destruction of their Priesthood, embracing all the orders of the Hierarchy, without which no Catholic people as such could long survive. It renders void "every deed or writing made, signed, or executed, after the passing of the Act, by, or under the authority of any person in, or under, any name, style, or title, which such person is, by the recited Act, prohibited from assuming, and for every offence of the assumption of the name, style, or title of Archbishop, Bishop, or Dean of any city, town, or district of the United Kingdom;" every Prelate not belonging to that favored Establishment, which you admire so much for its toleration, shall pay a hundred pounds. Why, there is scarcely a day of his life in which a Catholic Bishop has not to perform such deeds, and sign such documents; and, unless you suppose that at his solemn consecration he pledged himself to duties of which he was ashamed, or assumed a character which it would be disreputable to avow, or that he should surrender to schismatical intruders and usurpers those title-deeds by which alone he can justify the various spiritual acts which he performs, not all California itself would liquidate the pecuniary forfeits which he would incur during a moderate term of Episcopacy. Of all the theories yet propounded for the payment of the National Debt, the most feasible would be that suggested by your Bill; and, instead of annihilating, you should foster and encourage a Hierarchy which would produce such a revenue to the Chancellor of the Exchequer, from a hundred pounds multiplied into near twenty Bishops and 365 days, as would soon relieve the nation from all its financial embarrassments. However, as the produce would not, in all probability, realise such sanguine hopes, a sort of general Episcopal bankruptcy is the result you calculate on—a most humane speculation, which would leave the flocks again to the prowling wolves, whilst their Pastors, as before, would be doomed to expiate the treason of their spiritual and legitimate titles in prison or in exile.

Then might the roving impostors who are treading on English credulity, by lying accounts of their progress in proselytising, be enabled to realise some of those gross fictions, when the Pastors would be stricken, and the defenceless flocks at their mercy. This, no doubt, would be a most gratifying consequence to a bigoted Minister at the eve of a new census, when the records of the real or forged increase of the Protestant population might enable him to give a still more stringent tension to those ulterior measures of penal enactments, of which he only gave the outline in the present law. Then might the ten churches in Connemara, so well and so ostentatiously advertised, be conveniently filled, and the English dupes be led into the belief that the erection of these empty monuments of money speculation are evidence of the growth of Protestantism. How many of such churches had not a flock more numerous than the parish clerk

to attend them? You have seen incontestably proved in the Parliamentary reports that preceded the inauspicious enactment of the rent charge; and that the projected churches in Connemara and other places would be doomed to experience a similar fate, notwithstanding all the mendacious notes of conversions that are stuffed into the English papers, may be illustrated by a reference to a similar imposition practised in one of the Islands of Arran. Then, too, if you were to believe the reports of strolling deceivers, the Protestant Prelate of this western district had achieved such wonders that it became necessary to erect a church for the accommodation of the native converts; yet he has not perverted a single family, though he possesses advantages enjoyed but by few members of the Establishment, for he is himself the living personification of Presbyterianism and Episcopacy—the ex-Chancellor being the son of the Presbyterian Minister of one church, and the father of the Episcopal Minister of the other; and thus, like the other phantasmagorians of his day, becoming the plastic medium of uniting discordant creeds, and merging all their non-essentials in the one essential and fundamental dogma of the temporalities to which they cling with the most edifying tenacity. And yet, with all these ancestral influences, though he has built and paraded his church, he has no congregation in Arran, if you except a few of the police and coast guards, and such other straggling officials—moveable flocks, fit emblems of their shifting creeds, which a benign Government is ever ready to pack up and transport, and again lay down, as convenient outfits to furnish the empty conventicles, or solace the loneliness of the desolate Parsons of these western regions. With the exception of such casual visitors, who have no hold upon the soil, or sympathy with its people, Arran is totally free from the infection of your State Church missionaries—even of Cromwell's garrison not one solitary vestige has remained, and the Catholic religion flourishes there as pure as if its sainted surface was never profaned by heretics' footsteps from the day when Columba left to the holy island his parting benediction.

And is it for fruitless and abortive efforts such as these—fruitless in everything save in fraud and imposture—the Catholic Church is to be assailed by fresh persecution, and the frame of society again rent by the violence of intestine contention? Has not your Protestant Establishment had sufficient time for the full growth of its virtue, if of virtue it was capable, in the long period of three hundred years? During that time there was no want of cultivation, nor no effort spared to give vigor to its stem and extension to its branches. Well were its fences guarded with the grim artillery of death, and its roots annually fattened with the heaps of the marrow of the land; and when giving symptoms of decay, in despite of all this care, they were occasionally moistened with the blood which so often flowed for its rise and protection. Why, then, endanger once more the peace of the kingdom, and sacrifice the happiness of the people for this worthless Establishment, which cannot stand unless defended by material battlements? Why, for the sake of this tolerant Establishment—tolerant of everything but truth alone—propose penal laws on the untenable grounds that our beloved Sovereign is insulted, or her rights invaded. Should her authority be in any degree endangered or impaired, which, I trust, will never be the case, she will be indebted for the result to the inflated councils of her Prime Minister. Rather than make her faithful and devoted subjects the victims of his cruel policy, she will, I trust, dismiss him from her service. Should her Majesty experience any anxious hours, and desire, like Assuerus above alluded to, to beguile them by a perusal of the annals of her kingdom, some faithful chronicler will not fail, I trust, to remind her of the conspiracy once formed to intercept her accession to the throne, and of the fidelity of that body, now doomed to persecution, by whom that conspiracy was in a great measure exposed and defeated. She will not easily credit the report that those who were distinguished for such services could be wanting in respect and devotion to the person of their Sovereign or in attachment to her throne, and the study of the history of her kingdom, and the characters of its people, will, no doubt, be as propitious to the public weal as were the historical studies of Assuerus.

But whether you persevere in your indictment or not against the Catholics of the United Kingdom—I should say against the millions, members of the Catholic Church, over the world—there is one powerful section of your wanted parliamentary supporters by whom you must be abandoned. You will not calculate any longer that the Irish Catholic members could be so degraded, and so lost to every feeling of men and Christians, as to support in authority the avowed persecutor of their religion. Already, to the grief, if not the indignation, of the country, have they thrown away the golden opportunity of hurling you from power. There can be no apology for the repetition of conduct so unaccountable. Support the Whigs lest they should be succeeded by the Tories!! In all the intricate combinations of political party which might be thrown up by huddling their most destructive elements together, no ministry could be formed half so hateful or calamitous to the country as that ill-omened one by which it has been so long misruled. The noble band of twenty that has brought terror, if not political contrition, to the ministerial benches, deserve the lasting gratitude of Ireland. The cheering approval of their country, and the prestige inspired by their recent parliamentary encounter, will increase the courage and the number of the patriotic phalanx; and enable them at the next crisis to remove from office the calumniator of their country and their creed. Not only no Catholic, but no Protestant solicitor for liberty of conscience, can vote for protracting the continuance of a ministry that is laboring to restore the disastrous reign of

obsolese persecution. And as for the Catholic Hierarchy and the titles of its Bishops, your lordship may be without any solicitude on that point; for without any encroachment on royal prerogative, or any want of fealty to the throne, the Catholic Bishops enjoyed the titles of their Sees long before their Protestant competitors or their titled patrons were heard of in history, and they will continue to enjoy them long after such competitors and their patrons shall have passed away.

I am your lordship's obedient servant,

† JOHN, Archbishop of Tuam.

GREAT CATHOLIC MEETING IN LIMERICK.

The Catholic citizens of Limerick, true to their Faith, and steadfast in the sustentation of religious liberty, spoke out nobly, manfully, unequivocally, to-day (Saturday). For the first time for more than twenty years, the necessity was forced upon them of standing up to resist penal restrictions, and hurl defiance against the intolerant laws of a hostile Government. St. Michael's Chapel was now, as in the ante-Emancipation days, selected as the most fitting theatre for such a demonstration: and to prove the interest felt in the proceedings, it is only necessary to state that all parts of that magnificent church—aisles, transepts, and galleries—were filled by citizens representing all orders in the community. The centre gallery was specially reserved for ladies—they, too, evinced their indignation at the Premier's aggression, and their horror of the demon howl of English bigotry, by attending in large numbers, and demonstrating their approval of the sentiments uttered, and the resolutions adopted at the meeting.

Mr. John F. O'Gorman was requested to act as secretary to the meeting.

The Right Worshipful the Mayor then rose and said—I am happy to see around me to-day gentlemen who have refrained from attending public meetings for many years, but who, on the present occasion, when they found their religion about to be assailed, came forward determined as one man to oppose the threatened penal measures by every legal and legitimate means. (Cheers.) I further see here—and it is no insignificant fact—your esteemed and highly beloved Prelate, the Catholic Lord Bishop of Limerick. (Immense and enthusiastic cheering.) Yes, I do say the Catholic Lord Bishop of Limerick. (Renewed cheers.) We all know it is a matter of no ordinary occurrence that brings him here to-day; unless it were on business of serious importance, his Lordship would not be here to-day, and I know that when our Protestant fellow-citizens become aware of his presence here, it will have a salutary influence. (Hear, hear.) My Lord and fellow-citizens, while I hold the position I now do, rely on it, no matter for the consequences—come what may—you will find me at my post, determined to go forward and brave any issue. (Cheers.) I feel my present position a high honor, and, I repeat, no matter what consequences follow, you shall always find me true and ready. (Loud cheering.)

That any Irish member who does not oppose Lord John Russell's Government on every question whatsoever—a Government that framed and introduced this measure of persecution against the Catholic religion—or any Irish member who absents himself from any division calculated to overthrow that Government, forfeits the confidence of the Catholics of this kingdom; and that as one portion of the constituency of Ireland (and we invite all to co-operate with us), we pledge ourselves never to entrust our representation to any one who shall thus prove himself an enemy to our religion."

A petition was also adopted, which states that the Bill introduced by Lord John Russell "is a direct invasion of the rights of conscience—a measure which cannot be obeyed consistent with the duty we owe to the Divine Founder of that Church which we believe to be One, Holy, Catholic, and Apostolic. That these, our deliberate convictions, we desire thus plainly, yet humbly, to place before your honorable House, praying that in your wisdom you may reject this Bill, or any other measure calculated like this to disturb and distract these countries—to bring into bitter activity sectarian rancour and intolerance."—*Limerick Examiner*.

PETITION OF THE CATHOLIC SECULAR PRIESTS OF ENGLAND AND WALES.

TO BE PRESENTED BY THE EARL OF ARUNDEL & SURREY. To the Hon. the Commons of the United Kingdom, in Parliament assembled.

The petition of the undersigned Catholic Secular Priests, resident and officiating in England and Wales, Humbly Sheweth—That your petitioners have heard with pain and apprehension that a measure is introduced into your honorable House, which they cannot but consider as a retrogression from the principles of liberty guaranteed in the Roman Catholic Relief Act of 1829, and as an infringement on the rights of the Roman Catholic body, as citizens of a free state.

That they have learned, to their great surprise, that one reason assigned as having induced the Government to propose this measure, is a belief that the second order of Catholic Clergy are indifferent or averse to the Hierarchy recently established by the Sovereign Pontiff.

That your petitioners firmly and respectfully declare to your honorable House, that so far from being indifferent or averse to the late normal re-construction of the Roman Catholic Church in England, it has been for years to them and their predecessors an object of their most earnest desire and frequent petitions.

That your petitioners beg again to express their surprise at hearing that the proposed enactment, which they regard as a blow aimed at the independence and liberty of their Church, is advocated also on the pretext of affording to themselves a protection against some supposed undue influence on the part of their spiritual superiors.

That your petitioners disclaim and deprecate such pretended protection, and declare their firm and respectful conviction that they are as free, or more so, under the paternal government of their Bishops, as the Clergy of the Church established by law, under the rule of the Prelates of the Establishment, or as the officers in the Queen's service under its discipline.

That your petitioners yield to no portion of her Majesty's subjects in loyalty, and in devoted attachment to the institutions of their country, with the single exception of its Religious Establishment. In proof of this, they may refer to their unobtrusive lives and quiet demeanor as peaceful citizens: but that when they believe, as they now have reason, that their religious

liberties are endangered, they earnestly claim from your honorable House protection in the unfettered exercise of their religion, not only in the spiritual worship, but also in its Ecclesiastical integrity; and whilst they do not receive any stipend or endowment from the State, they further submit, that they have a just claim to the continued non-interference by the State in their Ecclesiastical economy, to the undisturbed possession of their Ecclesiastical property, and the management of their voluntary, religious, and charitable endowments.

That your petitioners have learned, as British subjects, to regard with pride your honorable House as the bulwark of civil and religious liberty; and they pray that you will not assume on this occasion the exercise of those oppressive powers wielded, in past ages, against the Catholic Church by the more unlimited monarchy of England, at a time when the principles of freedom were not yet fully established, nor the rights of the subjects so clearly defined; and they further pray that you will not, in their regard, adopt for your model of legislation the tyrannical ordinances of a despotic monarch of the Continent, from what source soever these may come recommended.

Your petitioners, therefore, beg that your honorable House will not pass the proposed Bill into law.

CONVERSIONS.—The *Shepherd of the Valley* mentions the conversion of the Rev. Mr. Roberts, late Episcopal clergyman of Indiana. He was received at St. Louis a few weeks ago. We find the following in the *Presbyterianian*:—

The *St. James' Chronicle* announces that the Rev. Mr. Bedford, late curate of Hoxton, was received into the Church of Rome on Friday last.—*Catholic Herald*.

The number of communicants during the jubilee in the various churches of Cincinnati amounted to over fifteen thousand.

FOREIGN INTELLIGENCE.

FRANCE.

The discussion on the motion of M. Creton for the return of the Bourbons has occupied the attention of the Parisian world since our last. A speech by M. Dufaïsse, a member of the Mountain, threw the Assembly into the most ludicrous confusion. Speaking of the death of Louis XVI., he said that experience had proved that the friends of pity were the enemies of the Republic. This assertion was the signal for one of the most violent scenes that ever disgraced a deliberate Assembly. Several Members rushed to the foot of the tribune, and offered gross insults to the speakers. M. Benoit d'Azy called M. Dufaïsse to order, and said that history had pronounced the death of Louis XVI., a crime. Leo de Laborde, rising in his place, stigmatised as an infamous wretch any one who made himself the apologist of the murder of the king. But M. Dufaïsse, "whose pale head, compressed lips, intense expression, and resolute accent, reminded his audience, not without a shudder, of a thorough-bred young Jacobin of '93, such as St. Just," nothing daunted by the fists shaken in his face, and the menaces addressed to him, recalled to mind that the grandfather of the princes whose banishment they wanted to repeal had voted the king's death. The result of the discussion was the adjournment of the motion for six months,—the majority being very small.

AUSTRIA AND PRUSSIA.

The questions in dispute between Austria and Prussia appear to become daily more and more complicated. The King of Wurtemberg has addressed a letter to Prince Schwarzenberg, in which he declares his conviction, that the former representation of the States to the Federal Compact must be extended; that the divided, barren, and confused powers of the different Chambers must be brought together in one united Upper National Parliament; that, as repressive laws and measures of police can neither secure political institutions nor avert political convulsions, security must be sought in a moral bond of connexion between the whole of Germany, and that bond can only be found in a general Parliament. In his Majesty's opinion "a Federal Government, supported by a general representation of the nation, is alone able to master the destructive elements beneath, and effectually to prevent division between the members of the Bund from above. If we deprive the nation of its proper share in its chief collective political government, we cannot hope to reconcile it to the constitution of the Bund, and as little can we hope to arrest the revolution in Germany. To maintain that a general Parliamentary connexion is impracticable, is equivalent to admitting that the Bund itself can neither be adapted to the age nor long upheld." The king concludes his prophetic remonstrances with the melancholy consolation, that he is "luckily too old to expect to witness the unavoidable consequences of all we are doing and neglecting to do at this moment at Dresden."

SWEDEN.

Some riots in which the Socialist party have had a share, have occurred at Stockholm, and at Drontheim in Norway.

ANOTHER CAFFRE WAR.

Another Caffre war, which promises to be more desperate and sanguinary than its predecessors, has commenced, and a series of disasters have befallen the English forces.

INDIA AND CHINA.—THE OVERLAND MAIL.

Intelligence has been brought by the Overland Mail which left Bombay on the 3rd ult. The Governor-General was making a progress through the Panjab.

Assam and Scinde, on the eastern and western extremities of the empire, have suffered from incursions of the adjacent predatory tribes.