

The course taken with respect to national education, in Ireland had been unproductive of good, for it had disgusted the Protestants of Ireland. Sir Edward Sugden had crushed a proposition for providing a better legal education for the bar in Ireland. A grant for a national museum in Ireland had been recommended and refused. There is no compensation in English appointments for the exclusive nature of Irish appointments; of the cabinet, ten are English and three are Scotch; and in subordinate appointments under the British Government, he calculated the Englishmen and Scotchmen to be as 491 to 10 Irishmen. Sir Robert Peel has missed the opportunity of conciliating Ireland without conceding a principle. Of the goodness of Lord De Grey's and Lord Elliot's intentions, he did not doubt, but somehow, they had not the power to give them effect. Mr. O'Brien contrasted the Government of Ireland in spite of the majority, with that of Canada by the majority. To other causes of discontent must be added that of general distress, and the influences which tend to the consolidation of firms.

He contended that the cry for repeal, though he did not concur in its policy, was not treasonable; it was merely the expression of despair of obtaining good government. Ministers had given their ultimatum; they had declared that they would force forward the arms bill, but that conciliation had gone to its full extent; and Sir Robert Peel had said that he would go to war with Ireland rather than concede the repeal of the Union. But it might be forced by other means than war—as by non-consumption of £10,000,000 of English manufactures. And where would he find the arms to militate against the whole nation? There were 40,000 Irishmen in the British army, just as patriotic as the peasants from which they sprung. The chances of England's failure were as great as the chances of success; and what was her success?—widespread and universal desolation. What her failure?—the glory of England departed forever. Ireland was the right arm of England's strength; but in her present condition she was a source of weakness; and if the French minister marched an army across the Pyrenees, it would be because the English Government could not safely take away their troops from Ireland. The way to defeat the machinations of England's enemies was to redress the grievances of Ireland.

ROME.—Episcopal Consecration.

On the great Feast of the Assumption of the Blessed Virgin Mary, 13th ult., we had the consecration of two bishops in the Church of St. Agatha. The Right Rev. Dr. O'Connor, [from Cork] was consecrated bishop of Pittsburg, in Pennsylvania, U. S.; and the Right Rev. Dr. Sharples, Coadjutor of the Right Rev. Dr. Browne, Vicar Apostolic of Lancashire, with the title of the Bishop of Sarmatia; *in partibus*. His Excellence, Cardinal Fransoni, assisted by two other prelates, performed the impressive ceremony. The students of the Propaganda, and of the English and Scotch colleges joined

those of the Irish College in the choir. Dr. O'Connor was formerly a student of the Propaganda, and afterwards spent some time in the Irish college of St. Agatha, at Rome. He has been until lately for five years in America, where he distinguished himself so much for his piety and learning, that all the bishops of the United States petitioned his Holiness to have him promoted to the new see of Pittsburg, though he was most anxious himself to be exempted from that dignity. Dr. Sharples is a native of Lancashire. It was expected that he would have been appointed Coadjutor Bishop of Malta. However, he will have a greater field for his labours at home, and there is more need for a man of his merits in England, than there is in Malta. "I suppose," adds our respected correspondent, "you have seen the accounts of the late synod in Baltimore. There are to be erected six new bishoprics; so that the bishops in that republic will soon be equal in number to those of the Irish hierarchy."

Bishop Sharples sang Pontifical High Mass in the English college, on the Sunday within the octave of the Assumption, and the following Sunday at the Irish College, Dr. O'Connor singing mass at the English college. On Monday, the festival of St. Augustine, both bishops departed for England.—*Tablet*.

DISGRACEFUL PROCEEDING ON THE SAR-
MATH.—On Sunday last, a very disgraceful proceeding took place at Bedford, arising out of the assembling of the "Matthewites," as they are called, for the purpose of having a dipping. A peculiar sect has been formed in Bedford, the head of which is the Rev. T. R. Matthews, whose curious proceedings have frequently, we believe, appeared in print. A portion of the congregation assembled at six o'clock on Sunday morning at the river-side near Cox's pits, and commenced singing and praying, with the assistance of Mr. Matthews, previous to the immersion. A person of the name of Whiteman, whose domestic happiness has been very materially affected by the repeated attendance of his wife upon these meetings, to the neglect of the family, made his appearance, having ascertained that his wife was to be dipped. He found her, he told her to go home; she refused, alleging that she had come to be baptised in the Lord Jesus; Whiteman then became much annoyed, and said she should not be disappointed in the dipping, so pushed her into the river, and after scrambling about for a time, she crawled out amidst the derision of the crowd. Mr. Matthews however, did not omit to pass his unmeasured maledictions upon Whiteman, and after the excitement had somewhat subsided he proceeded to immerse a woman and five apprentices. This is one of the farces practised to increase the number of members of the congregation, and allow themselves to be betrayed into the grossest absurdities, and then wickedly call themselves the true Church of Christ. We need hardly say that the affair has created a great stir. One of the disciples, a man named Hack, then stepped forward, and abused Whiteman, who unable any longer to control himself, struck the fellow on the face, and created another piece of merriment to the spectators.—*English Paper*.

INQUISITION IN SOUTH AMERICA—ROMAN CATHOLIC INTOLERANCE, &c.

GENTLEMEN: Yesterday, in commenting upon the re-establishment of the Inquisition in Quito; South America, you not only deprecated the fact but added some severe remarks relative to the intolerance of the Catholics as "every where exhibited." Now, however opinions may conflict relative to the infallibility of our good father the Pope, one thing is very certain, as every day's experience teaches us, viz: that Editors do not possess that quality. Notwithstanding this, I believe you to be fair and candid men, and that none stand higher than yourselves in this particular. So believing, permit me to call your attention to a few facts relative to Catholic intolerance.

Austria is a Catholic country, yet in Austria large appropriations are yearly made for the support of the Protestant religion; Belgium is Catholic, yet Belgium provides for the support of both Protestant and Jewish denominations; Bavaria is Catholic, yet Bavaria gives freely to the Protestant; France is Catholic yet its government pays \$18,000 per annum towards the support of the Protestant clergy.

Remember, this is all done by countries where the Catholic religion is the religion as by law established. Contrast the foregoing with Protestant England, Protestant Episcopal England, where the dissenter from the thirty nine articles, so far from expecting maintenance or aid, thanks his God that the Fleet and Marshalsea, the dungeons of Bunyan, of Baxter, and a host of others, are finally closed. True, the dissenter from the Episcopacy is denied the ornament of a spire to his house of worship and the convenience of a bell to call him to his prayers. True, the marriage of his sect with the favored class, unless sanctioned by an Episcopal priest, is pronounced void and the sacrament of none effect. True, he is burthened with many exactions to support a church whose form of worship he dislikes, while his scanty means barely afford sustenance to his own pastors, yet notwithstanding all this, so far from complaint, when he reads the sufferings of his ancestors, the Puritan, the non-juror, or the Catholic, let him devoutly thank God it is no worse.

Let us hear no more, Messrs. Editors, of Catholic Intolerance, or I shall be tempted to send you a few Irish papers exemplifying the beauties of the benign title laws.—
N. E.

New York, Aug. 25, 1843.

JUSTICE AT OXFORD.—The *Dublin Evening Post*, commenting on the "Wynter" correspondent, says:—There was, as they allege, an heretical sermon preached by a Dignitary of the Church of England, and a Professor of Hebrew in the University. They had [Dr. Wynter and his Assessors] that sermon before them. Well, then, did they point out, in any page or section of the sermon, a single heretical dogma? Was there any proposition set forth by Dr. Pusey on which they fastened? In the Catholic Church, when what is deemed a schismatical publication takes place, the highest authority in that church—the Pope and the College of Cardinals—refer the publication to a committee to draw out distinct propositions from the context to which exception is taken—taking care to declare, at the foot of each proposition, the true Catholic doctrine on the points at issue. What has been Dr. Wynter's course? He does not condescend to lay his finger on a single sentence of the sermon, with the view of impugning the doctrine taught—nay, he does not venture to assert that there is any heresy at all in the sermon. But, standing with his assistants upon the

Sic Volo, sic Jubeo of a Roman Emperor, or a Caliph of Bagdad, he punishes and degrades a man of irrefragable life, without even affirming that he is guilty of any the least crime, canonical or otherwise. If there were a convocation now, the Church of England, like the Church of Scotland, would go to pieces on the rocks. But, avoiding this peril, who will ensure the safety of the Ark, in the boiling Charybdis in which she is now tossing about like a feather?"

Grantham.—On Sunday last, the 20th August, Bishop, Warsing gave Confirmation in this town to sixty-seven of the congregation, nearly all of whom are converts. The progress which our holy religion is making here is indeed most cheering. As we may easily imagine, the bigotry of many has been excited, especially amongst the Protestant Clergy. They seem evidently aware that the "Establishment" is fast tottering to its fall, and therefore their zeal is at last awakened to prop it up by every means within their power. Tracts and pamphlets issue forth—as is the case in Grantham, full of the most unfounded statements, prejudice and bigotry. But happily they have tended to advance our cause tenfold. People have now learned to judge for themselves, and hear both sides of a question: and thus all the unchristian and uncharitable attacks of our enemies have ended only in their own defeat and disgrace. The people of Grantham know this well. In the evening vespers was sung, and benediction given by the bishop. The Rev. John Lynn, preached on the occasion, in behalf of his intended new church; towards the erection of which he has been struggling for some time to raise subscriptions. We heartily wish him every possible success in so sacred a work, that tends to the honour and glory of God, and the advancement of religion amongst those who know it not.

Bradford, Sept. 13, 1843.—On Sunday last, the Feast of the Holy Name of the Blessed Virgin Mary, the sacrament of Confirmation, was administered by the Rt. Rev. Dr. Briggs, V. A. Y. in the Catholic Chapel, Mount St. Marie, Bradford. The number presented on this occasion was 140—thirty of whom were converts.

TRACTARIANISM.—*Runrowed Conversion of Dr. Newman*.—By the following letter in the *Standard* of Thursday, it would appear that the far famed writer of the *Tracts*, Dr. Newman, is about to conform to Catholicity, and, as a preliminary course, resigns his living in the Anglican church:—

To the Editor of the *Standard*.

Oxford, Sept. 13, 1843.

Sir.—I beg to inform you that it is publicly stated, by Mr. Newman's friends here, that he has made up his mind to resign the living of St. Mary's. It is probable that by this time his resignation is in the hands of the Bishop of Oxford, and it only remains with his lordship to accept it.

I am, Sir your faithful servant,
A MASTER OF ARTS.