

assment. They narrow the ground we stand on, and if they leave us less to defend, they leave us less with which to defend it. When the question is an open one, we always prefer the higher and more comprehensive view as the more politic. It is sure to prove so in the end, whatever it may be for the moment. We have an invincible love for freedom, for that freedom which none but a Catholic can enjoy, or even understand; and we can never consent to give up one iota of it to Cæsar, let him storm and threaten as he may. His storming and threatening never frighten us, for we know that he has no power to harm us. He may bind or torture our body; he may hang, behead, burn, or cast it to the wild beasts to be torn and devoured; but that is no injury to us. It is rather a benefit, nay, the greatest possible favor to us, if we remain steadfast in the faith and charity of the Gospel. So we always make it a point to defend even to the last the most distant outworks of the Church, sure that we have yielded too much if we have permitted the enemy to attack us in the citadel, although we know that to be impregnable.

The tendency of the English Catholics, as well before as at the period of the so-called Reformation, was to regard the Pope as an Italian potentate, rather than as their own chief, and to restrict, as much as possible without falling into absolute heresy or schism, the papal authority in favor of the temporal sovereign. Indeed, what is termed Gallicanism might with far more propriety be called Anglicanism, for France borrowed it from England, as she subsequently borrowed from her her deism, incredulity, and sensist or sensualistic philosophy. This tendency prepared the way for Protestantism in England, as it did subsequently for infidelity and Jacobinism in France. The English Catholics cherished it, after the Reformation, not only as in accordance with their national traditions, but as likely to render them less offensive to a Protestant government. Protestantism, as we have shown in the foregoing article, is simply the assertion of the supremacy of the temporal over the spiritual; consequently, Catholicity, which asserts the precise contrary, must be regarded by the Protestant sovereign as high treason. It necessarily denies the royal supremacy, and Catholics in England, for a long series of years, were charged with treason, arrested, and executed as traitors, simply because they were Catholics. Is it not strange, then, that English Catholics should have sought to stay the hand of persecution by professions of loyalty, by disclaiming as far as they could their obligations to obey the Sovereign Pontiff, and asserting in very strong terms their subjection to the temporal prince. They seem to have imagined, that all that was needed to put a stop to the persecution they suffered was to prove that they could, as Catholics, be loyal subjects of a non-Catholic sovereign; and they went so far in the way of proving this as to support their prince against their spiritual Father, as, for instance, under St. Pius the Fifth, and Sixtus Quintus. Hence we find, even down to the period of Catholic emancipation, English Catholics generally asserted the independence of temporal sovereigns; and in the spirit of a miserable Gallicanism, which, as we have elsewhere shown, conceals the germs of political atheism, they drew up or accepted the declaration and oaths cited by the *Quarterly Review* as the condition on which the Catholic Relief Bill was conceded.

But the concessions of the English Catholics to the temporal prince did not save them from persecution; they were still fined, imprisoned, exiled, outlawed, beheaded, or hung, drawn, and quartered, and their concessions seem to have served no other purpose than to deprive them of the merit of confessors and martyrs. They were left with such a weak and sickly Catholicity as could not sustain them, and persecution, instead of strengthening them, as in the primitive ages, well nigh exterminated them. The Church is built on Peter, and those who love not Peter always wilt away before persecution. Latterly, English and Irish Catholics—for even Irish Catholics, after the establishment of Maynooth College, became infected with the same spirit—appear to have discovered this, and a striking change has come over them, which gives them fresh life and vigor. There are propositions in the illustrious Dr. Doyle's evidence before Parliament, which few Catholics in England or Ireland to-day would accept without important modifications. English and Irish Catholics have turned with renewed affection to Rome, and have drawn closer the bands which bind them to the chair of Peter. The Pope is not for them now a foreign potentate; he is their chief, their loving Father, to whom they wish to comport themselves as dutiful, submissive, and loving children.—Hence their recent prosperity, and the great accession which has been made to their strength. The curse of leanness with which the English Catholics seem for so many ages to have been struck for their distrust of the Papacy, their coldness to Peter, and their servility to the temporal power, seems to have been at length revoked, and we know no country in which Catholicity is more healthy, vigorous, or flourishing, than the noble old land of our forefathers. The secret of this change is, we firmly believe, in the fact that British Catholics are becoming hearty, uncompromising Papists. Hence the alarm of Protestants.

This change, on which we congratulate our Transatlantic brethren, does not in the least violate the conditions on which the Catholic Relief Bill was granted, for it must be presumed to have been a contingency foreseen and accepted by the government. Even supposing the Catholics of England and Ireland are not acting now in accordance with the conditions on which the Relief Bill was granted, they cannot be censured. Suppose they are using the political power accorded them by that bill to disturb the Protestant Establishment, the government has not a word to say against them; because, since that

Establishment is only a creature of the civil government, they are only exercising their rights as freemen and British subjects in disturbing it, and because the government has been the first to violate its engagements towards them. The conditions on which the Relief Bill was granted contained reciprocal engagements, and bound the government to Catholics, as well as Catholics to the government. It promised them the free profession and exercise of their religion, and they in turn promised it, by oath if you will, in consideration of this freedom, to use no political power which they might acquire by emancipation to disturb either the Protestant settlement or the Protestant establishment. We need not tell the Reviewer, that the breach of a contract by the one party releases the other; for he assumes it throughout his argument, and on the strength of it seeks to justify the government in renegeing the civil disabilities of Catholics. Now the government has been the first to break its faith, and in its Ecclesiastical Titles Bill it has violated its promise of freedom to Catholics; for that act is incompatible with the free exercise of their religion. The act of Catholics which called forth that bill was no violation of their engagements, declarations, or oaths; for it was authorized by the act of 1829, which granted them religious freedom, and it was in contravention of no law of the realm, as is evident from the fact, that it was necessary to pass a new law to meet the case. The government, having by this act broken the compact, by its own act released Catholics from their obligation to keep it, and threw them back on their rights as freemen and British subjects, and left them necessarily the same right to use their political power against the Establishment, that others have to use theirs in its favor. No party can stand on its own wrong. The wrong of the government released the Catholics from all their special obligations, and however they may use their power against the Establishment, it cannot complain.

The truth of the case, however, is, that Catholics are not doing what they are accused of doing, or any thing really incompatible with their declarations and oaths. The government in the Ecclesiastical Titles Bill has declared the profession and exercise of their religion illegal in the United Kingdom, and they have merely combined, in their own defence, to use what political power they have, in a legal way, to get that bill repealed, and the freedom of their religion acknowledged. That is, they seek by legal means to defend and secure the freedom understood to be conceded by the Relief Bill of 1829. This is the simple fact in the case, and we should like to know what there is in this which conflicts with any engagement they have entered into. No Catholic in the realm dreams of disturbing the Protestant settlement, or disputing the right of the present reigning family to the crown; and no one, as far as we have seen, proposes by any political or legislative action to destroy the Anglican Church, if church it can be called. The oath taken by Catholic electors and senators binds them to be loyal subjects of the Queen, but it does not bind them to use their political power to uphold the Church Establishment, or forbid them to withdraw from it the patronage of the state. Catholics as members of Parliament have the same rights as any other members have; they sit there on terms of perfect equality with the rest, and nobody can pretend that it is not competent for Parliament, if it sees fit, to withdraw all support from the Establishment, and sever all connection between it and the state. There is a difference between not using a power to disturb, and using it to sustain, the Anglican Church. To the former a Catholic might, perhaps, under peculiar circumstances, lawfully pledge himself; to the latter he could not, for he can never pledge himself to sustain a false church without forswearing his own.

In any light, therefore, that we choose to consider it, the complaints brought against English or Irish Catholics are unfounded, and they are made only for the purpose of diverting attention from the just complaints which Catholics themselves make. The *Quarterly Review* only renews the old Protestant trick, that of wronging Catholics, and then pretending that it is Catholics who have wronged Protestants; of provoking Catholics by gross injustice to acts of self-defence, and then turning round and accusing them of breaking the peace. The trick has been repeated too often, and has become rather stale. As far as we can see, our English and Irish brethren are only using their political power in their own defence, and we are right thankful that they have the spirit and the energy to do it. They and we are one body; their lot is our lot, and their victory or defeat is victory or defeat for us. One of the members cannot suffer but the whole body suffers with it. They have their "Irish Brigade" in Parliament, and we trust it will lack neither courage nor firmness, neither ardor nor unanimity, and that it will steadily and unitedly oppose every ministry that refuses to repeal the Ecclesiastical Titles Bill, and to guaranty to Catholics full and unrestricted freedom to profess and practise their religion, in all fidelity and submission to their spiritual chief. We expect this from the "Irish Brigade," for their sakes and our own. This much they owe to the Catholics of Great Britain and Ireland and of the world. We hope they will make the Catholic question their first object, to be postponed or subordinated to no other, for the rights and interests of the Church, though politicians are apt to forget it, are paramount to all others, and in securing them all others are virtually secured. These secured, it will be easy to carry such measures of temporal relief as may be necessary; for the merit of securing these will secure the blessing of God, and his assistance. The children of this world are wiser in their day and generation than the children of light; but this need not discourage us, for the folly of the children of light is wiser than the wisdom of the world.

God has a voice in human affairs, and takes care that it shall always be seen that his cause does not stand in human wisdom or in human virtue. Whoever would wish to prosper in that cause must rely on him, and not on himself. Prayer is better than numbers or strength. We presume our friends of the "Brigade" know this, and therefore we count on their success.

The prospect for England is not bright, but what is to be her fate we know not. We owe her no personal enmity, and we wish her well. But she has sinned greatly, and has a long account to settle.—There are many in heaven and on earth that cry out, "How long, O Lord, how long?" Her ages of misrule in Ireland, and the multiplied wrongs which she has inflicted upon the warm-hearted Irish people, her long-continued persecution of Catholics, and the blood of the saints red yet on her hand, all are registered against her, and demand vengeance, and, if there be justice in heaven, will obtain it. She did a noble deed in receiving and cherishing the exiled French clergy, and in reward she has had the offer of returning to the bosom of Catholic unity.—Many of her choicest children have heard the offer, and have returned. The Catholic world is praying for her conversion. If she listens to the offer, and returns to her old faith, once her glory, and to which she is indebted for all that is noble or useful in her institutions, she may hope for pardon; but if she remains obstinate and deaf, if she continues to be puffed up with pride, trusting in her own wisdom and strength, in the multitude of her ships, her merchandise, and her riches, let her reflect on the fate of Tyre, the haughty Island Queen of antiquity, or at least of the once brilliant Spouse of the Adriatic, now the humble slave of the Austrian Kaiser.

### CATHOLIC INTELLIGENCE.

The Rev. James Bowles, for several years Catholic curate of Nenagh, has been transferred to the curacy of Birr by the Right Rev. Dr. Vaughan.—*Freeman's Journal*.

DEATH OF THE REV. DR. DOYLE, P.P., DUBLIN.—We deeply regret to announce the death, on Sunday the 12th ult., at his residence, 55, Eccles-street, Dublin, of the venerable and beloved pastor of St. Michael's.

THE URSLINE CONVENT, SLIGO.—At the Ursuline Convent, St. Joseph's, Sligo, the holy habit and veil of the Ursuline Order were, on the 6th ult., given to Jane Honoria, eldest daughter of Captain McCarthy, formerly of the 77th Regiment, now staff officer, Castlebar.

CONVERSIONS TO THE CATHOLIC CHURCH IN NENAGH.—A correspondent of the *Monster News* states that five conversions have within a few days taken place in this town, into which the ridiculous ranters some time since intruded. Their tricks and tumbblings are really grotesque. The mountebankery is despised, and occasionally so disgusting that I would not be surprised if it had effect in inducing parties to abandon Protestantism that sanctions such gross abuses, and embrace Catholic unity and truth. The conversions I allude to are those of Bernard Samuel, master tailor of the 68th depot. He and his four children were received last week by the Reverend Mr. Nagle, C.C., into the bosom of the Catholic Church.

NEWMAN INDEMNITY FUND.—The 70th list of the French subscriptions, which appears in the *Univers* of December 6th, brings up the amount to 52,052f. 43c. (about £2,082.) There is another list of 300f. from subscriptions opened at the office of the *Union de l'Ouest*, at Angers. This is headed by a subscription of 50f. from Count Alfred de Falloux. We read also in the *Univers* that in Malta a subscription list was opened at the request of the Reverend Father Lebrun, by the *Ordine*. The amount subscribed was 1,582f. (£63 7s 4d.). The same paper publishes a letter of thanks from Dr. Newman to the Rev. Father Lebrun for all the Maltese subscribers. At Genoa the *Cattolico*, and at Turin the *Armenia*, have also opened subscription lists. The *Courier de la Meuse*, a journal of Maestricht, publishes a letter from Dr. Newman, thanking the Catholics of Duch Limburg for their kind and generous co-operation. They had forwarded through the office of the above paper subscriptions amounting to 829f. 66c (about £33.) We suppose there has not for many years been an occasion in which the whole of Europe has manifested so profound and universal a feeling.

ORATORIAN MISSION TO THE IRISH POOR AT DUNN'S PASSAGE SCHOOL ROOM, HIGH HOLBORN.—This mission to the Irish Catholics in the neighborhood of Old St. Giles's, is being attended with the happiest results. On Sunday morning last about 60 children received Holy Communion at the hands of his Lordship the Bishop of Southwark, among whom were 25 who made their first Communion. Five of the Oratorian Fathers have been engaged almost all day during the last fortnight in hearing the confessions of men and women who have absented themselves from the Sacraments for years, and have grown old in the way of sin. It will be enough to say that many of the Irish women have been received into the Convent of the Good Shepherd in consequence of this mission; and many couples have been married who have hitherto lived on in sin. No less than 400 souls have already been received back into the Church; and it is calculated that before the mission closes, no less than 1,000 confessions will have been heard.

CATHOLICITY IN THE UNITED STATES.—The Catholic Almanac for 1853 states that there are in the United States, 6 Archbishops, 26 Bishops, 1,471 Priests, and 1,545 Churches, distributed among 34 Dioceses and 2 Apostolic-Vicariates. One Bishop and 25 Priests have died; whence it appears that during the past year there was an accession of 111

Priests. The figures in the table, under the head of Catholic population, were obtained from official, and consequently the most reliable sources. If we suppose the Catholic population in the diocese of St. Louis to be 100,000, diocese of Boston 260,000, diocese of Galveston 30,000, St. Paul's 2,500, the total number of Catholics in the United States will be about 2,096,300.

There are seventy-three churches in the diocese of Boston—comprising Massachusetts, Maine and Vermont, and many in course of erection. There are seventy clergymen; and the Catholic population is put down in the Catholic Almanac at 260,000, which, we think, is far below the mark.—*Boston Pilot*.

CONVERSION.—We learn that Mr. Richard D. Seofield, a student of the University of Notre Dame du Lac, was received into the Catholic Church by the Rev. Father Grangeron, on Christmas morning. We are likewise informed that several other young gentlemen who entered the institution Protestants, are undergoing a course of instruction with the view of being made partakers of the same happiness at no distant day.—*Western Tablet*.

REPORTED CONVERSION OF ANOTHER EPISCOPALIAN CLERGYMAN.—The New York correspondent of the *Public Ledger* mentions the following new case of conversion:—"The Episcopalian Church here is in tribulation again, Bishop Wainwright having just received the announcement that another of his flock has gone over to Rome. The name of the apostate is Rev. Mr. Stoughton, Pastor of the Episcopalian church at Athens, Green county. Bishop W. has received official notification of his resignation."

ROMANISM AT THE WEST.—Mr. Upton, of Tivoli, Iowa, states that there are, within eight miles of him, including one in contemplation to be built this season, four Catholic Churches—one German, one French, and two Irish. Twelve miles distant is a Monastery of La Trappe Monks; and within twenty miles there are, probably, about a dozen Catholic Churches.—*N. Y. Observer*.

RESIGNATION OF THE BISHOP OF CHARTRES.—The venerable Bishop of Chartres, Mgr. Clausel de Montals, has just resigned the exercise of his Pastoral functions, which he entrusts to his Coadjutor. The aged and illustrious Prelate is in his 84th year, and was consecrated in 1821. He belongs, by his age, his virtue, and his labors, to those venerable Confessors of the Faith, who restored the Church of France at the commencement of this century; and in the memorable struggles which marked the close of the government of July, and were the prelude of the conquest of the liberty of instruction, the gratitude and admiration of Catholics saluted him as the Athanasius of the nineteenth century.—*Ami de la Religion*.

### IRISH INTELLIGENCE.

IRISH ELECTION PETITIONS.—The objection raised by Mr. Moore, M.P., to the petition against his return has been declared bad, and the recognition stands "unobjectionable." The recognitions in the following cases have been declared sufficient:—Athlone, Danganran, Wexford county, Meath county, New Ross, King's County, and Sago county.—*Freeman*.

Mr. Cogan, the member for Kildare, is still confined to his room by illness, and his medical attendants have prohibited him from transacting any business. Mr. Bland, the member for the King's County, also continues in a very precarious state of health.

RELIGIOUS EQUALITY.—MEETING OF THE COUNTY MEATH.—We have much pleasure in announcing that a public meeting of the electors and other inhabitants of the county Meath will be held at Kells, on Thursday week, the 30th December, to take steps for placing the great question of religious equality in a proper position before the country and the legislature. A most influential and important requisition is in course of signature through the county, and shall appear next week. The meeting is expected to prove a most imposing and effective demonstration in favor of the true principles of civil and religious liberty.—*Tablet*.

Four Members of Parliament and eight Justices of the Peace for the county of Clare lately signed a requisition to Mr. Edmund Armstrong, the High Sheriff, calling upon him to convene a meeting for the purpose of petitioning Parliament to enable voters to vote by ballot. The High Sheriff declined to accede to their request, as "such a meeting pending the trials arising out of the late lamentable occurrence at Sixmile-bridge would be most inappropriate, causing excitement, and tending to no possible good result." But, stimulated by this refusal, the requisitionists held their meeting and agreed to petition for the ballot.

IRISH TENANT RIGHT.—In advocating Mr. Shee's bill on this subject, Mr. Lucas made the following statements:—"In the Digest of the Report of the Devon Commission, it was stated to be a very doubtful point whether the landlords had laid out upon the improvements of their tenants; and in a work which had been written under the superintendence of Mr. Napier, it was stated that very few such cases existed. Now it was quite impossible that that could be true. The whole rental of Ireland had been estimated in 1780 at £6,000,000 sterling, but it was estimated now at £12,000,000. These six or seven millions, then, must have been created by somebody; and every one admitted not by the landlords. There could not be a doubt that it had been created by the tenants, and thus one-half of the present rental was raised, not on the land, but on their improvements. One great reason why Irish discussions were so distasteful generally, was the impression that the Irish tenants were a listless, unimproving, and improvident race. But comparing their efforts with those of the English tenants, what would be the result? In the last edition of Porter's 'Progress of the Nation,' published in 1850, it was stated that the rental of England had doubled since 1790. Thus it would be seen that the despised Irish tenantry—who lived in miserable cottages because they dared not live in better, lest extortion should fix its hand more oppressively upon them, and who wore frieze coats because their landlords would not let them wear broad cloth—had actually increased the rental of their country as much, and in the same time, as the landlords and tenants of England, co-operating together with good will, had been able to do."