

Palace, comes to the conclusion that for the foolish purpose of saving the souls of the people it is absolutely necessary to conspire against and defeat an English Act of Parliament.

This is bad enough, but this is not all. Not merely are the Thurler's statutes confirmed, but new Bills are to be issued. The awful words of what, for the present is the last new penal Bill, now lie before us; and they declare that "the attempt to establish, "under color of authority from the See of Rome or otherwise, such pretended sees, provinces, dioceses, or deaneries, is illegal and void;" and that "the said Brief, Rescript, or Letters-Apostolic, and all, every the jurisdiction, authority, pre-eminence, or title conferred, or pretended to be conferred thereby, are and shall be deemed unlawful and void." But with this terrible language before him, the Pope resolves to pursue the even tenor of his way; to issue fresh "Bulls, Briefs, or Letters-Apostolic;" without caring one farthing whether they are, or are not deemed to be "unlawful and void;" to complete the attempt already made with pretty good success, to establish sees, provinces, and dioceses; to fill up the outline already sketched, and, without delay, to appoint to the sees newly-created, their first Episcopal occupants. All this is understood to be "illegal and void;" but in flat opposition and contradiction to the advice and consent of the lords spiritual and temporal, and Commons in Parliament assembled, and the authority of the same," and valuing the godship of Parliament no more than St. Peter valued the godship of the divine Nero, the Pope does this void and illegal act, and is just about to give efficacy and lawfulness to a proceeding which at the very same instant, Parliament pronounces to be otherwise. Nor is this a mere coincidence of dates. The Holy Father does it with full knowledge of the vote of the House of Commons. He does not, of course, take this step to brave the English Parliament, or to brave anybody; but, having marked out a course for himself, he resolves to walk steadily in it; neither delaying nor hastening his steps; ignoring the English Parliament, as he before ignored the Anglican heresy; calmly, deliberately, and soberly doing his own work, at his own time, when it seems most fitting and convenient for the spiritual well-being of those over whom he rules. In a word, Parliament will not be risen when we shall have most, if not all of the new English sees, provided with Bishops and Ecclesiastics, consecrated for that end, "under color of authority from the see of Rome."

The new Bill, we are told, is not meant to persecute Catholics in England or Ireland; nor to injure anybody, but simply to protest against a usurpation, and to prevent the public assumption of a power contrary to law. What is the result? The protest is spit upon in the very act of making it; and the Bill, instead of driving into darkness the exercise of this usurped authority, drags it out into the light; makes it clearer and more distinct, and serves as a proclamation challenging the attention of the whole world to the fact that the power forbidden is assumed and exercised, with every possible notoriety, at the very moment Parliament is spending nights, days, weeks, and months in a foolish attempt to decree that this thing shall not happen.

Meanwhile, how goes this abortive attempt at legislation? Thanks to the real ability and energy of a few of the Irish members—a ability and energy displayed under great difficulties, and very unfavorable circumstances—the Bill is being delayed, the progress of this evil legislation is obstructed, and the ultimate result is still problematical. Every where I hear opinions expressed—and that not merely of enemies but of friends to this measure, or to some measure yet more stringent—that the chapter of accidents is rather in favor of the rejection of the Bill, and that it very probably will never become an Act.

But while such opinions as these are really entertained by our enemies, they can only be verified by the members of Parliament who are doing the work of the Catholic people within doors, receiving from that people, out of doors, substantial, earnest, and zealous support. For this reason I rejoice to find that the resolutions at the simultaneous meetings, give countenance to the scheme of a defence society, and that steps are being taken to establish so desirable an organization.

Mr. Keogh was taken to task the other night for promising the house a twenty year's agitation, if this Bill passed into a law. The honorable member disowned the imputation; but, in truth, he might very well have accepted and adopted it. If this Bill passes into a law—if the Parliament of England lays but a little finger upon the Church of God, there must be an agitation until that little finger is removed; and if it cannot be got rid of in less than twenty years, then twenty years is, and must be, the term of the agitation; and to maintain it we must have a regular organized defence society.

The truth is, that not in the present session of Parliament, but more distinctly in the next Parliament, and after a general election, there will, in all human probability, be a great opportunity of turning to account the Parliamentary strength of Ireland, and securing for this country justice and right in many desirable directions. What seems clear to many shrewd observers is, that the next Parliament with what is inevitable—a Tory Government, and attempts more or less decisive, to hark back towards protection, will be met by Lord John Russell with a cry for Parliamentary reform. It is to favor this that the Radicals—Mr. Hume, Mr. Duncombe, and the rest—favored the "count out" on the night for which Mr. Hume's reform motion stood fixed. The cue of the Liberals appear to be not to press the Ministers too hard just now, because in the present state of public business, it is impossible for them to get any serious attention paid to the question of reform, but to hold it over till next session, when (they hope) the

ground will be cleared of unpleasant and embarrassing subjects, the energy and patriotism of the Irish members relaxed, the Papal question practically disposed of, and the time come in which the whole Liberal party, English and Irish, can unite under Lord John Russell's banner in the cry for reform. Any such compact—on the basis of a firm and close reliance—it is, of course, the business of the people of Ireland to render impracticable, and to do this by a permanent and effective organization.—*Correspondent of Tablet.*

CATHOLIC INTELLIGENCE.

CATHOLIC COMMITTEE.

The committee engaged in organising an association for the preservation and extension of Catholic liberty, have been in active correspondence with the dignitaries of the Church, and with the Catholic members of Parliament.

His Grace the Archbishop of Cashel, has written to the Catholic Committee, expressing his full concurrence in the sentiments contained in the Primate's letter, read at the aggregate meeting, and adds that he would be anxious to see them carried into effect with prudence and vigor.

The Right Rev. Dr. Murphy, Bishop of Cloyne, states that the committee engaged in organising the association, may confidently reckon on his "most cordial co-operation."

The committee propose to hold the first public meeting on Tuesday, in Whitsuntide week (10th June,) when the Irish Catholic members of parliament and other leading and influential Catholics, will attend, so as to make the inauguration of the association a demonstration worthy of the country and of the cause.—*Freeman.*

CATHOLIC UNIVERSITY.—The fund for Catholic education rapidly accumulates. The last returns add £260 to the large amount already received. The new prelate of Killaloe, the Right Rev. Dr. Vaughan, has not been inactive in the cause of education since his elevation to the see of Killaloe. His own subscription of £30—a large sum for one not rich in this world's wealth—is a guarantee of his earnestness, and the liberality of his clergy and their respective flocks proves how deeply they sympathise with their bishop and the cause of education. To show the energy, the devotion, and the generosity with which the priests and people have flung themselves into this movement, we have only to point to the fact that already the subscriptions received, during six months' operations, amount to more than the greatest annual subscription ever raised before for any public purpose in Ireland. This is a great fact. This is a cheering fact; but we have a still more cheering fact to communicate. Intelligence has reached Ireland from the Holy See, in connection with this great work, that will swell the tide still higher, and stimulate Catholic Ireland to still more energetic efforts. We do not desire to anticipate the more formal announcement of the important intelligence to which we allude; but when we say it is of such a character as finally to put an end to all controversy on the subject, we believe we may affirm that we announce cheering intelligence.—*Id.*

ARCHDIOCESE OF TUAM.—Headford, May 16th.—His Grace the Archbishop of Tuam has been holding confirmation in this and the neighboring parish of Donaghpatrick during the last two days. On Wednesday he attended at the parish chapel of Headford, accompanied by several of the Clergy of the neighborhood. It was a sad contrast to compare the reduced assemblage of the Catholic population who were present on the occasion with the crowds who, four years ago, flocked to assist at the same ceremony. The numerous ruins of roofless cottages which lie in blackened piles along the roads through this parish, prove the havoc made by the hands of the heartless exterminators of the locality. The number confirmed on this occasion was upwards of one hundred. In his exhortations to the congregation, his Grace alluded in pathetic terms to the heart-rending scenes which present themselves on every side, and exhorted them to place their trust in those treasures of which earthly tyranny cannot deprive them. On Thursday, the Clergy and his Grace assisted at the parish chapel of Donaghpatrick, where the same melancholy traces of desolation mark the career of famine, and death, and emigration. About one hundred and thirty persons were confirmed on the occasion. In his address on Thursday, his Grace took occasion to allude to the unhallowed system of proselytism which has been of late carried on in that and the neighboring parishes. Amongst the most insidious of these snares might be enumerated the "embroidery schools," established in several parts of the locality in which, under pretence of elevating the industrial habits of the rising female generation, their Faith was tampered with. The Catholic Clergy would be as anxious to benefit the poor as those pretended philanthropists could be, and they would show their willingness to co-operate in every laudible work of the kind.

CARDINAL WISEMAN'S LAST LEVÉE.—The levée held by his Eminence Cardinal Wiseman, on Tuesday evening last, was attended, a correspondent informs us, by close on 300 persons. Amongst those present were Lord Camoys (!) Mr. O'Brien, M.P. for Limerick; John Shea, Esq., ex-mayor; John Besnard, jun., Esq.; and A. M. Carthy, Esq., town-clerk of Cork; the Bishop of Hyderabad, (brother to Rev. Mr. Murphy of Kinsale) and Messrs. Collins, Cork. Nothing could exceed the courtesy and attention of his Eminence to all present.—*Freeman.*

CONVERSIONS.—The Rev. John Rodmell, of Trinity College, Cambridge, was received into the Catholic Church on the 28th of last month. He is well known to the leading members of the Camden Society as the writer of some very valuable papers

in the Ecclesiologist. Mr. John Jones was received into the Catholic Church on the 11th ult., at Chester, by the Rev. Edward Carbery.—*Catholic Standard.*
The Rev. A. Parkinson, of Wakefield, who has for many years past been the minister of St. Mary's district in Wakefield, has lately gone over to the Catholic Church.

IRISH INTELLIGENCE.

SPEECH OF THE REV. MR. MALONE AT THE GREAT CATHOLIC MEETING IN BALLINA.

The Rev. Mr. Malone said—I rise to second this resolution with my whole heart and soul. The Catholic Clergy of Ireland have, at all times, been the support of the government, by exercising their influence in suppressing every insurrectionary movement in the country, both for the welfare of religion and the welfare of the state. I think, Sir, that at this time every Catholic ought in the first place, to put on the buckler of Faith and grace, and prepare to fight the battles of the Lord (hear, hear, and cheers).—Of course I do not mean that each of you should be armed with Faith, as if you did not possess the theological virtue before; but I mean that that Faith ought to be quickened into fortitude in you. Then I say that the time is fast approaching when it may be necessary for you to be armed with the sword, too, to defend your religion, the sacred inheritance you have received from your forefathers, the precious seed that was sown by your blessed Apostle St. Patrick—to defend it, I say, from the tyranny and oppression of your godless legislators (tremendous cheering).—These infamous measures may indeed pass into law—that is, into English law—but I tell you that that law shall be treated as it will deserve to be treated. I tell you, Sir, that I would joyfully trample upon it as upon a noxious reptile of the earth, with scorn and contempt, and I would seize every opportunity of doing so (great applause).—And, what is more, I would tell that headless little statesman at the head of the administration, who would dare to shackle and manacle, and circumvent the religion which is essentially Catholic, essentially universal, by the very ordinance of its Divine founder—I would tell him that I heartily despise every measure coming from him. What, in the name of heaven, can be the object of the vile government in proposing such a measure as the nunnery Bill? Surely it cannot be for the purpose of glean information concerning the rules and habits of the pious Nuns, because Protestants as well as Catholics are welcome to visit these establishments. It cannot be for the purpose of releasing any lady that there might be kept in confinement, contrary to her will or inclination, because I don't believe that Lord John Russell, or any other one, is so brainless as to imagine for a moment that there is, or ever was, throughout the whole length and breadth of conventional institutes, any lady placed under such restraint. But let the minister carry his iniquitous measure into law, and let there be a community of religious ladies in this town to-morrow, and let him appoint the day of visitation for his official, I, too, would be there on that occasion, and I would expect that, if necessary, there would be also, five hundred of the good, and virtuous, and the brave young men of this parish—(loud cheering)—I would take my stand upon the very threshold of the door, and defy the Russell headie to enter (immense cheering). I would put him to the necessity of bringing 100 of her Majesty's forces to effect his entrance; and should he demand access to the innocent victims of his wanton barbarity, I solemnly say before this august assembly I would stand between him and them, and only give him access by the sword or the bullet (immense sensation). Depend upon it they are not now the days of Smith O'Brien and the Ballynary affair, neither is the occasion now such as it was then. To what, think you, did the government owe their success on that occasion? To this cause, and to this cause only. The Catholic Clergy of Ireland, in number nearly three thousand, entertained a doubt as to whether they would be justified before God in encouraging the physical force principles. They thought it more consonant with true religion to allow their people to die in thousands, exhorting them to patience and resignation to the will of Heaven, rather than lead them on to bloodshed and slaughter. Then they were denied their temporal rights. Now they are to be stripped of the rights of the soul. To rob them of their religion—the only thing left to them on earth—is an iniquity to which no Catholic will ever submit. I would go to the battle field to-morrow, should necessity be, without fear or dismay, to meet certain death—to fall a victim to a religious cause, and leave it not to posterity to say that we were unworthy of our martyred ancestors, and that we lost, with disgrace, the treasure of Faith, for which they had so gloriously fallen (tremendous cheering). I would show Lord John that instead of mummery and superstition, there is something even dearer than life in the religion we revere. (The Rev. gentleman concluded amidst protracted cheers.)

MEETING IN KINSALE.

On Sunday, the 11th inst., a numerous and respectable assemblage of the inhabitants of Kinsale and its neighborhood met at two o'clock in the parish chapel. The Very Rev. Dr. Murphy was called to the chair.

After the applause with which the appearance of the Very Rev. Dr. Murphy was greeted had subsided, he said he felt happy in presiding over that vast concourse of his fellow-countrymen and parishioners, who met together that day to raise their voices in union with Catholic Ireland in defence of their rights, and to proclaim their determination to yield them only with their lives. (Cheers.) They were provoked to the combat by a man whose memory would be execrated by generations yet unborn, the present unprincipled and treacherous Prime Minister of England. He was the worst enemy of the English Monarchy. His conduct, commencing with the

infamous Durham letter, up to that moment, was calculated to create rebellion in the land. (Hear.)—If Ireland united and combined now as she did in the days of the great Liberator, and demanded, in language not to be mistaken, that no wrong should be inflicted on her, it was easy to foresee the result.—He warned the English minister to pause in his career of wicked legislation. The freedom of their altars and religion had been dearly won, and they should yield it to the enemy of God and man only with the last drop of their blood. (Loud cheers.)

Captain Gallway proposed the first resolution.

The Rev. Mr. Holland rose to second the resolution, and was received with loud cheering. He said—Very Rev. Chairman and friends, I conceive it a sacred duty I owe to you, to myself, to my country, and to my religion, to raise my humble voice in defence of the most sublime, the most holy, the most precious inheritance man has on this earth, the free exercise of his religion. It was not enough for England to have converted our rich and fertile land into a vast grave-yard, she now with demon audacity impudently seeks to fetter the free exercise of conscience, to thwart the noble aspirations of the soul, to interrupt and paralyse the sweet relations of love which exist between the soul and God, and to drag into eternal perdition with herself that immortal spirit which comes directly from God, is of God, and destined to reign with him for ever. Therefore the question under discussion here to-day is not confined to the venerable Hierarchy of Ireland, it is one which involves the everlasting destiny of every individual in the land. I call upon you all then, in the name of poor old Ireland, that has suffered through so many centuries—I ask you in the name of that country that is filled with calamity and affliction, but is as yet upheld by a spirit that no tyranny can crush, no sword can cleave down, no chain can fetter—I ask you in the name of religion, in the name of your immortal souls, to be prepared, if necessary, to shed your blood in defence of your shrines, your sanctuaries, and your altars, if wantonly assailed. The Rev. gentleman resumed his seat amidst the most rapturous applause.

Thomas Murray, Esq., in proposing the next resolution, addressed the meeting in brief but energetic terms.

The Rev. T. O'Mahony rose, amid loud cheers, to propose the fifth resolution, and, having spoken at some length on the conventional system, which, he said, was nearly coeval with Christianity, had conferred such inestimable blessings on humanity, whilst it had shed such lustre on the Church of God in every age and clime, continued—And here, in our own beautiful but sadly afflicted land, what do we perceive? What, let me ask, are those grey, venerable, and majestic ruins, which, even still meet the eye from end to end of the land, in valley and on hill top, by river side and lake, in the heart of your fast-decaying town, and beside your ruined and depopulated hamlets? What, I ask, is that crumbling pile, which reveals itself to your view from the very spot on which you now stand? What, but one of those glorious, immortal, and imperishable records of the zeal and piety of Ireland's sons, and of the lives, labors, and virtues of her virgin daughters. Alas! my friends, they are also the sad memorials of England's sacrilegious spoliation; of her cruel and systematic persecution. (Applause.) The same fell spirit of bigotry is again displayed—the same unprovoked intolerance is again manifested—the same robber-hands that profaned our sanctuaries, that desecrated our altars, that pillaged our shrines, that plundered our abbey and monasteries, are to-day raised against the few religious houses, which the abject poverty of our ill-treated and suffering people has miraculously erected within the last few years. Such, my friends, are the avowed intentions of the statesmen of England in the middle of the nineteenth century. But we dare them to the contest—we shall never permit them to lay a profane hand upon the sacred ark of our religious institutions. (Tremendous applause.)

After some further proceedings, thanks were voted to the chairman, and the meeting separated.

PETITION OF THE CATHOLICS OF RATHKEALE, COUNTY LIMERICK.

The following was the petition adopted at the parochial (simultaneous) meeting at Rathkeale, on Sunday the 11th ult., and transmitted for presentation to Wm. Monsell, Esq., the member for the county:—

"To the Right Honorable and Honorable, &c., &c. The humble petition of the Catholic inhabitants of the town and parish of Rathkeale, in the county of Limerick.

"Showeth—That the Catholic inhabitants of Ireland have been for a long series of years the objects of the malevolence and persecution of the legislature and government of England. That the removal of the penal laws, notwithstanding the hatred and persecuting spirit of England towards the Catholics of Ireland, are still fully shown in the unceasing vituperation by the English press, (the organs and exponents of English feeling and opinion,) of the principles and persons of those whom they nick-name Celts. That the utter indifference to our welfare, or rather the active hatred of our rulers, is still more clearly evinced by the wholesale extermination and destruction inflicted on many hundreds of thousands in Ireland, without any legislative check or administrative discouragement of those who practiced those enormities under pretence of the rights of property. That the same is shown in those workhouse horrors so truly described by an English Protestant Clergyman, the Hon. and Rev. Mr. Osborne. That through the operation of these cruelties and enormities, a million of Irish Catholics have perished, and more than a million have been compelled to take refuge in foreign countries. That petitioners fully believe that if those exposed to these dreadful and unprecedented calamities had been Protestants, these cruelties would not have been inflicted, or suffered to be inflicted, on the one part, nor borne with on the other, so that the multitudes who have recently perished in Ireland, or who have been banished from its shores, may be truly described as the real and bona fide victims of religious persecution and extermination.

"That in addition to those physical sufferings, cruelties and wrongs, inflicted on the Catholics of Ireland, there is now before your honorable house a bill for the purpose of further extending a law, or rather a legalized impiety and iniquity, bearing the name of law, passed in the year 1829, by which Catholic Bishops are prohibited, under heavy penalties, from assuming those titles which they received from God and his Church, and which no human authority can attempt to take away without incurring, as your petitioners conscientiously believe, the guilt of impiety and sacrilege. That, in this proposed enactment, there is men-