

RUMORED PROSECUTION OF THE CATHOLIC BISHOPS.

(From the Correspondent of the *Liverpool Standard*.)
TEMPLE, MONDAY MORNING.—Lord John has again plucked up courage! The Popish Bishops are to be prosecuted by an Irish Attorney-General *ex-officio*. I am fully satisfied of the truth of my information on this subject; and, unpopular as the mode of prosecution is, it is absolutely necessary in Ireland, where grand juries judge not by the evidence, but by politics, and where, if the Attorney-General sent up a bill asserting that each of them had a nose upon his face, a party question could be raised, they would ignore it. This proceeding is to be followed by the resignation of Lord Clarendon, or rather preceded by it; his lordship, forgetful of his old Spanish experience (when Sir George Villiers, having been restrained with much difficulty from opposing the bill in the House of Lords. However, there is nothing left for it but self-sacrifice, and we shall shortly have the announcement that another of the hungry Whigs is Lord Lieutenant of Ireland, *vice* the Earl of Clarendon turned patriot. On dit that the prosecution of the Popish Bishops has the marked approval of the highest quarter, and that the work is likely to be done in earnest.

The *Mail*, in commenting on the above, says:—
 "The London correspondent of the *Liverpool Standard* states, with much confidence, that 'the Popish Bishops are to be prosecuted by the Irish Attorney-General *ex-officio*,' assigning, as a reason for so unconstitutional a proceeding, that 'it is absolutely necessary in Ireland, where grand juries judge not by the evidence, but by politics; and where, if the Attorney-General sent up a bill asserting that each of them had a nose upon their face, they would ignore it.' If such be the case, what is to be done when the appointment of a *peity jury* comes to be arranged? Will they be able to manage that also *ex-officio*?"

"We cannot believe, however, that they are so demoralized in high places, as to play thus wildly into the hands of ultra-montane despotism, by attacking it with its own weapons. The famous bottle treason was the last occasion on which an Irish Attorney-General had recourse to that relic of Star Chamber practice, the *ex-officio information*; and the demon of civil and religious discord has traversed the land, almost without intermission, from that day to this. The success of the process on that occasion is not likely to make our present law authorities—supposing them to have a right of private judgment in the case—in love with the precedent. Besides, they know well that grand juries in Ireland never shrink from their duty; and we cannot believe, for a moment, that the Irish Attorney-General would submit to a command from the other side of the channel, to supersede them.

"The writer in the *Liverpool Standard* says, that Lord Clarendon will not return to Ireland to prosecute his friends; and this we think probable enough. He has brazened many things; but he should have more brass in his composition than the whole of the *band* put together, to stand by and direct proceedings against an offence, to which he has himself been accessory in the very highest degree. As a matter of course, Sir Thomas Redington will retire with his master."

THE REV. DR. CAHILL IN LEEDS—GROSS INTOLERANCE.

The Rev. Dr. Cahill arrived within the last few days in Leeds, having visited that town for the purpose of delivering a course of lectures on astronomical science, in which he is so eminently skilled. Although the object of the rev. gentleman's visit was purely scientific, the mere presence of so distinguished a defender of the cause of Catholicism and religious liberty awakened the worst passions of the no-Popery faction. On the night of the delivery of the reverend gentleman's first lecture, a Mr. W. Whitehead, *Chief Clerk of the Board of Works*, intruded himself into the assembly, and, on the rev. lecturer commencing his address, interrupted him, holding in his hand a pamphlet, a re-print of Dr. Cahill's letters, which has been circulating in Leeds, demanding, in the most insulting tone, to know whether he were the D. W. Cahill, author of the letters addressed to the people of Ireland, in which the hatred entertained by the French to the English was depicted. Immediately on this zealous official commencing his interruption, he was taken hold of by two respectable gentlemen present, by whom he was removed from the room, whereupon the reverend gentleman proceeded with his lecture to its conclusion. Dr. Cahill explained, after the lecture, that he had been maligned by the English press, who represented that he gloried in the idea of the French attacking the English, whereas he merely described the state of feeling witnessed by him during his travels in France. It was apprehended that further outrage on the rev. gentleman would be attempted, on yesterday, when his second lecture was to have been delivered, but the knowledge of the fact that numbers of his fellow-countrymen will be prepared to protect him, will probably deter his dastardly assailants from further misconduct. We are at a loss to know why the authorities are not prepared to protect a distinguished scholar in the delivery of a course of scientific lectures from fanatical violence? Even if his discourse had reference to religious or political controversy, there would be no excuse for such conduct. Under the circumstances, this disgraceful outrage is without palliation or excuse. Of course, this official considered that he was only doing the work of his masters, and earning his salary, by insulting a Catholic divine. What would be said, if a Dublin Catholic holding an official appointment had merely been present at the aggregate meeting—and how long would he have retained his office? In this great Catholic city, the antics of Mr. Gregg are endured without interference, and what would be said if one of the many scientific men in our city, who profess the Protestant religion, were assailed during the delivery of their lectures, and interrogated and bullied, on account of their religious opinions, or their political conduct? It is truly disgraceful to the great manufacturing town of Leeds—one of the few whose corporation refused to become party to the fanatical outcry against "Papal aggression"—that such a shameful occurrence should be permitted to go unpunished within its walls.—*Freeman*.

His Eminence, the Cardinal Archbishop of Westminster, has been often severely taken to task for his description of the spiritually neglected condition of the poor in the precincts of Westminster Abbey.—The following extract from the *Times* will prove

how fully the facts of the case, as recorded by Protestants, support the statements of His Eminence. The superintendance of the poor of his diocese, and the providing for their wants, will occupy the earnest attention of the Archbishop of Westminster, whose labors will, in two or three years, enable us to give a very different account, from that furnished by the *Times* in 1851:—

"There is a district close to Westminster Abbey and Buckingham House—that is to say, close to the Cathedral Church of Western London and the Palace of England's QUEEN—which has long retained an unfortunate pre-eminence in every kind of moral and physical pollution even amongst other tainted districts of the capital. Here, when the gas-lamps were lighted, and the pavement was glistening with fallen rain, you might have seen slatternly girls of twelve or fourteen years of age wandering about with all the marks of confirmed vice stamped upon their young brows. From the courts and blind alleys the screams and shouts both of the agents and the sufferers in deeds of violence might have been heard to break the silence of the night. In yonder tavern was held a symposium of the merry beggars who, throughout the day, had annoyed and infested the polite regions of Belgravia with their stimulated sufferings and their clamorous solicitations. In that clump of houses a noted receiver of stolen goods held his mart. As the evening wore on a goodly swarm of thieves and young pick-pockets, who desired to "realize," dropped in to dispose of the produce of their day's work.—Talk to the policeman at the corner, and he will point out to you the tavern in which the dirty CATHOLICS of Chartism concocted their pleasant scheme for firing the metropolis at various points on a night named. All this, and ten times more than this, but a short while back was in active progress in the Sanctuary of Westminster and the adjacent district. The challenge of the sentry at the Palace gates of Queen Victoria had not yet died away in the night—you could not walk a hundred yards away from the heavy shadows of the western towers of the Abbey, ere you were in the midst of the manifold pollutions we have so faintly indicated in a few passing words."

PROTESTANT POOR LAW LYRICS.

"The deaths in the Kilrush Workhouse in the past six months exceeded fifteen hundred. They were buried there like dogs."—Recent Parliamentary Debate.

This is the way that we bury the Poor,
 In this Christian land, that was famed of yore
 For care of the Dead, and unfulfilling trust
 That hallowed the grave, and its honored dust—
 That sanctified manners in humble life—
 Soothed the poor man's toil, and calmed his strife—
 Shewed faith in God, and His Gospel—but, hush!
 Oh, speak not of Christ, and His law in Kilrush!

Take heed in this place how you draw your breath!
 You stand at the door of the House of Death!
 His Minister sits in his chair of state,
 And his word is law, and his will is Fate;
 The "Gregory clause," and the Guardians' Scale,
 Within and without make our Poor law Pale,
 For the sweeping rage of the Vandal core,
 And its deadly hate 'gainst Irish Poor.

Through that awful porch, with its spectre throng,
 Some thousands of corpses must pass ere long!
 A cart load a-day of the Poor-house Dead
 Is trundled away from that mansion dread,
 To the trench that yawns for the slowly slain,
 In those swordless wars of a Whig campaign!
 And thus is the Grave, like the Poor house crammed—
 Sheel against shell, in each dark tier jammed!

Aye, buried like dogs are the Poor-house Dead
 In this Christian land, without shroud, or shred
 Of a winding sheet on the wasted frame—
 And this Godless thrif is our Guardians' aim!
 No prayer for the Dead, to offend the ear
 Of our Saxon "Saints" is repeated here;
 Of "mummies," none that "degrade the mind"
 And debase the soul, in Kilrush you'll find.

Here no superstition that doth "enslave
 The intellect" hovers around the grave;
 No intercession of Saints—I trow
 Kilrush has its own Guardian Angels now;
 And body and soul to their tender care
 The Law, in its Landlord mercy, there
 Has left; and the Minister smiles, for he
 "Has a plan"—and it works in the way we see!

The funeral rites of Kilrush are done—
 A handful of earth o'er each shell is thrown;
 Of the kith or kin of the Dead, not one
 At that grave is seen; the Pauper alone
 With his God is left; and the piercing cry
 Of one murder more is gone up on high!
 Yet Guilt has no qualms in its brutal core—
BABYLON'S DRUNK WITH THE BLOOD OF THE POOR!

The following letter to the *Times* from the Rev. S. G. Osborne, throws light upon the operation of Protestant Poor Laws:—

I now make this deliberate public assertion—that if the evidence taken at Kilrush sees the light, word for word, as it was given, it will afford the most condemning proof against all concerned in the administration of the Poor Law at Kilrush, viz.—that they did uphold or connive at a state of things directly destructive of human life; that I, your correspondent, did not overstate the facts; but, Sir, I must at the same time add, I shall be ready to prove that—no blame to Messrs. Hughes and Hill—important evidence was withheld.

I must now beg the authorities to make a little further inquiry into one or two facts, just to show the nature of Poor Law inspection and Poor Law book-keeping. In or about February last, were not some 90 or 100 able-bodied men, men so registered at the parent house, sent to the Leadmore Auxiliary, to be there classified and *dieted* as boys under fifteen years of age? They were then reduced with this class to a still lower dietary. I have it before me. Did not Mr. Inspector Lucas very soon know of this?—for, on a certain visit to Leadmore, did not the poor creatures represent it to him? Did he not tell the master to

*Lord John Russell, at the Close of the existence of Sir Robert Peel's government, in answer to an inquiry about his intended Irish policy, said "he had a plan for the amelioration of that country."

journalize the board on the subject? and yet did he not suffer this state of things to continue? Now, if this is true, allow me to ask the Medical Commissioners, is it any wonder that the officers of Leadmore, &c., should have had such tales to tell, as, in spite of every obstacle, they did tell?

Since I wrote to you, another inquiry has been held, by orders from Dublin, on information tendered by myself, as to the truth of a report that a certain guardian and a friend had gone in a state of intoxication into one of the female wards late at night, and there behaved with great indecorum. Before the first witness had begun her deposition, she was greeted with the observation, from a guardian—"You will lose your situation by this business." The chairman took the true Old Bailey line of practice, he tried to get out of the witnesses that they had themselves been drinking. However, this line and other vulgar tactics left the case thus:—One witness said the man was *half drunk*; another, that he was under the influence of liquor; another, that he was as a gentleman (query, of Kilrush) after his dinner. The board, of course, considered the case not proved. In Clare a man is only said to be drunk when he is seen trying to light his pipe in the river. I, however, think the commissioners may yet hold another opinion.

I will only now, Sir, add my grateful thanks to you for the aid you gave to my exposures of these people. I am now more than ever convinced, that were it not for the power of the English press, there would be no limit whatever to the destruction of the Irish peasantry. The Government are either helpless, which is pitiable, or wilfully blind to the doings of those whose jobbing, whose ignorance, whose selfish economy, and want of humanity, make them the very last persons who should be left to no other superintendence than that of inspectors, who seem to do anything but inspect, that they may report their misdoings.

S. G. OSBORNE.
 August 8, 1851.

PROTESTANTISM IN ENGLAND.—The followers of Emanuel Swedenborg have thought that the congress of thoughtful and enlightened men drawn hither by the Great Exhibition, is in "the present time of distraction, confusion, and chaos of theological systems," a conjuncture favorable for a new publication of their own system of belief, as "an ark of safety, security, and peace for the whole of mankind." Accordingly, there met in the Freemasons' Hall, on Tuesday, a numerous assemblage of ladies and gentlemen from all quarters of the globe, who hold the tenets of the New Church of Jerusalem, to discuss and publish a series of propositions embodying their principles. The Reverend F. H. Smithson, of Manchester, presided. The first resolution referred to the successful endeavor to unite all nations in friendly industrial competition, and proposed that men should also "unite on the higher ground of genuine Christianity, and in promoting peace on earth and good-will towards men." The Reverend Mr. Shaw, the Reverend Mr. Story, of Dalton, and Mr. Parry, of Ashton-under-Lyne, were the speakers. The second resolution affirmed that the conflict of sects "arises from faith having been exalted above love or charity," whereas charity is supreme in the Christian revelation. The Reverend Mr. Clissold, of London, and the Reverend Mr. Prescott, from Cincinnati in the United States, enforced this tenet. On the motion of the Reverend Mr. Bruce, from Edinburgh, and Baron Direkinek, of Copenhagen, it was then affirmed that this union can be affected by the New Church of Jerusalem, because it is "not a new sect, but a new dispensation." The Reverend D. Howarth, of Salford, the Reverend E. Madley, of Birmingham, and Dr. Merriman, of Michigan, spoke on a categorical statement, under four heads, of the principles of the New Church of Jerusalem, as expounded by Swedenborg. Dr. Tafel, of the German University of Tubingen, M. Le Boys des Guays, of St. Amand, and M. Oegger, of Versailles, formerly the première vicairie of Notre Dame but now a convert to the New Church, supported resolutions affirming that "the word and the works of God," "science and true theology," must ever go hand and hand; and that the facts showing a new era in the natural world—in the progress of civil liberty, the diffusion of knowledge, and the advancement of science—proceed from a spiritual cause, and are the precursors of moral and spiritual improvement. A resolution was then passed which recommended the theological writings of Emanuel Swedenborg to the men of all creeds, as "containing the most momentous disclosures respecting the eternal world and state, and the most exalted views of divine truth; as at once rational, philosophical, and Scriptural." They were "not inspired, but were illustrated by a supernatural degree of light." The proceedings lasted five hours, and afforded great delight to the audience.—*Spectator*.

THE PROTESTANT CHURCH AT ROME.—On this subject, "One who has resided at Rome," writes as follows to the *Chronicle*:—"My attention has been directed to a letter in your journal of the 16th instant, from 'One who has worshipped in the Granary,' which demonstrates most forcibly the absurdity of the outcry attempted to be got up about the non-existence of an English Protestant Church at Rome. But if, Mr. Editor, English Protestants have suffered inconveniences from 'worshipping in a granary,' outside instead of inside the walls of Rome, they have themselves alone to blame for it, as 'the granary' was a place of their own selection. The fact ought to be known, that a church, already erected, but which had been disused during the French Revolution, was some years since placed at the disposal of the English Protestants resident in Rome. The grant was accompanied by the simple condition, that the church should be kept up. This offer, however, for some reason or another, was declined. My authority is that of His Eminence Cardinal Gonsalvi, secretary of state under Pope Pius VII. Doubtless such an offer would not again be repeated, as the Pope has not now unappropriated churches at his disposal, as he had then. And it must be remembered that the services of the English Church were not performed during six months of the year, as, on account of the great heat, very few English usually remain in the city. This may partly account for the reluctance shown in undertaking the expense and inconvenience of permanently keeping up a church. But after the late iniquitous proceedings of the government and legislature, who have rendered penal the free exercise of the religion of eight millions of natural-born subjects in its full integrity, it would be a most indecent and insolent aggression, if any undue influence were employed to obstruct upon his Holiness's dominions the erection of any place of worship for persons who, as your correspondent well

observes, 'would be a congregation of aliens,' of the sayings and doings of some of whom he has furnished your readers with a choice specimen."

The *Times* earnestly invites the attention of its readers to all Irish news, in order that they may gradually inculcate themselves into the same fever of excitement which they passed through last year. I will, however, venture to prophesy, that all attempts to get up a similar agitation will fail signally. Sir Peter Laurier and the Parsons have succeeded in making a fool of John Bull, and have got him, at great personal inconvenience, to pass a law against the most subtle things in the world, the names by which our Bishops are to call themselves. Our Bishops will not resign names which it is their privilege and duty to retain, and which they can no more leave off than they can leave off the name of Catholic. They call themselves by the forbidden titles—and who is aggrieved? Who loses sixpence by it? Will Ministers think it worth while to lose their seats to make war against a name? Will John Bull tax himself to maintain an Irish army to put down a title? John Bull thinks the contest between the Catholics and Arians was very absurd, and a mere logomachy—what will history say of Johnny in the nineteenth century? Truly it will write him down an ass. The only persons aggrieved are a few Parsons, Lord Shaftesbury, Sir R. Inglis, and some more of the like sort. Will John Bull run any risk of disorganising his great unwieldy empire simply for the sake of removing an imaginary night-mare from the plethoric stomachs of these gentlemen? I think not. Only let us put ourselves into an attitude which will make it evident that we can avenge ourselves, and the big bully will not hit us.—*London Correspondent of the Tablet*.

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 Feb. 5, 1851.