THE TRUE WITNESS AND CATHOLIC CHRONICLE .-APRIL 22, 1864.

esses in distributing alms to the poor, attending to the linen and ornaments of the altar, and affording hospitality to the strangers who came to, tomb of Samt Julian.

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God was pleased to make known the virtue of his servant by several miraculous cures wrought through her intercession ; and when her angelic soul, freed from the bond of the flesh, took its flight towards Heaven, her body was buried in the church of SS. Peter and Paul, in the abbey of Pre. . Here it remained till 836, when it was exhumed by the order of the bishop ot St. Aldric, to be transported with that of St. Rigomer to the abbey of Maillezais.

The feast of St. Tenestina is celebrated throughout France on the 15th of April.

. In this church, now the parochial church of Notre Dame de Pre, the ancient crypt in which the body of St. Tenestina was deposited can still be seen. This crypt was discovered in 1843, excavations having been made in the church for that purpose.

THE END.

BRIEF OF OUR HOLY FATHER THE POPE TO THE ARCHBISHOP OF MUNICH,

ON THE CONGRESS OF THE CATHOLIC SAVANS OF GER-MANY, HELD AT MUNICH IN THE MONTH OF SEPTEM-BER, 1863.

To our Venerable Father Gregory, Archbishop of Munich and of Freising.

PIUS THE NINTE, POPE.

Venerable Brother, Health and Apostolic Benediction-We have received with pleasure your letter dated the 7th of October last, a letter by which you inform us of what passed in the Congress held at Munich in the preceding month of September, by some Theologians and learned Catholics of Germany, who occupied themselves with divers questions ralating principally to the teaching of theology and philosophy. The letter which, by our order, was written to you by our Venerable Brother Mathieu, Archbishop of Neucesares, and Nuncio of the Apostolic See of the Court of Bavaria, has already apprised you, venerated brother, with what sentiments we had received the first news of the projected Congress, and afterwards learnt how the said theologians and other Catbolics had been invited to and assembled at that Congress. We certainly did not wish to doubt the praiseworthy end which the authors and abettors of the assembly proposed to themselves. Doubtless, they expected from the Congress of so many Catholics, remarkable for their science, from their common deliberations and their united forces, that a new impulse would be given to true science in the Catholic Church in Germany, and hoped that it would thus be avenged and defended against the opinions and the perverse and very pernicious efforts of so many adversaries. But placed, though unworthy, in the sublime Chair of the Prince of the Apostles, in times so difficult, when the authority of the Bishops is more necessary than ever to secure the unity and integrity of the Catholic doctrine, and when it is important to preserve it in all its force, we could not help being extraordinarily astonished at seeing the convocation of the abovementioned Congress made and published in the name of some individuals, in such a manner that nothing was found in it which came from the impulsion, from the authority, and from the mission of the Ecclesias-tical power, to which alone it belongs, by proper. and natural right to watch over and direct doctrine. particularly in matters relating to theological questions. Certainly this is a thing, and you know it, quite new, and altegether unusual in the Church.

This is the reason, venerable brother, why we wished to make you acquainted with our sentiments, in order that you and your venerable Brothers, the Bishops of Germany, might exactly judge whether the objects indicated in the programme of the Congress was of a nature to prove useful to the Church. Ve were, at the same time, certain, venerable brother, that, in your Pastoral solicitude, you would employ all the counsels and the efforts of your zeal to prevent any damage from being occasioned in ly defined by the Church. Even if the submission this Congress, whether to the integrity of the Faith due to the Divine Faith were the only question, they and of the Catholic doctrine, or to the full obedience which Catholics of every order and of every

ministry, and the special love with which we em-brace all the Catholics of Germany, a very dear part of the Lord's flock, solicited and drew our mind tothe city to visit the churches and to pray at the wards all these thoughts, when it was preoccupied progress, but all the orrors which they impudently with so many cares: therefore, having received the please to decorate with that name. Do not cease intelligence of the projected Congress, we were care with zeal and ardor to address to all your exhortaintelligence of the projected Congress, we were care-ful that the matters explained above should be signified to you. When it had been briefly reported to us that, yielding to the entreaties of the authors of that Congress, yon accorded, venerable brother, au-thority to hold it, that you had solemnly inaugurated it by the celebration of the Holy Mysteries, that consultations had there taken place in such a manner as not to deviate from the doctrine of the Catholic Church ; when by the same missive the members of that Congress implored our Apostolic benediction ve yielded without dclay to their pious wishes .--However, we waited with the greatest anxiety your letters, that we might learn from yourself, venerable brother, and in the greatest detail, all that could concern this Congress. Now that we have received from you what we desired so ardently, we hope that, with God's aid, this assembly, as you assure us, will be of great service in Germany for the Catholic Church. In fact, all the members of the Congress, you write, have proclaimed that the progress of the sciences, and the means of avoiding and refuting the unfortunate errors of our age, entirely depend on an intimate adhesion to the revealed truths taught by the Catholic Church ; they have recognised and professed this truth, which true Catholics, devoted to the study and development of the sciences, have always kept and transmitted. Resting upon this truth, learned men and true Catholics have been able to cultivate the sciences without peril, to labor in their development, and to render them useful and certain. But this result could not be obtained if even in the truths which it can attain by its facul-

ties and its own strength, the light of human reason, circumscribed in its limits, did not above all respect as it ought to do the infailible and uncreated light of the Divine intelligence which burns admirably on every side in the Christian revelation. Although, in fact, the natural sciences rest upon their own principles, ascertained by reason, it is necessary that Catholics who cultivate them should have always before their eyes Divine revelation, as a star which guides them, and whose light aids them in preserving themselves from dangers and errors when in their researches and studies they perceive that they might allow themselves to be led, as very often happens, to utter words more or less contrary to the infallible truth of things which have been revealed by God. We do not wish to doubt that the members of the Congress, knowing and professing the truth of which we have reminded them, desired at the same time to reject and fully reprobate that recent and false method of philosophy which, while admitting Divine revelation as an historical fact, submits to the investigations of human reason the ineffable truths taught by that same revelation, as if these truths depended on reason or as if reason, by its own strength, and its natural principles, could acquire the knowledge and the science or all the su-pernatural truths of our holy Faith, and of mysteries which are so much above it, that it can never become capable of understanding them, of demonstrating them by its own forces and in virtue of its natural principles.

We address eulogies that are deserved to the members of this assembly, because, rejecting as we expected of them, that false distinction between philosopher and philosophy, of which we have spoken in our previous letters, they have recognised and affirmed that all Catholics, in their writings, are held in conscience to obey the dogmatic decrees of the Catholic Church, which is infallible. In giving counties. Their character, influenced by the cause them praises which are their due for having con- mentioned, grew strongly marked by fortitude and fessed a truth, which necessarily results from the obligation of professing the Catholic faith, we wish to persuade ourselves that they have not intended to restrict this duty of submission, by which Catholic professors and writers are strictly bound, to the sole points defined by the infallible judgment of the Church as dogmas of faith which all must believe.-And we persuade ourselves that they have not wished to declare that this perfect adhesion to revealed truths which they have recognised as altogether necessary to the progress of the sciences and the refutation of errors could be obtained if Faith and Ulster was 'planted.' The Ulster Irish were driven obedience were only granted to the dogmas expressly defined by the Church. Even if the submission could not restrict it to the sole points defined by express decrees of Œcumenical Councils or Roman Pontiffs and of this Apostolic See; it would be necessary further to extend it to all which is transmitted as divinely revealed by the ordinary teaching body of the whole Church dispersed over the universe, and which, for this reason, Catholic Theologiaos, with universal and constant consent, regard as belonging to Faith. But as the question is of the submission which is due in conscience from all those Catholics who give themselves to the study of speculative sciences in order to procure to the Church new advantages by their writings, the members of the Congress must recognise that it is not sufficient for Catholic savaos to accept and respect the dogmas of the Church of which we have just spoken, and that they must also submit themselves both to the doctrinal decisions which emanate from Pontifical Congregations, and to the points of doctrine which by common and constant consent are held in the Church as truths, and as theological conclusions so certain that the opposite opinions, although they cannot be qualified as heretical, merit nevertheless, some other theological censure. We do not think that those who took part in the Congress of Munich wished in any way to contradict the doctrine above stated, a doctrine which proceeds from true principles, and which is that of the Church ; we prefer, on the contrary, to hope that in devoting themselves to the culture of the most elevated sciences they had at heart to conform to this doctrine and will take it for their guide. That which specially causes our confidence, venerable brother, are the letters which came to us through you, for we have seen in them with extreme consolation the assurance that in calling the Congress together they never had the intention of attributing to themselves the least part of the authority which belongs entirely to the Church; and at the same time they tell us that they could not dissolve the Congress without having previously protested the respect, obedience and filial piety which they have for us and for the See of Peter, the centre of the Catholic unity. Since these are the sentiments with which they recognise our supreme authority, and the power of the Apostolic See-since at the same time they understand the gravity of the charge which our Lord Jesus Obrist himself imposed upon us of governing and directing His whole Oburch, of feeding His whole flock in the pastures of holy doctrine, and of continually watching lest the holy Faith and His doctrine should receive the slightest injury-we cannot doubt that in devoting themselves to the study and to the teaching of the higher sciences and to the defence of sound doctrine, they also recognize that it is a duty for them to religiously follow the rules constantly observed in the Church, and to obey all the decrees which are given on matters of doctrine. by our supreme Pontifical authority. We make all these communications to you, strongly desiring that you should bring them to the knowledge of all those who assisted at this Congress; but nevertheless, if it appears to us that there is cause for it, we shall not fail to give more ample instructions upon the subject to you and to our venerable Brothers the Bishops of Germany, when we know your views and theirs upon the fitness of these kinds of congress Finally, we once more very urgently appeal, to your solicitude and Pastoral vigilance, ail your care and thoughts to the defence and propagation of sound doctrine. Do not fail to impress nes de calenda Sandreach an Anna an 300

novelties and of not allowing themselves to be seduced by those who unceasingly vaunt the false liberty of science, and who extol, not only its true tions that they use their energies and efforts in ac-quiring true Obristian and Oatholic wisdom, and that they hold in great esteem, as is right, the true and solid progress of science which has been realized in Oatholic shools in following the directions and teachings of our holy and divine Faith; that in the study of the theological sciences, especially, they attach themselves to the principles and constant doctrines upon which the wise and learned teachers, who have acquired immortal glory in rendering brilliant and real services to the Ohurch and science, ananimously relied. It is in this way, assuredly, that, in cultivating the sciences, Catholics can, with the aid of God. know, develope, and make known more, day by day, as much as it is given to man to do, the treasure of the truths which God has put in the works of Nature and of Grace, so that man, after having known them by the light of reason and of Faith, and having carefully conformed his life to them, may contemplate unveiled, and in the clearness of the eternal glory, the sovereign truth, that is to say, God, and enjoy Him forever in the plenitude of eternal happiness. It is with much joy that we avail ourselves of this

opportunity to renew the assurance of our peculiar affection for you. Receive the pledge of it in the Apostolic Benediction which we give with effusion to you, Venerable Brother, and to the flock confided to your care.

Given at Rome, at St. Peter's, Dec. 21, of the year 1863, the 18th of our Pontificate. PIUS IX, POPE.

This important document was published in the original Latin, and with a French translation, by the Monde of March 18. An English translation of it appeared in the Express of Tuesday evening, which

Tablet. IRISH INTELLIGENCE.

ORANGE RULE IN ULSTER. -- No man more than the lrishman loves equal and impartial justice, says an ancient writer, and English official, too. There is no doubt of the truth of his statemont, but it should be added that since the English Invasion, the Irishman has been reduced to worship equal and impartial justice in the abstract; as a commodity, it has never been meted out to him. Nothing could better illustrate this than the present state and past history of Ulster-Ulster the civilised, the Protestant, the prosperons -- Ulster the model province, according to all who follow the trail of English journalism. To understand the causes of the anomalies which the Ulster of to-day presents, and the failure of justice, which, in certain cases, is her so marked characteristic, it is necessary to bear her past history in mind. Long an impregnable stronghold of Irish Independence the mountains of Ulster were the last refuge where Liberty lingered and poised ere she took flight from the island. Many wars against the Invader indelibly impressed on the Irish of Ulster those soldierly qualities which still characterise them. Previously eminent for the support they gave to letters, they had been superabundantly warlike, but clanish. The necessity of common self-defence linked them together in an indissoluble union : there is no jealousy between the inbabitants of the various bravery, enterprise, self-dependence and taciturnity, with which were mingled frank-heartedness and generosity. Gallant was their fight for Faith, Freedom, and Fatherland; the ashes of their heroes moulder not in the passes of Ulater only, but on every field where, in the last days of Ireland's fortune, there freely flowed the blood of brave men and insatiate foes-in Leinster, in Connacht, and in Munster. Tyranny, however, triumphed, not for the first time in history. Defeat was ours; for we knew not then that England rules by broken treaties. to Connacht, or took refuge in inaccessible woods, morasses, and mountains, where they worshipped God and Freedom, and kept the watch-fires of nationality alive in their hearts. The Scotch and English Colonists, Presbyterian and Protestant, were located in the towns, cities, and bawns, by the fishful rivers, fertile plains, and loamy valleys. Their land was theirs, and is now their descendants, at a merely nominal rent-one of the secrets of their prosperity. They were given the lands of the Irish. fostered at their expense, and their churches are still supported by them; no wonder they prospered l They were bound to give the mere Irish no encouragement whatever, not to admit such a one into their towns, or take him as a servant on their farms. t was hoped that they would overspread the land, ike locusts, abolishing everything green thereon. Now, Catholics exceed Protestants in the province ! Then, every time that, in the lapse of years, presum-ing on a growth of kindlier feeling, through neighbourly acis, a Catholic or native (then convertible terms) presumed to lift his head, bands of malignant ruffians swooped down upon him and his to exterminate them. The Orange Society started into life for such diabolical ends; and significant fact ! the Orange Society still exists. The existence of such a Society is symptomatic of Ulster's long disease. An offspring of barbaric hatred, marked by all the maignant features of atrocious ascendancy and cruelty, its exertions have been devoted to perpetuate hatred, preserve ascendancy, to foster and to shield outrages and atrocities. Gradually eliminated from industrious society, restricted within narrow bounds, it is the scum of intolerant ruffianism in the lower classes, kept in a blasted life, for self motives, by ruffianism in higher quarters, blacker, because less ignorant. Striving against the more or less passive distrust and prepossessions of the settlers who enjoyed their confiscated lands, and battling against the exterminating hostility of the Orangemen the Catholics have had to fight a longer, more exhausting, more unequal fight than that of their fathers against the open enemy; but with a different destiny. The road has been long and rugged, but the march has been to victory. Despite of Orange So-cieties, Orange Judges, Juries, and Magistrates, the Catholics have sent from the mountain glens which they made fertile, and the fields which they purchased back, men of enterprise and industry into the cities. Fighting all foes, with untiring courage, they have risen like a sea, overcoming all obstacles. and can now boast of possessing men of the highest standing in all commercial undertakings, and of the deepest learning in a priesthood unexcelled, as well as in other professions. It requires not great age in Ulster to have witnessed sweeping changes. But penal trammels still hang round the Catholic's limbs, in the very place which should have been a sanctuary against them, the Courts of 'Justice.' Orange ascendancy still tenaciously clings to its old weapons, imbues official life, and packs the juries which are to set free its own, and persecute the Catholic, to the death. Murder by jury has been of too common occurrence in Ulster, Guilt has sat on the bench and judged Insocence at the Bar. Guilt has stalked fice from the dock, and stepped over the corpse of one victim to strike down another, secure of immunity, whilst the stricken one was summarily condemned to heavy penalties, and death itself. By the jury system of Ulster the lives of Oatholics hang upon the greater or less degree of fanaticism, pre-valent at the moment; the Catholic in the dock was almost invariably presumed guilty. In the system, as it at present stands, there is little ... essential dif-

The important duty of our Supreme Apostolic upon all the necessity of carefully avoiding profane lic, in the eye of the law, is only tolerated, he has no rights which an Orangeman need respect. The Jury-panels throughout the North are iniquitously partial; they refuse to note the advance of Catho lics in education and property, and when Catholics force their way on them, they are placed at the foot of the list. Look at Donegal, for instance. Oatholics who can read and write are to Protestants as 19 to 15; on the jury-panel as 15 to 149! This is simply an outrage—an atrocity—in which Donegal is singular. This subject, we gladly perceive, has been taken up with spirit by our able contemporary, the Ulster Observer, and we would urge on it to persevere, and on the Catholics of the North to bestin themselves, and by bold, general, and united action, shake down the bideous remnant of a barbaric ascendancy before which they are not equal, their property is not safe, nor their very lives secure. - Dublin Irishman.

> There has never been a time since the Reformation at which the Catholics in Ireland did not vastly out number all other religious denominations, and the Census of 1861 showed, that out of every thousand inhabitants 777 were Catholics 223 of all other religions. And yet a hundred years ago Ireland was a Protestant country. As M. De Beaumont tells us, the Catholics had been robbed of their lands, had been driven from the towns, and had been condemned to a state of Helotism. By force of arms and by act of law they had been deprived of citizenship. In the social and religious and political edifice of the country no room was provided for them. 'For a hundred years,' says De Seaumont, 'Catholic Ireland was as if it did not exist.' Eighty-six years ago the work of liberation and regeneration was commenced, and the gradual repeal of the penal laws in 1778, 1782, 1792, and 1793, warranted the hope that the complete legal emancipation of the Irish Catholics was near at band. But the reaction produced by the French Revolution and the Rebellion of 1798 interposed a delay of thirty years, and the abandonment of the system of legal proscription was reserved for the year 1829. But the we have given above, after comparing it with the repeal of the penal laws and the emancipation of the original, and correcting many errors. - London Catholics were only the unbolting of the prison doors and the release of the captive from his fetters. Taey conferred nothing on the liberated bondsman except the right of working for himself, and of finding his own place in the community of which he was now allowed to be a member. They were only the removal of a disqualification. They amounted to no more than this, that any Catholic was in future to be free to enter himself for the race, to join in the running, and to keep all that he could win either by outpacing or outlasting his competitors. The census returns of 1861 afford us some means of judging to what extent the Catholics of Ireland have availed themselves of their recovered rights. And the more they are studied the stronger will be the feeling of wonder at the irrepressible vigour and energy which they have displayed. . For the disadvantages with which they started were incalculable. The law that excluded them was repealed, but the seats at the table were filled. Their fetters were removed and they were told to enter the ring and wrestle for the prize, - without training and without practice, though their eyes were unaccustomed to the strange light of freedom, and though their strength was wasted and their spirits cowed by a life spent in the gloom of slavery. Under all these disadvantages the results which they have accomplished within the last forty years almost surpass belief. They have risen like the tide, and they are rising still. Eighty years ago the Irish Catholics could scarcely be said to count as a part of the people of Ireland,using the word people, not as a mere crowd counted by noses, but as an organised community, a constituted society, a legitimate State. They still of course compose the bulk of the lower orders but they have made their way into every rank and into every class. In all the higher trades and professions and pursuits Catholics are now powerfully represented: in many they are the majority. It is wonderful that in so short a time and against such obstacles they should have achieved so much. We are surprised that these invaluable returns of the Census Commissioners should have been so little noticed in the Irish Catholic Press. They appear to us to be the most interesting documents respecting Ireland that have ever been published, and for Oa-tholics they have a special value. They are the autheatic and incontrovertible record of the results of the first thirty-two years of Emancipation. There was a time when as M. de Beaumont tells us, the Protestants owned eleven-twelfths of the soil of Ireand : when 'nearly all the trade, commercial practice of the mechanical arts were confined to Protestants ;' when not one house of eight houses having one chimney and upwards, in all Ireland, and not one house out of ten, in walled and corporate towns, belonged to Roman Catholics; when, as Sir W. Petty tells us, only 75,000 Catholics in Ireland were beyond the necessity of corporal labor; and when twenty-seven twenty-eights of the remainder lived in 'nasty wretched cabins, without chimney or door-shut, and worse than those of the savage Americans.' And now ?- We find by the occupation return of the census commissioners that, out of the 110 divisions of the population, containing more than 1000 persons each, the Catholies are in the majority in 99. And that out of the eight hundred heads under which the total population is divided, in the occupation returns the Catholics are in a majority in five hundred and eighty. Undoubtedly it is still true that the numerical preponderance of Catholics is greatest in the lowest ranks and occupations : but when every deduction has been made on this score they preponderate still. The total population of Ireland being 5,798,967, of whom 4,505,. 265 were Catholics, and 1,293,702 non-Catholics, the census tables show us that the unoccupied children and relatives, pupils, wives, widows, visitors and others were 3,092,899, of whom 2,401,728 were Catholics, and 691,171, were non-Catholics. Let us now, in order to meet the objections of a Protestant disputant, deduct six classes in which in Ireland the numerical preponderance of Catholics is greatest, and which in all countries have least political power and least voice in the affairs of the nation : viz., the farm labourers; labourers, domestic servants, ploughmen, herds and drovers, and beggars, of whom in 1861 there were in Ireland 1,238,661, of whom 1,084,770 were Oatholics, and 153,891 were non-Catholics. When we have deducted these we still have left a population of 1,467,407, of whom 1,018,713 were Catholics, and 448,694 were non-Catholics which gives a population of more than two Catholics to one non-Catholic, and, indeed, of eleven Oatholics to five non-Catholics. Nor, if we take education as our test instead of occupation, is the result very different. Out of the total population of 5,798,967 let as deduct 2,667, 090, who can neither read nor write, and 1,022,787 who can read only. There remain 2,105,958 who can read and write, and of these 1,393,588 are Catholics, and 712,370 are non-Catholics. So that, of those who can read and write, the proportion is very nearly two Catholics to one non-Catholic, or about 66 Catholics to 34 non-Catholics. What remains then for any Protestant, even the most bigoted, but to submit to facts and to own that with the evidence of the census reture before him, it would be absurd for him to persist in speaking or acting as if Ireland were a Protestant country. What remains for any Protest ant but to admit that the Oatholics constitute so important an element in the body corporate, that unless their reasonable rights, wishes, and feelings, be duly recognised, as objects of the common care of all, it is impossible that anything like harmony, prosperity, or progress can exist in the country? and so, when a man like Lord Clancarty refuses to, allow the Sisters of Mercy within the workhouse at Ballinasloe, and when a man like the Earl of Dononghmore, instead of trying to extend to Ireland the beneficial provisions of the English poor law, ference, though now the Catholic has public opinion actually succeeds in striking, out a; clause to allow

rates in Ireland as in England, we cannot think that these noblemen have yet worked themselves into the spirit of the Emancipation Act, and recognised as fit objects of their care the rights and feelings of their Irish Catholic countrymen. - Tablet.

LANDLORD AND TENANT .- Extraordinary Charge .-At the Kanturk, Petty Sessions, on Saturday last, a case of a very extraordinary and unusual character was investigated. Two men (named William Dogherty and Daniel Dogherty, tenant farmers, residing in the district) were charged with having retained unlawful possession of land held by them, under Mr. Daniel O'Conneil, a solicitor practising in Dublin, and William Dogherty was further charged with having fired a loaded gun at his landlord, and at the persons who had come to assist the landlord in obtaining possession. There were also summonses for assault against the men, and their wives, and mothers. Mr. Daniel O'Connell, the complainant in the first cases, with his two brothers, (John and Robert O'Connell), and sixteen men employed by him, was summoned, at the suit of the police, for an unlawful assembly and riot on the same occasion, and for having burned down three bouses.

Mr. W. M. Johnstone, B.L , with Messrs. J. Barry and C. J. Daly, appeared for the Messrs. O'Connell and the people employed by them. Mr. C. O'Cal. laghan appeared for the Doghertys.

The circumstances of the case were very peculiar. Briefly stated, they were as follows :- The Messrs; O'Connell are the owners of some lands in the district of Kanturk, which they have lately recovered after considerable litigation. The Doghertys were tenants on these lands. On coming into possession they, Messrs. O'Connell, served ejectments on all the occupying tenants, many of whom held under leases granted by the former proprietor, which leases the Messrs. O'Connell did not recognize. All the tenants, with the exception of the Doghertys, were, according to the statement made by counsel for the Messrs. O'Conneil, considerably settled with, and put back into possession of their lands. The Doghertys, three in number, namely, Daniel, the father, and Daniel and Wm., the sons, were settled with on these terms-that they were to be forgiven £57 rent due, on their giving up their farm, consisting of 34 acres; and that they were to get £16 to assist to take them out of the country. In accordance with this arrangement they surrendered the farm on the 13th of February, and were put back as caretakers at 1d a week, until the 17th of March.

Mr. Daniel O'Connell was examined, and deposed to the surrender of the farm made by the defendants on the 13th of February, on which occasion they were put back as caretakers at 1d a week. He also deposed to the demand for possession made upon the 18th March, and to the proceedings taken to enforce the demand. He stated that he had given special directions to the men who accompanied him that they were to use no violence, and not to break or injure a single article belonging to the detendants. He further deposed to the firing of the gun by William Dogherty, as described above, and to the subsequent setting fire to the houses. Before the houses were set fire to every one was out of them, and he gave a full opportunity for every person to come out; the furniture in the houses belonging to the defendants had also been taken out : he did not see the assault committed on his brother ; he was advised as to his right to take the proceedings he had done by the best lawyer in Ireland, and he was ready to take the responsibility on himself.

Jeremiah Hartnett and John Sullivan were examined to corroborate the evidence given by Mr. D. O'Connell.

Robert O'Connell deposed that Wm. Dogherty presented the gun at him through the window after the first shot was fired; the gun was at full cock at the time, and being in fear for his life he bit Dogherty in the head with a poker, cutting him. Mary Dogherty wife of Daniel Dogherty, sen., Mary Dogherty, wife of Daniel Dogherty, jun., and Catherine Dogherty, wife of William Dogherty, struck him with stones. Matthew Fitzpatrick deposed to having fired off

the gun which was taken from Wm. Dogherty. Matthew M'Auliffe, a shoemaker, and another of the persons taken to the place by Mr. O'Connell, cor-

roborated the evidence already given. This closed the evidence in the case of the Messrs. O'Connell against the Doghertys, and the bench decided on taking informations against all the members of the family implicated-against Wm Dogherty for firing with intent to do grievous bodily harm, and against Daniel Dogherty and the women for assault. The case of the police against the Messrs. O'Connell for an unlawful assembly riot, and the nuses was then to The information of William Dogherty was read. It declared that on the 18th March, when he and his family were in his house, the Messrs. O'Connell, with ffteen or sixteen men, whose names were given, came into his yard. Robert O'Oonnell came up and asked was any one inside? The defendant replied that he was. Robert O'Connell told him to come out; he said he would not, and thereupon Daniel O'Connell said to the men "what are you idling about—wby don't you break in the door?" or words to that effect. The men then commenced pelting the door with stones. He told them to stop, but they would not do so, and he fired a gun loaded with powder only through the door. The men again tried to force the door, and then broke in the window. He went to the window, when his mother cried out to him that Robert O'Connell was setting fire to the thatch. He put his wife and children out through the window, as the smoke was then penetrating the thatch ; he attempted to get out himself ; Robert 0'-Connell struck him on the Lead with a poker, cutting him. When outside he went to a pool of water to wash the wound, and Daniel O'Connell presented a double barrelled gun at him and said he would shoot him like a dog. His furniture was got out of the house, but was much injured. The other two houses were burned with his own. The persons about conducted themselves most riotously. William Dogherty was sworn, and deposed to the truth of the above information. This closed the evidence, and the bench decided on sending the defendants in these cases to the sesizes for trial. They allowed the defendants to remain out on bail, which was fixed at personal security in £20 and two sureties of £10 each for Daniel O'Connell, Robert O'Connell, John O Connell J. Houlahan, William Dogherty, and Duniel Dogherty. The rest of the defendants were allowed to stand out on their own recognisances until the termination of the casee. Mr. D. O'Connell said he would accept the whole responsibility of the proceedings taken to obtain possession, for he had the advice of able council to warrant him. RAILWAY TO CAPE CLEAR.-Mr. Forsyth, engineer to the Board of Works, has been for the past few days inspecting Cape Clear, where it is the intention of the board to erect a pier and breakwater in the south harbour. The work is estimated at £6,000, of which sum Sir H. W. Becher has contributed £500. We are also informed on good authority that Mr. Forsyth inspected the adjacent islands, with a view to the extension of the West Oork Railway to Cape Clear, via Baltimore. He considers, the project can be easily carried out, and that Cape Olear will yet become an important part of Her Majesty's dominions -in fact, a second Holyhead

condition owe to the authority of the Church, and to the Mission which she has received to teach.

For the rest, we cannot conceal that we suffered considerable uneasiness; for we feared lest the example of this Congress, assembled without Ecclesiastical authority, might serve by degrees to infringe on the right of spiritual government and of legitimate teaching. which, in virtue of the Divine Instiintion, belongs of right to the Roman Pontiff and to the Bishops who are in union and in accord with the successor of St. Peter; and lest by reason of this trouble thus introduced into the government of the Church, the principle of unity and of obedience in matters of Faith might one day be weakened among We feared also that in the Congress itself many. there might come to be uttered and sustained opinions and systems which, especially by the publicity which would be given to them, might place in peril the purity of Catholic doctrine and the duty of submission. For we recalled with profound grief, venerable brother, that the Apostolic See, in order to fulfil the heavy duty which is imposed on it, has been compelled in late times to censure and to interdict the works of some German writers, who, knowing not how to separate themselves from a certain principle or method of a false science, or from the deceitful philosophy of the day, have been led without wishing it, as we delight to think, to propound and teach doctrines which depart from the true sense and the legitimate interpretation of sundry. dogmas of our holy Faith. It is thus that they have revived errors already condemned by the Church, and have explained, in a sense entirely false. the nature and the proper character of Divine revelation and of the Faith. We knew also, venerable brother, that among the Catholics devoted to the study of the higher sciences there are some who. reckoning too much on the strength of the human mind, have not allowed themselves to be stopped by the fear of encountering error, and who, while wishing for science a deceitful and insincere liberty, have been carried beyond the limits which may not be crossed without renouncing the obedience due to the Divine authority which the Church has received to teach, and to preserve intact the whole deposit of revealed truth ... Whence it has happened that these Ostholics, dupes of unhappy 'illusions, often find themselves in agreement with those who declaim against the decrees of this Apostolic See, and of our Congregations, saying that those decrees are an obstacle to the free progress of science, and thus exposing themselves to break the sacred ties of obe-dience which, in the order of the Divine will, ought to attach them to the same Apostolic See, instituted by God himself to be the interpreter and defender of the truth. We were not ignorant either that in Germany had prevailed false prejudices against the ancient school, and against the doctrine of the great doctors whom the universa! Church reveres for their admirable wisdom and for the holiness of their life. That false opinion has even attacked, the authority of the Oburch, since it is the Church herself which, during so many successive ages, not only permitted the cultivation of theological science according to the method of those doctors, and according to the principles consecrated by the unanimous, accord : of all the Oatholic Schools, but has also very often bestowed the greatest praises upon their theological that in concert with our venerable Brothers the other science, and has strongly recommended it as offering Bishops of Germany, you cease not to concentrate the best means of defending the Faith, and the most terrible weapons against its enemies.

The number of emigrants who have left this dirtrict for America last week has been larger than ever we recollect to have observed in the same period. A large proportion of the emigrants come from the county Roscommon, and every morning an immense concourse, something like a procession, may be seen passing along our streets to the railway station. Most of the emigrants are the sons and daughters of small farmers, and present: a very creditable appearance. From the county Galway a number of small farmers themselves are preparing to leave, and many are receiving, assisted passages from their landlords.

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