

we got any boon from England we were not more indebted to her sense of fear than her sense of justice? But surely, if to be quiet was a recommendation to favour, there is no people in the world who have a stronger claim, on these grounds, than the English Catholics. They make no noise, and yet how do they stand at present? Two days ago an English clergyman who lives in London dined with me; and from what he told me, it appears that there was a bell lately placed in a Catholic chapel, in the neighbourhood of the residence of Sir Hudson Lowe, who had been the keeper of Bonaparte in St. Helena. The bell, calling the people at stated hours to Catholic worship, was considered offensive to English ears; but, after a great deal of entreaty, it was permitted to be rung when all the other church-bells in the neighbourhood were ringing, so that it could not create any Catholic sound. Another instance is afforded by the present Education Bill before the House of Commons; and I believe I might say, and the Liberator can set me right on the point if I am wrong, that there is not at this moment one single shilling of British money doled out for Catholic purposes in England."

Mr. O'Connell.—No; not the one-third of a shilling.

Dr. Cantwell.—"How are the Catholics treated in the prisons of England, in the workhouses in England? Have they a single Catholic chaplain in any of their workhouses? In this country, if a single Protestant gets into prison or a workhouse, the Union must be taxed for the support of a Protestant justice that would be doled out by England to this country, if we were silent and quiescent. Hence it is that I regard agitation as the only ground of hope for Ireland; for this reason it was that, at a very early period, I was among the first who had the honour and the happiness to be enrolled in the Repeal association. (Cheers.) Every thing that has occurred since then strengthens me in thinking that the Repeal of the Union, and the establishment of a resident Legislature, is the only ground of hope for redressing the wrongs of Ireland, and the correction of the evils under which our people suffer.—(Cheers.) Hence it is, on this account, that I appear here to-day, to tender, by my present, co-operation to the great leader of the Irish People, and to set an example to you, as far as my humble person could have political influence, to encourage the good people—though, indeed, from what I know or think of them, they hardly stand in need of such encouragement. I am sure they are all disposed to join with enthusiasm in the present peaceful and constitutional struggle to recover their domestic Parliament. There is another reason, gentlemen—and it is indeed one that has strongly impelled me—it is, that I know that we are, for whatever we have already received from the British Parliament, perhaps entirely, or at least meanly indebted to the persevering efforts, the indomitable energy, and the almost superhuman exertions of your distinguished guest this evening. The battle, gentlemen, is only half won; but his course is running towards a

close with it. His motto, gentlemen, is the violation of no law, either human or divine; the commission of no crime; the injury of no man's property. It is under that motto, and under his peaceful guidance, that we are co-operating with him. Under the same principle Ireland already achieved a splendid triumph; but, as I have already said, it is a triumph not yet completed, and which cannot be completed under the ordinary course of things; and at the age at which he has arrived it would not be fair to calculate on extraordinary exertion on his part—old age must soon render him unfit for such great exertion; and whilst he is still able to labour—and God grant that the time may be long—it is our duty to rally round him—to co-operate with him in his peaceful struggle with unceasing exertion, because, gentlemen, I think, when I picture to myself the state to which Ireland would be reduced if the restoration of the Irish Parliament were protracted to a period after his decease—when, in the wildness of despair, our countrymen might have recourse to a sanguinary outbreak and convulsion, as the means of obtaining redress of grievances that they would feel to be no longer tolerable. It is this reason that makes me so anxious on the subject. I hope we will all in our respective stations and localities exert our influences in procuring every assistance in our power to accomplish the fulfilment of that desired object, the restoration of our domestic legislature, under whose fostering care I hope we may still all live to see Ireland prosperous, and her people contented and happy." (Loud and continued cheers, in the midst of which his Lordship resumed his seat.)

From the Catholic Telegraph.

PRIVATE INTERPRETATION OF SCRIPTURE.—The extreme folly of subjecting the Holy Word of God to the various and conflicting interpretations of men, is at length attracting the attention even of those, who aided in propagating that most pestilent heresy. At the period of the reformation christianity exhibited the noble spectacle of brethren living together in Unity. There was peace in the great fold of the Redeemer; all knelt before the same altar, all believed the same doctrines, and the Christian Faith was a well defined system, honorable to man by the consistency which it gave to his hopes, and worthy of its author because it was exempt from contradictions. By this admirable system men lived together in peace, and like a country where the laws are faithfully observed, the church to its remotest bounds was a kingdom in tranquillity, with its legitimate tribunals to decide every question of Faith whose agitation would be injurious to morals, or whose propagation would clash with the divine unity of revelation.

We are told that scandal must needs be, and notwithstanding the woe denounced against its authors, men were found from time to time, who hated the concord of Christianity, and imposed upon by their undisciplined minds, or fretted by their humble position in the church, or stirred up by their pride and selfishness, they wished

like Lucifer to be exalted, though the means used for the accomplishment of their designs, would tear in pieces the seamless robe of the Saviour and fill the christian world with confusion & anarchy. Luther, was one of these proud spirits; he led the way, but he has since been left immeasurably behind in the work of destruction. He claimed the right of interpreting scripture for himself, but he refused that right to others with the vehemence peculiar to his character and writings. His followers or imitators have reduced christianity, as far as men can do so, to the very lowest state of degradation. It is pitiful to contemplate Protestantism at the present day. A wrangling, heterogeneous assembly of brawling combatants, snarling at each other, urging their fallacies with texts from Holy Writ, and shaming God by pretending to defend his Word, whilst they fasten on the Bible all the ridiculous notions which cross their foolish heads. Was it thus that God designed that his revelation should be impressed on the attention of men? Did he commission his apostles to fill the world with confusion by the circulation of lies, because when men contradict each other, however the policy or courtesy of the world may soften the terms of their disagreement, it is still nothing more or less than lying. There may be difference of opinion on subjects originating with men and referring exclusively to human affairs; but there is the deep stain of hearing false testimony against God on the soul of him, who advocates a doctrine which God never intended to inculcate, or rejects one which he had revealed, not for our choice but our unconditional and entire acceptance. We have no liberty on the subject, but the liberty of sin; it is not our province to say I will believe this or I will reject that, but we must first ascertain in the way which the Lord prescribes, what he has revealed for our belief, and be it pleasing or displeasing, agreeable or disagreeable to our ideas of divine Truth, we must believe with mind and heart the sacred communication.

Protestantism rejects these safeguards; it removes every salutary curb on the licentiousness of the mind, and the example which it sets to the world, has been descending lower and lower in character, until many believe that christianity is a fable, the Bible a foolish rhapsody, and even the blessed Saviour an impostor. This is the natural result of the system which makes every mind "the pillar and ground of the Truth," instead of the Church which we are commanded to "hear" on pain of being rejected with the Heathen and the Publican.

The Vermont Telegraph, a sectarian journal whose motto is "I am set for the defence of the Gospel," acknowledges this deplorable condition of protestantism, and alludes to its disgraceful character.—But while he is so zealous to condemn the sects, he oustrips them in the work of confusion; for if his notion of the Bible be correct, then no revelation has been made at all; or if there has been a revelation, it is recorded in such a slovenly and bungling style, that the world w'd be better

without it than with it. Are we to appeal to this new critic to furnish us with a correct Bible? No, he will permit every man to enjoy the privilege of criticising for himself! So that from interpreting the scripture the Protestant is now to turn critic on the scriptures, and after he has enjoyed this fatal license for a time, verily the last state of that poor man will be worse than the first if such a thing be possible.

The Vermont Editor thus asserts his right to take improper liberties with the scriptures.

"In giving free, unrestrained and honest utterance to these views—in subjecting the Bible to criticism and examination—in pronouncing upon its accuracies and its inaccuracies its truth and its errors—what am I doing that has not been done by the devotees of the Bible who have gone before me, and that is not doing by these of them who are at work contemporary with me? What are the Baptists doing, what David Bernard leading and conducting the enterprize? They are making a critical examination of the Bible and are altering its readings in hundreds, and perhaps thousands of instances. They say, in regard to some of these instances that the common English version is not faithful to the truth. What have I done more?—If they may take exceptions and raise objections at one point, why may not I at another?"

The Editor alludes in the next place to the evil consequences which result from private interpretation, but he does not specify any remedy for the disorder.

"Now among all those who charge me with infidelity, because I will not receive the works of man as the word of God, there is not an individual to be found who takes the Bible as a rule of life and conduct! Bold and strong as this language may seem to be, it contains not a particle of recklessness or rashness. I will produce full conviction of its correctness.—There is not a fundamental doctrine drawn from between the lids of the bible on which there is not a perfect division, a radical disagreement, in the ranks of those who profess to build on that book a foundation. I challenge the theological host to produce one. This single fact is sufficient support of my allegation. These divisions in their ranks, on every main point show that they all go into their own minds for guidance and decision, and not to the Bible. In the first place, as many of them as pretend to have any mind for themselves decide for themselves or allow others to decide for them, as to what parts of the bible they will build on. This being done, they take opposing parts & make the necessary disposal of them.—Their minds are their guides, in the whole of it. "True the foundation or creed chosen may be selected from the Book, because it is in the Book. But the mind makes the selection; or employs another mind to do it. And while it selects what it will receive it rejects what it will not receive. The Bible, as a Bible, is not their guide. Only particular things in it are chosen and defended—while others are rejected."