

**PROTESTANT OPINIONS IN THE NORTH.**

As a sample of the feeling that is spreading amongst the Protestants of the North, we quote the following extracts from an article in the Ulster Gazette—

“THE ORANGE AND THE GREEN.”—The Orangemen are to muster in great numbers in this archiepiscopal or primatial city, on the 12th July—an anniversary day memorable in our annals—a day at one time honoured, at another tarnished. And now let us say a word in all truthfulness; in all earnestness; in all sincerity of heart....The Orangeman! Well, he is a fine fellow, and would be a hero, if he ever acted for, and never against his country. But, alas! and alas! painful reminiscences are associated with the proud name. It is, and has been, too long at once the cause and the concomitant of Ireland's bowed-down neck—of her prostration. The Orangemen! Well, it is a proud name, and would be prouder if not associated with Ireland's bane—division. Let the Orangemen meet by all means, and be armed too; but let them look defiance at any people rather than their own countrymen.....Heaven knows we, Protestants ourselves, have no enmity against Orangemen. Our feeling against party in Ireland is a feeling not of enmity, but of pity. And, mark you, good Orangemen, we would rather be among those manly fellows who are hated, than among those who are pitied. Is it to extirpate Roman Catholics? Why, these men have too many heads for convenient decapitation. Is it to convert Roman Catholics? Why, that scheme would be about as wise as to try to bottle off the Atlantic Ocean. What have you achieved? Why, the Roman Catholic Relief Bill passed in '29, and Maynooth—the College of 'Papists' is an endowed institution; and Roman Catholics are privy councillors, and the Popish Duke of Norfolk is a favoured guest at the Royal table—and Peel called you by an odious name which we should not call you—and yet you go 'fifing and drumming,' while the Government treats you with absolute neglect, and regards you as nonentities in the political world. Is it not plain then that you play at a losing game?—that Government in its calculation of parties sets no heed on you—regards you not as an element in the political world? Husband your strength for a grand purpose. Do not bravadoes in the street. Orangemen! You are brave and bold—you profess the creed which we cherish, and we respect you. It is, therefore, we advise you not to fritter away your strength in empty display. Pause, ponder, and reflect on what you have gained by demonstrations. To-day you are all but forsaken by your leaders, and unheeded by the Government. The English Government has robbed you of trade—of wages, and your tenant-right trembles in the balance. Be assured that Orangeism or Protestantism would not gain you friends at the other side of the water. The taint there on your character would be, if we may use the word—Irishism. Combine, then for your country. Be worthy of your brave ancestry, who once rallied round at the sound of the Volunteer bugles, and, in martial pride, buckled on armour and grasped swords to make a country for all of us—Protestant and Roman Catholic. Be too brave, too manly to ming' in street fights, where weak women, infirm old men, and helpless children are so often victims? Be like your ancestors—be Irishmen! Do not assail any man for his creed, which is a matter between him and his Creator. Be assured that Roman Catholicism can coexist with patriotism.....The overwhelming majority of your countrymen are Roman Catholics. Why are you opposed to them? Their religion does not conflict with liberty in other spheres. Is there anything inherent in the Irish character which makes the Roman Catholic in this country despicable while in other countries—in France, Belgium, Poland, Italy, Germany—he is either a victor or martyr in the glorious cause of liberty. Now, if Roman Catholics be heroes and worshippers of liberty in other countries, why not freemen here? Would an Irish Orangeman dare in France or Belgium to call the inhabitants of those countries slaves or tyrants? No, he would not; and let us ask, is there anything on our soil or in our atmosphere to make Roman Catholics slaves or tyrants? No, there is not. It is a spoken and written lie—it is a blasphemy against God and nature's God to stigmatise the Roman Catholics of Ireland as an exception to the inalienable rights of Roman Catholics of all countries. How, in the estimation of foreign nations, we degrade one another by faction! How much

nobler, how much more formidable we should be, had we all the Englishman's pride of country. The 'Papists' as well as the Protestant John Bull, exclaims in all the fervour of nationality—“England with all thy faults, I love thee still.” And why should not we—Roman Catholic and Protestant—love our country—yes, our country, with clime too genial to be polluted by slaves, breath—with a soil too rich to be trodden on by serfs?.....Let us, then, for the honor and pride of our country, invite, not repel, this disposition to fraternise. The Whig Government has done nothing during this present session of Parliament but pass a coercive measure, and under its peculiar provisions, transport one enemy. We have a voracious poor law, eating out the resources of the country, while millions of reclaimable acres invite enterprise—while our mines, fisheries, and other industrial resources are unexplored. How we should rejoice to see the brave Orangemen banded together against the centralising Government which plunders and neglects this doomed land—England's provincial farmyard!”

**ST. PATRICK'S CATHOLIC SCHOOLS AND ASYLUM FOR FEMALE ORPHANS.**

On Monday evening last, 10th instant, the anniversary dinner in aid of the funds of this excellent institution took place at the Freemasons' Tavern, Lincoln's Inn-fields. In the absence of the Earl of Arundel and Surrey, occasioned by rather sudden indisposition, the Right Reverend Dr. Morris very kindly consented to preside. The Right Rev. Chairman was supported by the Right Rev. Dr. Wiseman, the Hon. Mr. Langdale, Mr. Berkeley of Spetchley, Mr. Justice Thierry, Mr. Devereux, M. P., Messrs. Barnewell, Mr. Aston Blount, Rev. Messrs. Quiblier, Barge, Ainsworth, Bamber, Heptonstall, Hearsnep, &c. in all, nearly ninety persons sat down to dinner. After the usual loyal toasts had been disposed of, “Prosperity to the Institution,” the toast of the evening, evoked a most unctuous and powerful appeal from the Right Rev. Dr. Wiseman in its behalf, the result of which, in the amount collected, proved the effect which his lordship's glowing eloquence had produced. In the course of his address the Right Rev. advocate referred to the speech lately delivered by Lord Ashley in the House of Commons, on the condition of the poor children of the metropolis, and whilst he passed a well-merited compliment to the philanthropic exertions of that nobleman his lordship very feelingly regretted that the members, of our own body, who ought to have been foremost in the field, had not anticipated the exertions of that nobleman by originating schools for the education of their own numerous poor children, similar to those now known as the ragged schools of the metropolis. As usual, the children educated by the Institution were introduced into the room. On all occasions since these schools have been under the care of the amiable and excellent Christian Brothers, the children have presented a very interesting appearance; but never previously within the memory of those present who have been long connected with their support were their benevolent exertions so well rewarded as they were by the irresistible effect produced on their feelings this day. An exciting interest was of course created by the modest, and almost elegant demeanour of the orphan children, clothed, fed, and—better than all—religiously educated under the fostering patronage of the foundress of their asylum, the benevolent Mrs. Barnewell. Next to the always interesting feature, the boys, to the number of 320, many of them decorated with various insignia of merit, presented an unusually commanding appearance; and the distribution of the silver medals and other prizes to several of them by the Right Rev. Chairman, perfected the animating scene. On the whole, the occasion could not fail to leave an impress on the heart of every person present not soon to be erased. One proof of which is afforded by the fact that, in reply to the toast of “Our Protestant Benefactors,” two gentlemen rose, one of them a gentleman of the Hebrew persuasion, the other, as we understand, an Unitarian Protestant, each of whom very kindly pledged himself henceforward to be a permanent benefactor of the Institution. There was a more than ordinary attendance of ladies, who contributed very liberally towards the objects of the festival. As usual, a very effective vocal corps, aided by instrumental music, was provided by Mr Charles Kennedy.—Cor res. of Tablet.

**CONVERSION OF A FAMILY.**

We find in the *Catholic Advocate* the following interesting account of the conversion of a family of nine persons in the state of Indiana. It will perhaps be a matter of interest to know how these good people, who live about fifteen miles from this city, in a settlement almost entirely bigoted sectarians or Infidels, and who never had seen the inside of a Catholic Church before they attended divine service in Evansville, about the middle of last summer, were providentially called to the true faith and made to enter the one fold under one shepherd. The circumstances are these: nearly four years ago, I was called to their neighborhood, to attend a sick Irishman by the name of O'Brien, whose widow if now alive, lives somewhere in the vicinity of Philadelphia. It was late when I arrived, after a very cold ride, and I did not tarry there any longer than necessary, because there was no accommodation for man or horse to pass the night. I accordingly was obliged to start immediately after having assisted the dying man, at about sun set to return home or find night lodging somewhere else. It happened that the lady who is the subject of this communication was present at the administration of the Holy Viaticum and Extreme Unction, and at the death of Mr. O'Brien which happened some five or six minutes after my departure. This simple witnessing of the spiritual comforts which the Catholic Church imparts to her dying children, made a deep and lasting impression on her mind, so much so that on her return home, she told her husband what she had seen, and desired him in case of her falling dangerously ill, not to fail to bring to her bedside the Catholic Priest of Evansville. Her husband who, the day before, had visited the sick man for the last time, was also affected by the last bequest which Mr. O'Brien left to him in the following words: “Mr. A. . . . I wish I had something to give you before I die; but I have nothing but a poor Irishman's blessing if you will accept of it.” The blessing was gratefully accepted, and we may believe that in conjunction with the charity displayed by Mr. A. . . . towards the bereft widow and four young children—whom he kept about four months in his house and attended during the whole time as they were sick with chills and fevers, whilst at the same time half of his own family were down with the measles,—it drew from heaven those special blessings which have since been poured upon that family, without any other external help than that of some good books and some moral instructions. This is indeed the work of God alone, to Him be all the honor and glory. For ourselves, we cannot claim any share in it, the work was not brought about by our own efforts—we were only the unworthy instrument, by means of which, he vouchsafed to convey his mercies to those whom he had previously prepared by the divine influence of his grace.

*Non nobis Domine, sed nomini tuo da gloriam, amen.*

I remain, Dear Sir, with sincere regard, your devoted servant.

A. DEYDIER,  
Catholic Priest of Evansville.

**THE MEMORIAL ON THE DIPLOMATIC RELATIONS BILL.**

The following extract of a letter just received from the gentleman to whom the Association of St. Thomas of Canterbury transmitted the Memorial entrusted to them, will be read with interest:—

I have received the petition for his Holiness, and will present it as soon as possible. If the English Parliament pass a bill on Diplomatic Relations without any clause derogatory from the rights of His Holiness, the ambassador will be received here; but the Pope has declared repeatedly that he will not receive any envoy from England if the bill be passed as it now stands. There are ambassadors here from every Court. If England acts fairly, the Pope cannot refuse to receive an ambassador from St. James's.

The Pope is well—he has showed great firmness and courage in his difficulties; it is quite evident he will not yield to threats. Yesterday, the clubs had a display in his favour. They are now trying to coax him to their plans by kindness. I hope God will give him strength to overcome all his enemies. He is a holy man, quite careless of the things of this world.

**MAMMOTH ORGAN.**—Mr. H. Erben, N. Y. has just completed a mammoth organ, said to be one of the largest in the United States, intended for the Cathedral in Detroit.

**ANGLICANISM.**

Amongst these twenty-seven dignitaries there may be twenty-seven standards of orthodoxy. Each of the twenty-seven Prelates who share amongst them the government of the English Church, may adopt a different test of eligibility in the selection of those to whom he delegates subordinate authority. Each may require a different exposition of doctrine from his clergy, and each may insist upon his own formula of doctrine and form of worship being the pattern by which the laity in his diocese shall be guided. There may be thus, at one time, twenty-seven infallibilities in the English Church. Dangerous as Protestants have always considered the dogma of Papal infallibility, the danger likely to arise from the introduction of twenty seven Popes is infinitely greater. If the Church of England is to mean anything beyond the corps of its chief officers, and the regulations by which they are guided; if it is—as it ought to be—a vast organisation of clergy and laity animated by a spiritual principle, where are we to find evidence of this in the disjointed mechanism which claims the name? Is the Church of England in the diocese of Exeter the same as in the diocese of Chester? Is it not a notorious fact that the avowal of a certain set of doctrines, or interpretations of doctrines, which is necessary to enable a man to obtain ordination in one diocese will form a valid ground of exclusion from ordination in another? Can any one at all acquainted with the subject deny that the self-same exercises and answers to examination questions which have enabled a candidate to obtain ordination from the Bishop of Peterborough, would ensure his rejection by the Bishop of London? And yet neither of these Prelates is subject to the operation of any law which can curb him in the exercise of his authority.—*London Daily Sun.*

**PRUSSIA.**—The King of Prussia was meant by nature (says the correspondent of the *Daily News*) to be a Protestant Pope, or at all events a kind of Archbishop of Canterbury, for the dominions of which, by some cross-influence, he was born to be the king. While the whole of Prussia's institutions were their very existence in suspense—while the position of Prussia in the Germanic nation is doubtful—his mind is taken up with his crotchet of patching up a Prussian Church, somewhat like the Church of England, out of the incompatible materials of the Lutheran and reformed (Calvinistic) Churches. The creed is to be the orthodox expressed in the language of German mystical metaphysics; the Prussian Minister at the Court of London is to compose the Litanies; and the King himself undertakes the dressing of the Clergy. The *Preussischer Staats Anzeiger*, of June 7th, contains a ministerial rescript relating to the convocation of an Evangelical National Synod.

**CONVERSION TO THE CATHOLIC CHURCH.**—On Monday last Thomas Moore, Esq., son of Captain Thomas Moore, of Liverpool, after having been from his infancy educated in the Protestant religion, was received into the Catholic Church by the Rev. E. Jennings, at the Augustinian Chapel, Black-street—*Galway Vindicator*

**COST OF MOBS.**—The County Commissioners, of Philadelphia state that the County has paid for damages, occasioned by riots and church-burning in 1844, \$261,495 09—and several suits for damages are still pending.

**Births.**

- JULY 8—Mrs. McCarthy, of a son.
- “ 13—Mrs Fleming, of a son.
- “ 13—Mrs Die, of a son.
- “ 13—Mrs Halfpenny, of a daughter.
- “ 13—Mrs Leahy, of a daughter.

**Married.**

JULY 8—George William Dupe, to Catherine Quirk.

**Died.**

- JULY 10—Daniel, son of Daniel and Eellen Moffat, aged 4 years and 6 months.
- “ 10—Margaret, daughter of John and Mary Fitzpatrick, aged 3 months and 14 ds.
- “ 11—Mary Mullowney, native of County Cork, aged 16 years.
- “ 12—Rev. Edward Daly, Parochial Clergyman of St Mary's, aged 24 yrs. s.
- “ 12—Michl. Harney, native of Clonmel, county Kilkenny, aged 61 years.
- “ 12—Mary Walsh, native of St. John's, Newfoundland, aged 32 years.