

From the London Sun.

## IRELAND AND CANADA.

THE Morning Chronicle of Wednesday claims, with much justice, great merit to her Majesty's ministers from being the first administration that has ever governed Ireland on *Protestant principles*. We wish, however, that the Chronicle would not use phrases which may be employed by the Orange faction and by the Whig party with equal justice. What Christianity teaches governments to do is one thing, and what *Christian governments*, under the name and title of Protestants, have done, is another. There is an atrocity complained of by Ireland, during the last 300 years of cruel oppression, which has been committed under the plea of Christian principles.—Every sacrifice in Smithfield in former days, as well as in Ireland in more recent times, have been made under the name, title, and pretence of Christianity—the latter to support Christianity by Popish blood and Popish plunder. In short, we cannot look back to the long and horrible list of cruelties and acts of oppression for the period we have mentioned, without finding the perpetrators calling themselves Christians, members of the true Church, and acting against their own feelings for the good of the Christian Church. As regards Lord Mulgrave, we therefore repudiate the allegation of the Chronicle, that he is governing Ireland on *Protestant principles* as they are now understood by the Orange and Tory factions of England and Ireland. Protestantism, the religion of the New Testament, the guide for sincere Christians, teaches that each person and every professing Christian ought, by acts or language, to imitate our Saviour, and strive to promote peace and good will amongst men. Will any man look to the past and present conduct of the Churchmen—the Protestants in Ireland, and, with a safe conscience, say that the character and conduct of them, as a body, have been directed to promote those objects, according to the precepts of the Sacred Founder of the Christian religion? Will the massacre at Rathfriland and other places, of very recent date, where the land was moistened with human blood by the very hands, in the presence of, or by the direction of the teachers of Christianity—the ministers of our Saviour—be cited in proof of the triumph of the principles of Protestantism? The Chronicle ought not, therefore, to adopt the cant and verbiage of the Tory faction, but speak of Ireland, and the acts of the Irish government, in language plain and intelligible. Lord Mulgrave has done his best, wisely, boldly, and statesman-like, to correct the abuses of the government of Ireland—has manifested a desire to meet the wishes of the people there, to see justice administered honestly and impartially—and to make, as far as he is able, the institutions of the country productive of good government to the inhabitants. We speak adversely when we say the people seek only for justice, and that Lord Mulgrave is governing Ireland on truly Christian principles. He is striving against contending elements, the fruit of former misrule, to work out, as far as he can, fair measures, for the people of Ireland. We cannot say justice, for with such a Chancellor as Lord Plunket, and with so many officials of the old, corrupt, oppressive, and unchristian government, it is impossible that Lord Mulgrave can administer justice. The people of Ireland see this; they have confidence in the pure and patriotic intentions of his Lordship; and they are quiet and contented with their miserable situation, in the hope that the British Legislature, by improving defective, by abolishing bad, and by introducing new institutions where wanted, will ultimately place you in the same situation as the people of England

and Scotland. The people of Great Britain are miserably treated by bad laws, by Tory officials of every grade, and they suffer greatly from the existing system of misrule; but they are, nevertheless, happy when compared with the Irish people. The people of Ireland demand only justice, equal justice with England; and Lord Mulgrave, in his administration of bad laws, amidst Tory and Orange factions, has the merit of doing all the justice he can. The people knowing this, respect him for what he would do if he had power, and are as ready to support him with their lives and property as any subjects of her Majesty. We have stated thus much to put our readers in possession of our views of the past and present state of Ireland, under the operation of Protestant principles; and we object altogether to the Chronicle's adoption of the cant of the Times and Orange journals. We go further—we ask our contemporary whether he is warranted in saying that it is the ministry—i.e. Lord Melbourne's ministry—who are governing Ireland on those principles he approves of, and which are producing, under whatever name, peace and satisfaction among the mass of the people? If we judge from the conduct of the ministry in the government of other vicerealties, in the government of the Canadas, and see the principles on which their governors are acting, and the results of such government, viz. discord, dissatisfaction, and strife—every thing, in fact, that disturb a country, short of civil war, we may well ask whether Lord Gosford and Sir Francis Head are acting upon Protestant principles? Are the proceedings in these provinces the result of Lord Melbourne's ministerial orders, or are they the acts of the lieutenant governor? We know that to the people—to the Canadians—it is the same whether tyranny and oppression are the acts of the lieutenant governors, or the acts of Lord Melbourne's ministry. We are sorry not to have observed our contemporary a little more alive to the state of the Canadian people, and to the operations of the government there. He has devoted for months his columns to combat the absurdities of the Standard and Times about Ribbonmen, Deus' Theology, and absurdities and nonentities; but not a word on the principles on which the ministry are acting towards Canada. We have been led to think that good principles are the same wherever they are acted upon. They may be honestly or dishonestly carried out, but the principles are the same. We are as desirous as the Chronicle to support Lord Melbourne's administration, being the only ministry from whom the country might expect reform, in return for its devotion to support it. The Chronicle talks of the Protestant principles of Lord Melbourne's ministry. Are its principles really Protestant and Christian principles. Is it acting on the precept of our Saviour—doing to others as we would that others should do unto us? If its principles are universally Protestant, how happens it that the lieutenant governors appointed by it act differently in Ireland and the Canadas? In Ireland ministers take credit for their professions, and wish to restore the institutions, and to give to the people the management of their municipal corporations, and to abate the rancour and animosity arising from an endowed church supported by persons not professing that religion; and great are the lamentations of the Whigs throughout the land, that the Orange and Tory parties prevent them from acting in accordance with the desires of the people of Ireland. In Canada, Lord Melbourne is depriving the people of the constitutional power they have over the revenues of the province—is superseding, by a resolution of an English House of Commons, the rights and privileges of a whole people, and the result of such conduct is discord, discontentment,

and the danger of civil war, or rather of rebellion against the British power. As the Orange faction for many years acted on *Protestant principles*, oppressing the Catholics, refusing to admit any one to the magistracy, to the militia, or to office; so in Canada, on *Protestant principles*, Lord Gosford and Sir Francis Head are stifling, or attempting to stifle, by proclamations, the expression of public opinion, are dismissing members of Parliament in August for having attended meetings of their constituents in May—are proscribing from the magistracy, from militia, and from the bench every Canadian who dares to be honest, and gives an honest opinion on the acts of the government. If the ministry, therefore, are acting on *Protestant principles* towards the Irish, they must be acting on *Heathenish principles* towards the Canadians; and before we give credit to any administration for excessive attachment to pure Protestantism, it must be consistent and act to all portions of the empire with equal justice. When we see conduct subversive of the principles of the British constitution, for which our forefathers fought and bled; for which the Stuarts were expelled, and the House of Brunswick elected in their stead; when we see such portions of the empire as the Canadas torn to pieces by factions, oppressed by the misrule of their governors; the representatives of Majesty;—when we see discord far and wide, and rebellion threatened, we cannot say with the Chronicle, that Lord Melbourne's administration, which countenances the cause of so many evils, is acting on Protestant principles. The people of England are even now beginning to think that the merit of the change of the government in Ireland, and of the peace reigning there, is owing to Earl Mulgrave; while the demerit of misruling and oppressing the Canadas is due to Lord John Russell and the other members of the cabinet here. We trust that Lord Melbourne will look to this. His own character and the ministerial existence of his colleagues are at stake. What Lord Mulgrave would do for Ireland, let him effect for the Canadas. To both concede equal justice. This will be to act on the principles of true Protestantism.

From the Wexford Chronicle.

FUNERAL OF THE LATE RT. REV. DR. NOLAN, R.C. BISHOP OF KILDARE AND LEIGHLIN.

Carlow, Wednesday Night.—The remains of this venerable and accomplished prelate, were this day consigned to the tomb, amid the unaffected regret and lamentations of a flock over whom he presided with the care and tenderness of a parent. He is no more, and that spirit which governed its temporal charge with mildness and Christian charity, is gone before its Creator. A deserved and most flattering compliment has been paid to the memory of this good and virtuous man. The shops of Carlow have been all closed, and the inhabitants of all classes, though different in creed, and widely varying in political sentiments, all unite in paying their tribute of respect to the Roman Catholic Bishop of this diocese. They accompanied the funeral, clad in mourning, and a large proportion wearing scarfs and handkerchiefs. The magistrates of the county, sensible of the forbearance, and the many valuable qualities which marked the private and blameless life of the deceased, and which shone so conspicuously in the exalted and proud position which his elevation to the dignified position of a bishop of his church placed him, applied to the assistant barrister to adjourn the court during the melancholy ceremony of interment. The clergymen of the neighbourhood, and very many of those unconnected with his see, assembled in crowds to witness the ceremony which deprived them of a prelate, whose in-