

tenant of mine, an amiable and inoffensive lady, has been barbarously shot near the lands of Tubberlein, in the County of Cavan, I hereby offer one hundred pounds reward to any one who will give me information against the assassins, so as to convict them.

"HENRY GRATTAN.

"And whereas I have long since forgiven the tenants of those and other lands rents due by them, amounting to one thousand pounds, I hereby give notice that I shall call for the arrears due these two years, to November next; and I shall insist on either getting the rent or the land; and as these people misunderstand the doctrines of the Tenant League, I hereby call on the members of that body to use their influence and assist in enforcing the rights of property and the laws of the land that in my instance and that of this unfortunate lady, have been in the most unjust and illegal manner wilfully, wickedly, and barbarously perverted and outraged.

"HENRY GRATTAN."

A proclamation from the Lord Lieutenant in Friday night's *Gazette* states that Patrick Bannon, a deserter from the Cavan Militia, stands charged with being one of the party concerned and with having fired the shots, and offers a reward of fifty pounds for his apprehension.

A late account in the *Mail* says:—"Miss Hinds, still lives, but is in a most precarious condition. She has the command of her mind and her senses—she can speak, and hear, and see. To hope for recovery, however, with the murderous bullet in her brain, is, we fear, not warranted by medical science."

The *Anglo-Celt* says:—"There is no reason whatever for connecting the rest of our population with the atrocious act; everywhere it was heard of with feelings of unmitigated horror, not with those of exultation, as some correspondents of the Dublin journals, with a malice hardly less than that of the assassins in heart, and, we fear, in act, have written. Surely a country is not to be stigmatised because it contains blackguards?"

One Northern journal denies that any attempt was ever made to assassinate the unfortunate lady: it says:—"It now appears that the account of this outrage published in the Orange papers was grossly exaggerated. Miss Hinds is not only still living, but recovering. Neither her leg nor arm was broken, nor was there a bullet lodged in her brain. Nor was she ever speechless or senseless, as the *Mail's* correspondent reported. Indeed, we shall not be surprised to learn by-and-by that no shot at all was fired at her. Roughly used she seems to have been, but it is now clear that she got nothing more than a 'severe beating.' Whether it was the intention of her assailants to murder her is, therefore, now very doubtful, seeing how little they did to effect that purpose, if they entertained it at all. The lady appears to have been more frightened than hurt, or she would not be pronounced doing well a few days after we were told that her body had been mangled by blows and a bullet lodged in her brain! If murder was the object of her assailants, we hope she will soon recover to disappoint their wicked purpose, and prosecute them if she knows them."

ORIGIN OF IRISH CRIME.

The misery of Ireland is the offspring of oppression, and that misery in its turn gives existence to its crimes. In every country in the world man is as certain born to misery as he is born to die. Suffering is as inevitable as dissolution. Unfortunately, in Ireland the intensity of this misery was long augmented by the malice of authority. Men initiated into the mystery of cruelty—the sworn and secret ministrants of torture—sat upon the bench and administered the laws. A flight of Orange harpies, under the name of magistrates and sheriffs—like the vulture tearing the flesh and drinking the blood of the screaming Prometheus—long preyed upon the prostrate tenantry of Ireland. Unsatisfied with the natural and inevitable misery of man, these wretches sought to augment that misery, to swell the sum of human suffering.—This was their industry. Seeing that subsistence cannot possibly be procured by man without pain, they busily set to work to multiply the difficulty and increase the hardship of obtaining a subsistence in Ireland, and by thus acting with the malice, if not the ingenuity, of fiends, the Irish Protestants succeeded in making their country a hell upon earth. The history of misery is rarely characterised by variety. The same torture produces the same monotony of complaint. Misery in all ages has but one tongue. The vituperation which was poured upon his victim by the slave-driver of Pagan Rome differed very little from the stream of obprobrium which is poured upon the Catholics of Ireland by the hireling writers of the *Times* or *Morning Post*. The sentiment was equally ferocious, the language could be scarcely more gross. Then, as now, the crimes of the victim afforded a savage delight to the ferocious oppressor; because (as he fancied) they extenuated his cruelties. But Heaven forbid that this excuse should ever avail him.—In every age and country, when the oppressed commit a crime, it is their tyrants who are guilty of it.—The oppressor is ever accountable for the offences he occasions as well as those he perpetrates. Were the crimes of the slave an excuse for oppression, oppression would never end for want of an excuse. In the efforts hitherto made to lessen the sum of human misery, we may always detect one or other of two principles (principles, however, which Irish Protestants are too unchristian to act on.) One of these considers poverty as a defect in the economy of society, which might be removed by more perfect organisation. According to the other poverty is a necessary evil, which pious charity may mitigate, but which no human efforts can destroy. The weapons that make war on pauperism are taken from the armory of religion in the one instance; in the other from that of politics. The one summons the governmental power—the forces of the nation—to carry out its purposes; the other, while pointing to terrible punishments, speaks quietly to the private consciences of the wealthy.—Christian civilisation, with all its liberty, its dignity, and its progress on earth; and with all its immortal hopes beyond the tomb; teaches the mitigation of human misery by the spontaneous action of Christian charity. Protestantism, on the other hand, through its disgraceful incapacity to awaken human charity, is obliged to clamor for legislative help—for poor laws—that is, for a botched and clumsy modification of that socialism which loudly asserts that all human misery may be remedied by human legislation.

The condition of the Christian poor was radically changed throughout Europe by that religious revolution, the Protestant Reformation.

The sweeping confiscation of Church property did not rob the altar alone, it likewise plundered the des-

titute. It was not merely sacrilege—the confiscation was something (if possible) more heinous and satanic. Through the property of the Church, which was really that of the poor (consisting, as it did, of at least one-third of the arable soil), the humbler classes were made directly and effectively landed proprietors. This was the socialism of the Catholic Church, in lieu of which we are threatened with a diabolical socialism. Those who found it very easy to rob the poor find it very difficult to so reorganise society as to suppress poverty. From the hands of the Church, which was bound in conscience to distribute it to the indigent, Ecclesiastical property passed into the hands of kings like Henry VIII., who lavished it without scruple upon their corrupt panders. The consecrated budget of the pauper was confiscated by kings without conscience and aristocrats without compassion. As a consequence of this barefaced robbery, society was fearfully and profoundly agitated during the later half of the sixteenth century. The rents were raised when the Church lands became private property, the tenants were exposed to the rapacity of stewards, and the money spent at a distance from the estates afforded no employment to the crushed and emaciated tenant. Nor was this all; the tenants were expelled; whole estates were laid waste, and the indigent cottagers were even deprived by avarice of the bare worn commons on which they had formerly fed their cattle. As a consequence, general discontent prevailed, and this, in some instances, broke out into open insurrection. England, Germany, and Switzerland were overrun with hordes of mendicants. The most cruel, and indeed criminal, punishments were inflicted by governments on guiltless indigence.—Beggars were burned with red-hot irons by authorities, who were themselves covered with the black enormities of sacrilege. To remedy this state of things in England an act of Parliament was passed in the forty-third year of Elizabeth, providing for the relief of the poor by local rates, and by the appointment of overseers to superintend the collection and distribution of those rates. Such was the case in England—in Catholic countries the monasteries still flourished. Here we have the two systems before us—the monastery and the workhouse. As the mitigation of human misery is the object of human benevolence, the question then arises, which of these two systems is more likely to produce that effect.—Whether, in other words, the orphan, &c., is better off in the country of the treadmill or in that of the thousand veiled sodalities? Whether indigence is less agonised in Naples or in England? Whether the pauper would prefer to live in Italy or in Britain?—This question is sufficiently answered by Protestants themselves when making a charge which condemns their own system. They loudly accuse Catholics of multiplying mendicants by an excess of tenderness to misfortune. In Ireland both these systems were absent for ages. There were penal laws, but no poor laws. In Ireland the landed proprietors professed one religion, while their victims professed another.—In Ireland, as in Turkey, and only in Turkey, while the people are Christians, the landlords, for the most part, professed a religion which conjures up the black fiends of fanaticism, but never calls down the holy angels of Christian charity. Owing to the blind and ignorant bigotry of Irish landlords, they thought, like the Turks, that they did God good service in extirpating the Catholics, in begging them into banishment or the grave. The Catholic landlord in a Catholic country, such as Naples or Austria, has a solitary motive for persecution—namely, avarice. But the Protestant landlord in a Christian country is animated in grinding the poor by the two-fold motive of avarice and bigotry—hatred of man and love of money. Reading their heretical Bibles, they regard themselves as so many Joshuas, while their tenants are a race of Canaanites in their eyes. Evidence of this feeling is equally found in the land laws of Turkey and Ireland. The Mahometans and the Protestants, animated by an identity of sentiment, have passed laws which are strangely identical.

One of the laws by which the Mahometans hoped to extinguish Christianity is thus expressed:—

"The Christians shall build no new churches, and Moslems shall be admitted into them at all times."

(It was necessary in Ireland to conceal the celebration of Divine Service, amid the ruins of monasteries, in lonely valleys, and remote caverns; it was also necessary to place a watch on the next adjoining height to give warning of the approach of Mass-hunters.)

Another Mussulman enactment decreed:—
"They shall not prevent the children from professing Islamism (Hib. Protestantism), or read the Koran themselves."

(The proselytising landlords of Ireland have persecuted the poor tenants repeatedly for not sending their children to Protestant schools. The several acts against Popish schoolmasters effectually deprived the Catholics of all education.)

A third Mahometan enactment declared that Christians "shall erect no crosses on their churches, and ring no bells."

(Crosses erected on Catholic chapels in Ireland have been repeatedly prostrated according to law.)

A fourth Mahometan enactment declared that Christians "shall not wear the Arab dress, ride upon saddles."

(No Catholic durst ride a horse worth five pounds sterling.)

Not only their laws but their tortures are somewhat similar. The tiger-like Turks are melting off the face of the earth, and, like them, the Williamite landlords are disappearing in Ireland. Protestant England has labored in vain to prop up both; both are fated to perish. Like the Turks, too, the Orangemen of Ireland crushed and ground a sensitive and intellectual race until they made them nearly as bad as Turks or Orangemen. Such is the origin of Irish crime."—*Tablet*.

GREAT BRITAIN.

The trial of the Evangelical bankers, Strahan, Bates, and Co., commenced in London on the 26th ult.

SECESSIONS FROM THE CHURCH OF ENGLAND.—The Cardinal Archbishop of Westminster held an ordination on Sunday last, when he admitted two clergymen of the Church of England into the priesthood of the Catholic Church—namely, the Rev. William John Roberts, M.A., of Merion College, Oxford, and the Rev. John Hilary Dale, M.A., of Christ Church, in Oxford, and lately a missionary of the Established Church, in the diocese of New Zealand. Mr. Dale has been appointed priest of the New Chapel of the "Angel Guardians," at Holloway, in connexion with the missionary rectorate of Holloway.

DEATH OF MR. LUCAS.—Most of the readers of the *Tablet* will have heard of the death of Mr. Lucas before they see these lines. Many however, will be anxious to know all the circumstances as far as I can give them. Like many other good men, Mr. Lucas had often wished for a sudden but a provided death. God most fully and most graciously granted his prayer. When I last saw him he said, with a bright smile of joy in his face, on my asking him how he felt, "Thank God! I feel every day getting weaker and weaker." The difficulty in his breathing increased, but otherwise he suffered apparently little. On Monday afternoon, about five o'clock, a sudden faintness, came on. He was sitting up. The ordinary remedies were applied, but in a few moments a change was perceived in his countenance, and the little indulgent prayers, "Jesus, Mary, and Joseph! I offer you my heart and soul," &c., which he had habitually used during life, were suggested to him. He instantly recognised them, and the warning meant by them, thanked the person for thus reminding him, and in a few moments afterwards calmly expired. I was not present myself; but I have the account from one who never left him, and who throughout, and even now, is wonderfully supported by God in her loss. Mr. Lucas was only 41 years old. At such an age, if it were God's will, it was hard not to wish him to live. But for one who knew him intimately, who knew how little he cared for this world even at its best, and how much he longed for the other, it was harder still not to wish him to die.

ROBERT WHITTY.

Saint Mary's, Moorfields, Oct. 24, 1855.

There is a rumour in London, which I believe to be worthy of every reliance, stating that a Scotch duchess, who has long been supposed to be on the eve of conversion, has now been formally received into the Church by the Rev. Dr. Manning.—*Con. Tablet*.

In Liverpool there were in the year 1831, but five Catholic Churches and eight Priests; at present, exclusive of convents, there are thirteen churches and forty-four priests.

RELIGION IN PERTHSHIRE.—It is consoling to find that the old faith is gradually revisiting the mountains and glens of Caledonia. From the largest and most romantic county of Scotland, it had almost entirely been banished; and the county town, as we know, became the theatre for the first destructive work of the Scottish reformers. A change, however, for a better state of things is going on, since several places of Catholic worship are being prepared at the same time in Perthshire. The city of Perth is about to rejoice in a much enlarged and very imposing church. Blairgowrie is being ornamented with a highly graceful temple. Murthly Castle is adorned with the magnificent shrine of St. Anthony. Grantully Castle has its pretty oratory. The "Braes of Tullymet" are gladdened with a structure of surpassing elegance; and the Strath of the Arde is now sanctified by the beautiful chapel which has been built on the estate of Woodhill. This property belongs to Charles Trotter, Esq., who as well as his excellent lady, are recent converts. Much preparation was made for the day of the opening, and many fair hands were employed to do up the linens the lace, and the flowers which were to decorate the altar. Several guests, who were visiting at the hospitable house of Woodhill, although not of the faith, vied with the children of the church in their exertions on the interesting occasion. May Heaven reward their amiable labours! The feast of St. Luke, the 18th October, was the day appointed for the opening. The Rt. Rev. Bishop Gillies, accompanied by the Rev. Messrs Mackay of Murthly, M'Cony of Perth, Carmont of Blairgowrie, Mackay of Dalkeith, and Cumming of Forfar, were present. As the day was beautifully fine, the procession formed in the house of Woodhill, and wound its way through the grounds to the chapel, which was solemnly blessed and dedicated to God's service. High mass was then celebrated by the Bishop, who, after the Gospel, delivered one of those eloquent and thrilling discourses for which he is pre-eminently distinguished.—*Northern Times*.

It is customary (says the *Guardian*) to turn all persons out of Westminster Abbey immediately after each Service, and to keep the Abbey strictly closed every year on the 13th of October.—*St. Edward the Confessor's Day*. A worthy lady, who is said to be as well known at the Abbey as the Dean himself—if not better—explained this circumstance to a Clergyman last Friday as follows:—Mrs. M'—,—"Ah! the Abbey will be closed to-morrow; always is on the 13th of October." Clergyman—"Indeed! how is that?" Mrs. M'—,—"Oh! it's the Dean's orders; you see it's Edward the Confessor's Day, and the Catholics will come and say their prayers here on that day, so we are obliged to shut up the Abbey to keep them out; very unpleasant, ain't it?"

At length, in the fulness of time, it appears that, either by recall or resignation, or some other gentle and efficacious means, General Simpson has been relieved from the command of the British army in the East, and the army at the same time relieved from the command of General Simpson. We are also informed, not by any Government authority, but by a little bird which tells us everything, that a forthcoming *Gazette* is to contain a number of appointments of the most astounding juvenility; but this statement is so much too good to be true that we shall suspend our belief of the fact until it be confirmed by the clearest and most indisputable evidence. We, on the other hand, expected a progression in a totally different direction.

It appears from a statement, prepared from official reports, of the number of casualties in the British army, from the date of the first landing in the Crimea till the capture of Sebastopol on the 8th of September, that we have had 195 officers, 153 sergeants, 20 drummers, and 2,104 rank and file, killed; 577 officers, 645 sergeants, 71 drummers, and 10,064 rank and file, wounded; and 13 officers, 23 sergeants, 2 drummers, and 466 rank and file, missing.

The condition of trade throughout the manufacturing districts had influenced a reduction consequent upon the state of the money market. At Manchester great caution has been exhibited, not merely from the natural diminution for orders, but also to the future course of the cotton market. Birmingham also exhibited a slight check in the iron trade.

AN EXTRAORDINARY SCHEME.—For several weeks past some able hydrographers and engineers have been employed in surveying the coasts in the neighbourhood of Boulogne and Calais on the French side, and of Dover and the South Foreland on the English side of the Channel, and taking soundings, with a view of reporting as to the feasibility and advantage of forming a communication between the two countries by means of a submarine tunnel and railway.

RICH AND POOR CULPRITS IN ENGLAND.

"Look upon this picture and on this."

Is there equal justice in England? Are the rich and the poor treated alike? Does the same law rule the one as it does the other? To these questions formerly a ready answer in the affirmative would have been given, but the occurrences of the past three or four months have been of so remarkable a character that one hesitates before stating that there is but one law for the rich and poor in this country. We will take merely the three or four last most notorious cases as instances that justice is not apparently equally administered. The case of the two farm laborers who, carried away by the manial spirit of the country, left their work for half a day, to witness a review, has been so justly condemned as a gross act of oppression and injustice that it is unnecessary to revert further to it, except as an illustration of how a poor man may be punished. Again, public indignation, and the opinion of the law officers of the Crown have compelled the Worcestershire parishes to repay the penalty they had exacted from the poor man, whose conscience was not scared at cutting a piece of corn on his own ground on a Sunday, so that this case might be allowed to pass if it were not that we wanted it for comparison. Lord Ernest Tempest Vane, a scion of the noble house of Londonderry, commits an outrageous assault, and is practically not punished at all. The sufferer was only a simple manager of a provincial theatre, and what was his life worth in comparison to the pleasure of a truant young nobleman? Of course the magistrates duly weighed his position in society against that of the manager, and let him get off all but scot free. The only punishment inflicted on him was a fine of £5, and then, to soothe his wounded feelings at being brought before a magistrate, he was promoted to a post of honor, and allowed to exchange with a regiment in the Crimea. But bad as is this case, it is a question if it comes up to that of the treatment in prison of Messrs. Paul, Bates, and Strachan, the bankers and bankrupts, which was so fully discussed before the bench of Middlesex magistrates on Thursday last. It is really difficult to find words sufficiently strong to express the public indignation at the disclosures then made. Let us take a few of them with a view to contrast their treatment with those of other offenders, perhaps under the very same roof, and probably at the very same moment. Messrs. Strachan, Bates, and Paul were remanded to prison on a charge which they have admitted to be true in their disclosures before the Bankruptcy Commissioners, namely, that of appropriating to themselves property belonging to others, amounting, in the aggregate to about £140,000, and to owing altogether sums amounting to some £700,000. It is a matter of notoriety that by their practices they have reduced hundreds of families from affluence to beggary; and, in some instances, have compelled those who were in a comfortable position of life to have recourse to the workhouse. For years they knew they were hopelessly insolvent, and yet they went on without compunction using their client's money, and caring nothing for consequences, as long as they could keep up their position in society. At length the bubble burst; they were brought to the criminal bar, and were remanded to prison, the magistrate positively, for some six weeks, refusing any amount of bail for their appearance. In the House of Detention, however, instead of being treated as ordinary criminals are on remand, according to the rules of the prison, they are received rather as guests than otherwise "Poor fellows!" says the governor, "it is a sad thing to see men of their station in this position. I must do all I can to make them comfortable" losing sight of the nature of the conduct which brought them to a felon's abode. They must not suffer the indignities imposed upon ordinary prisoners. Oh, no; these are extraordinary culprits, and, therefore, must be treated accordingly. They must not be made to make their own beds, to clean their own cell, as the late Feargus O'Connor was, in York Castle, tho' his imprisonment was for a purely political offence; nor have their letters read by the governor, nor have the number of their visitors circumscribed, nor their parcels or boxes searched. Poor fellows! they ought not to have their little luxuries limited; wine, spirits, and all the other good things of this life they ought to have because they are gentlemen—

"For Brutus is an honorable man.

We all are honorable!"

Ordinary prisoners are not allowed to communicate with each other, in order to prevent the tide of justice being staid; but these extraordinary prisoners are allowed to be together as often and as long as they please, to consult and to concoct such plan as their ingenuity may devise to bring them out from under the penalties of the law. To such an extent did these indulgences go, that even the wife of one of them was allowed to sleep within the precincts of the goal. Mark the difference, however, with respect to the treatment of ordinary prisoners. The visiting magistrates, in their report, state that in no other single instance do they find that their rules have been infringed. Oh, no! the ordinary pickpockets, shoplifters, or the thieves who have only the ingenuity to rob to the extent of a few pounds, are not worthy of any consideration; but the great speculator, who stoops not at anything less than prey of the value of some hundreds of thousands of pounds, is a bird of a very different feather, and must be treated with the greatest possible respect. The plea put forward on the part of the governor is that he erred through over-kindness of heart. (Sensibility of a gaoler!) Had this infringement of the rule been extended to some poor outcast, who had no friends, such a plea might hold good, but here the only real causes for such great consideration is, that the culprits were gentlemen.—Indeed, Mr. Strachan himself seems to hold the same opinion, "for he considered the magistrates a set of radicals, and that the only good fellow was Captain Hill, the governor, and he would see that he was rewarded." Without going to the entire extent that this observation of Mr. Strachan would imply, viz., that the governor had shown him this attention with the view of being rewarded, it is, however, probable that the governor was not above that "snobbery" which has a great respect for a good coat, and a great disgust for a bad one. But whatever the animus may have been, the result is the same, and shows that whether it is the magistrate who convicts, or the gaoler who has the culprit in his keeping, the distinction of class is but too clearly defined and kept up, even under lock and key. To say the least of it, the exhibition of the haymaker, the Sunday culprit, the intemperate assaulting lord, and the "pious" bankrupt bankers, have made an impression that will not soon be effaced.