

and coins into drachma their anti-Christian hatred and detestation of their Catholic fellow-countrymen?—(Shame, shame.) And who is it that does this?—An Italian revolutionary refugee, turned out of his own country for the redness of his Republican violence, and who, even in this country, is the object and mark of governmental vigilance and state espionage—who has been thrust out of Italy—is trusted in no other country, and is a perpetual object of vigilance and suspicion in this. If he is tolerated, he is tolerated out of the contempt of a powerful government that can repress his machinations with ease and dismiss him at its pleasure; and is it a mere tolerated wretch like this, who has been driven as a nuisance out of his own country, that is to make England the scene of anti-Catholic virulence—(Loud cries of hear, hear)—whereon to rouse the hatred of Protestants to a state of fanatical violence? This base apostate, in the circumstances of the times, saw that money could be made of the senseless prejudices of Englishmen, and a golden harvest reaped from their blind and ignorant intolerance. He, therefore, like Iachimo, set his wits to work, and his Italian brains began to operate most vilely on our duller Britain, but most excellently for his own advantage; and strange the method by which he has succeeded.—Without being able to speak one word of English, he passes in for an accomplished orator; they applaud to the skies addresses delivered in Italian, a language of which they understand not one word; and, addressing the Protestant part of his audience, Mr. Larkin tauntingly exclaimed—You do this; you, who make it one of your most favored points of sarcasm and ridicule against us that we say Mass and pray in an unknown tongue? (Cheers from the Catholics.) At least, we do not preach and address the people in an unknown tongue; they are vociferous in their applause of what they do not understand, simply because they suppose it to be a denunciation of the Pope, and an invective against Popery. What is it they applaud? His grimaces and gesticulation; his harlequin attitudes and clown's tricks. Of his sentiments they understand not one word. His oratory is all pantomime, yet they applaud, and fill his house and his pockets. To be sure, there is the rarity and novelty of seeing a real live Monk of St. Barnabas. A monkey in a red jacket will attract crowds; why not a Barnabite Monk, with crimson or tri-colored crosses on his breast and shoulders. (Loud cheers, and laughter.) Mr. Larkin then went on to demand an exposition of his principles. What were his political principles? Nowhere was an exposition to be found of them. What were his religious principles? Even less of these were known. According to his own statement, he refrained from joining any of the Protestant sects, solely lest he should altogether lose his character in Italy. There they were entirely Catholic. If he returned with the name of a Lutheran, or a Calvinist, at once his influence was gone. He pursued, therefore, from design, and for a purpose, a course of deception and hypocrisy. (Hear, hear.) As an avowed heretic he was powerless. In the garb of a Monk and a Priest, he could deceive and retain influence. He openly acknowledges that he is not what he seems; his garb is then a lie. He himself is an embodied and incarnated falsehood.—All about him is preconcerted and prearranged to deceive, and for long, no doubt, his life has been a lie. In Italy, no doubt, he sat in the confessional, saw the contrite and devout kneel before him, permitted them to pour confidingly their sins and sorrows into his ear, and in mockery of their confidence gave them a simulated absolution. (Loud cries of execration from various parts of the meeting.) No doubt, like Fra Paoli, he said Mass, and in his heart mocked and scorned the mysterious sacrifice of Christianity, and, no doubt, if he has the opportunity and a purpose to serve he will do so again, religiously deceiving his countrymen for the purpose of a fanatical republicanism. Mr. Larkin now read one of Gavazzi's Glasgow speeches, wherein Gavazzi said, "Should the Pope again be driven from Rome, should he seek shelter in Britain, I do not say kill him, or cut his throat, but put him on an ass, with a mock tiara on his head, robed in crimson, attach to his robes all manner of sarcastic ridicule, cover him with rotten eggs, and thus drive him out of Britain." Mr. Larkin concluded with some caustic observations on the above outrageous sentiment uttered by this insolent apostate, who himself enjoys the hospitality of Great Britain, a country, vast multitudes of the citizens of which are Catholics. Mr. Larkin concluded amid loud and long-continued applause.

CATHOLIC INTELLIGENCE.

CATHOLIC DEFENCE ASSOCIATION.

ADDRESS OF THE COMMITTEE.

The objects of the Catholic Defence Association are to secure to the Catholic Church perfect freedom in the profession of her doctrine, the maintenance of her discipline, and the exercise of her rights.

To adopt all constitutional means to ensure the repeal of the Ecclesiastical Titles Act, and all laws restricting the religious liberties of the Catholics of the empire.

To relieve the Catholic people of Ireland from the intolerable burthen of sustaining an Ecclesiastical Establishment from which they not only derive no benefit, but the funds and ample resources of which are expended in persevering efforts to subvert the Faith and overthrow the religion of the country.

To protect our poor from the odious and heartless system of pecuniary proselytism to which they are at present so much exposed.

To obtain and secure, for all classes of Catholics, sound Catholic instruction and education.

To contribute to the intellectual and moral training of the people, and to the improvement of their social condition.

To assist Catholic institutions, and protect Catholic endowments, especially those established for educational and charitable objects, and upon all occasions to promote the removal and alleviation of the prevailing social misfortunes of the people.

The association is founded on purely Catholic principles. It is essentially Catholic, in which word is expressed its love of true liberty and its relation to the Supreme Head of the Church, the Episcopate, and the whole body of the Clergy.

The association will inculcate strict allegiance to the throne, and the maintenance of peace and good will amongst all her Majesty's subjects. Whilst resolutely resisting any aggression on Catholic freedom, it will not only most scrupulously avoid invading, but be ever ready to assist in protecting the just rights of others. All the proceedings of the association will be conducted with the strictest regard to truth, charity, and justice, and in the true spirit of the Catholic Church it will manifest its sympathy on all occasions with the most distant members of that body throughout the world.

In aid of this great work we shall have on our side the prayers and counsel of our venerated Hierarchy and Clergy, who, without travelling out of their own avocations, will continue to spread sound instruction amongst the people, and in fulfilment of their important duties will inculcate the strict and religious obligation of selecting as representatives of the people those men who are best fitted from integrity, ability, and zeal to support in the imperial parliament our religious rights, and to remove the many grievances under which the Catholics of the United Kingdom still continue to labor.

The lay members of the association will have their peculiar sphere of action. They never can sufficiently impress on the minds of the people the great fact, that all our hopes of redress, under Divine Providence, are centred in the creation and sustenance of a parliamentary party, ready to defend at all hazards, with an independent spirit, our civil and religious liberties. To the accomplishment of this great means of carrying out the objects of the Catholic Defence Association, the energies of the laity will be incessantly directed.

It will become an imperative duty to organize and marshal the elective power of each constituent body so as to ensure a right direction being given to every available vote, and thereby to evince in the most solemn manner unalterable attachment to their civil and religious freedom in all its practical reality.

Finally, it is manifest that if penal laws are to be repealed; if the perfect freedom of the Catholic Church is to be secured; if our Bishops are to be allowed to exercise any jurisdiction or authority even of a spiritual character within these kingdoms, without being liable to heavy penalties for so doing; if an extensive system of organized pecuniary proselytism is to be counteracted; if a sound system of Catholic education is to be diffused amongst the people; if Catholicism is to be fully and faithfully represented in the imperial parliament, and the Catholic people of Ireland relieved from the intolerable burthen of the Irish Protestant Church Establishment—these great objects cannot be accomplished without combined exertion, great personal sacrifices, and the command of large funds. We, therefore, call upon you to enrol yourselves as members of the Catholic Defence Association, and appeal with confidence, not only to the Catholics of the British empire, but to our brethren in every country and every clime, to contribute to this great enterprise to which we have been prompted by our unwavering attachment to the Faith handed down to us from the Apostles, and which, as Catholics, we deem more precious than our lives.

Signed on behalf of the general committee,

† PAUL, Archbishop of Armagh,
Primate of all Ireland,
Chairman.

WILLIAM KEOGH, Secretary.

THE ARCHBISHOP OF TUAM IN LIVERPOOL.

His Grace the Archbishop of Tuam arrived here on Saturday morning, in company of the Archbishop of Armagh, who had gone over to Ireland on Wednesday night, in order to transact business relating to the Catholic University.

On Sunday, in anticipation of his Grace's visit, the Church of St. Nicholas, Copperas Hill, was crowded beyond precedent with a highly respectable congregation.

After the Gospel had been chanted, his Grace the Archbishop of Tuam, in his robes, preceded by the Rev. Mr. Nugent, ascended the altar, and having taken his text from the 27th chap. 15 and 16 verses of Ecclesiasticus, proceeded to deliver an eloquent argumentative, and impressive discourse, which was heard with the most profound attention, and towards the conclusion had evident effect on all who heard him. His Grace commenced by showing that in the wise dispensation of Providence there must be always a portion of society depending in a greater or lesser degree on those on whom God has pleased to bestow abundance, and that it was commanded from the earliest ages that the poor should be taken care of. That such had been practised by the Patriarchs and Saints, before and since the coming of our Divine Redeemer, he clearly proved from the Scriptures, and also from history. He showed how the Catholic Church had, from its foundation by Christ himself, always practised the virtue of educating the young, and how the arts, sciences, and great discoveries in the physical world, had been the result of education, which was always fostered, encouraged, and promoted, by the true Catholic and Apostolic Church. He completely demolished the erroneous doctrine taught by certain parties, that the Church was adverse to the development of knowledge, and proved that the greatest discoveries were due to the spread of education.

emanating from the Church; and he was most triumphant in his vindication of the Catholic doctrine for the spread of education, instead, as its enemies argue, of retarding such a good and glorious work, and that one of the paramount obligations of Catholicity was the true education of its children. On the subject of what is called mixed education he showed that it was repugnant even to early Protestant teaching, and that the founders of that religion deemed it necessary to have their youth brought up in a peculiar manner, so that it was now time that Catholic children should be educated in their own Faith and morals, without any admixture which might endanger such Faith and morals as the Catholic Church steadfastly believed and taught to her children. In saying this he did not mean any disrespect to the Protestant religion, nor its teachers, but it would be dangerous to Catholic children to have them educated in other than the Faith and morals of the Church to which they belonged. In support of this portion of his eloquent discourse, he showed where mixed education was adopted on the Continent and in other places that such had been its effects and sentiments had been imbibed as led to the decrease of public and private virtue—such notions as had led to revolution that almost shook the foundations of domestic society in Europe, and of this there had been recently, unhappily, too many fearful examples. Such a course he therefore pronounced as dangerous, and if followed and carried out, might prove so when an opportunity presented itself for such an object. The Catholic Church had ever guarded against such consequences, and was always opening up new springs and sources of education for its children, such as would guard against a like calamity, so that by true education, grounded on proper principles, the thirst of Catholic children might be satisfied, their Faith and morals improved without running the risks to which the danger of mixed education would expose them. It was for such reasons that he had that day come before them, to advocate the cause of the Catholic children of Liverpool, and to state that noble and splendid as the schools for their education were—that ably and zealously as they were taught—yet the increase of such children cried loudly to them for increased means and accommodation. Besides the six hundred children who were educated in the noble institution of which he was now the feeble advocate, there were one hundred more who looked forward to the generous efforts of the people for instruction and protection for their Faith and morals; and he was sure they would not cry for help in vain to the generous people of England. His Grace then passed a well-merited compliment to the people of England, for their noble and munificent contributions to Ireland, when that unhappy land was visited by famine and pestilence. He also spoke of the benevolence, the devotion, and self-sacrificing efforts of the English Catholic Clergy, who, when the poor people of Ireland were driven by want from their native shore to this country, the Clergy went amongst them, and diffused corporal and spiritual consolation to them, and who, in their generous efforts to save them, sacrificed their own lives to the number of twelve or thirteen in Liverpool alone—that number of Catholic Clergymen having died of disease caught in the discharge of their sacred and benevolent duties. (His Grace here became greatly affected, as did also his very large auditory.) In conclusion, the eloquent Prelate strongly implored the support of the good and noble people of Liverpool, English and Irish, to contribute to the education of the children who, through him, that day implored the means to have them brought up in the fear and love of God, that they might become useful members of society; and he assured them that, by contributing according to their means, that they would reap a reward even in this world, and lay up a crown of eternal glory for themselves in the world to come.

After the High Mass had concluded, his Grace retired to the vestry with the Clergy, where hundreds were admitted and paid their respects to the venerated Prelate. The collection amounted to nearly £150, a proof of the generous disposition of the noble people of this great town.—*Liverpool Correspondent of Tablet.*

THE REV. DR. NEWMAN.

The above-named eminent divine, in issuing the collected edition of the celebrated discourses in which he recently deplored the religious position of the Protestants of England, has prefixed to it the following dedication to the Primate of all Ireland:—

"TO THE MOST REVEREND PAUL, LORD ARCHBISHOP OF ARMAGH AND PRIMATE OF ALL IRELAND.

"MY DEAR LORD PRIMATE—It is the infelicity of the moment at which I write, that it is not allowed me to place the following pages under the patronage of the successor of St. Patrick, with the ceremony and observance due to so great a name, without appearing to show disrespect to an act of parliament.

"Such appearance a Catholic is bound to avoid, whenever it is possible. The authority of the civil power is based on sanctions so solemn and august, and the temporal blessings which all classes derive from its protection are so many, that both on Christian principle and from motives of expedience it is ever a duty, unless religious considerations interfere, to profess a simple deference to its enunciations, and a hearty concurrence in its very suggestions; but how can I deny of your Grace what is almost a dogmatic fact, that you are what the Catholic Church has made you?

"Evil, however, is never without its alleviation; and I think I shall have your Grace's concurrence if, in the present instance, I recognise the operation, already commenced, of that unailing law of Divine Providence, by which all events, prosperous or adverse, are made to tend in one way or other to the triumph of our religion. The violence of our enemies has

thrown us back upon ourselves and upon each other; and though it needed no adventitious cause to lead me to aspire to the honor of associating my name with that of your Grace, whose kindness I had already experienced so abundantly when I was at Rome, yet the present circumstances furnish a motive of their own, for my turning my eyes in devotion and affection to the Primate of that ancient, and glorious, and much-enduring Church, who, from her own past history, can teach her restored English sister how to persevere in the best of causes, and can interchange with her, amid trials common to both, the tenderness of Catholic sympathies, and the power of Catholic intercession.

"Begging of your Grace for me and mine, the fulness of St. Patrick's benediction, I am, my dear Lord Primate, your Grace's faithful and affectionate servant,

"JOHN H. NEWMAN, Cong. Orat."

The Secretaries of the Catholic University Committee acknowledge to have received from his Eminence the Cardinal Archbishop of Westminster, per his Grace the Archbishop of Armagh, £10; from James Lomax, Esq., Clayton Hall, Lancashire, £20; from Thomas Jenkins and Lady, Larkhill, Worcester, £1 each.

DIOCESE OF KILFENORA.—Right Rev. Dr. Derry, Bishop of Clonfert, has been engaged for the last three weeks administering the Holy Sacrament of Confirmation in this diocese. The lingering, painful, and long-continued illness of the venerable Bishop of the diocese, the Right Rev. Dr. French, has rendered him incapable of performing in person this essential duty of the Episcopal office. The Bishop of Clonfert brought the Confirmation and his labors here to a close late on Wednesday, 24th Sept., in the Chapel of Ennistymon, it must be said triumphantly for religion, and gloriously for all engaged—Bishop, Clergy, and people—after two days of continuous and fatiguing labor.

The Lord Bishop of Shrewsbury administered the Sacrament of Confirmation on Sunday, the 21st ult., to 74 persons, of whom a large proportion were converts to the Catholic faith. His Lordship preached an eloquent sermon in behalf of the schools in the evening, which was handsomely responded to by the largest amount ever collected in this chapel before. On both occasions the chapel was well filled, but more particularly in the morning, when it was crowded to inconvenience. There was a good sprinkling of Protestants.—*Catholic Standard.*

THE REV. DOCTOR NEWMAN.—We understand that this eminent divine has arrived in Dublin. It is surmised that the object of the rev. gentleman's visit to Ireland is to assist in the preliminary arrangements to be entered on at the approaching meeting of the committee of the Irish Catholic University.

Six missionaries (of whom two are French, two Belgian, two Dutch,) and three lay members are about to proceed from Paris to Havre, where they will embark for Oregon. They are to precede Monsignor de Mers, Bishop of Vancouver, who is about to preach the Gospel in California.—*Ibid.*

INCREASE OF CATHOLICITY IN GERMANY.—The *Independence of Brussels* says:—"Our correspondent at Hamburg calls our attention to the progress made by Catholicism in Northern Germany since 1848. The Protestant pastors are alarmed at it, and they have assembled in a sort of congress at Hamburg to devise measures for resisting the movement. Their first meeting was held on the 22nd. We are assured, on the other hand, that Prussia and Austria very warmly support the demand of the Holy Fathers to establish an episcopal see at Hamburg, a demand several times made, but always rejected by the senate in compliance with the wish of the Lutheran clergy. It is believed that with the support of the two great German governments the Holy See may be more fortunate this time."

The *Independence Belge* further says:—"It is not to be denied that since the revolution of 1848 Catholicism has made a most remarkable progress in Germany. The impassioned and numerous sermons of the Catholic missionaries in the northern states, where their voice has not been heard since the 16th century, have made a great impression, and filled the Churches with listeners. The different governments, far from interdicting, have seemed to favor these numerous religious meetings. The conversions to the Catholic Church effected for some time past in various classes of society in Germany are remarkable for their number and the notability of the persons gathered into that fold. It is not, therefore, astonishing that the Lutheran pastors should think it needful to meet in common, and take counsel upon the means of arresting these inroads upon their flocks."

THE CHINESE AND COCHIN CHINA MISSIONS.—We read in *L'Union Franc Contoise*:—"A letter from one of our countrymen, a missionary in the Indies—the Rev. M. Bigandet, which we received this day, contains the following:—

"Penang, August 2, 1841.
"I have just been informed that the Rev. M. Schœffler, one of our missionaries, was beheaded at Tonquin on the 1st of May last. Another has been arrested at the Yunnan, a province of China; he very likely will be brought back to Canton without being ill-treated. Here, under the protection of the India Company's flag, we enjoy a most profound peace. We are perfectly free. In our mission good is done rather slowly, yet it is done with durability. Our missions are increasing and multiplied. The 15th of this month, sixty-six natives who inhabit the forests in this Peninsula, at a short distance from Malacca, will be baptised. You see that the harvest is abundant. Let us bless the Lord for it. What a deal of good we shall be able to do when, through the mercy of God, we shall have establishments conducted by brothers and nuns of Europe."