

Lord John Russell will see in existence an organisation of such influence as to make him regret the hour when, in the plenitude of his presumption, he ventured to lay his hand upon the altars of Ireland. An organisation like the present, spreading its branches over every parish and village in this kingdom, will be enabled to send at least fifty chosen men to the English House of Commons, pledged to oppose any and every ministry who shall dare attempt to destroy the most distinguishing and most time-honored characteristic of the glory of Ireland.

The following Prelates and Members of Parliament have already declared themselves in favor of the Society:—

His Grace the Most Rev. Dr. Cullen, Lord Archbishop of Armagh, and Primate of all Ireland; His Grace the Most Rev. Dr. MacHale, Lord Archbishop of Tuam; His Grace the Most Rev. Dr. Slattery, Lord Archbishop of Cashel; the Right Rev. Dr. Higgins, Lord Bishop of Ardagh; the Right Rev. Dr. Blake, Lord Bishop of Dromore; the Right Rev. Dr. Cantwell, Lord Bishop of Meath; the Right Rev. Dr. Foran, Lord Bishop of Waterford; the Right Rev. Dr. Derry, Lord Bishop of Clonfert; the Right Rev. Dr. Murphy, Lord Bishop of Ferns; the Right Rev. Dr. French, Lord Bishop of Kilmacduagh; the Right Rev. Dr. McGittigan, Lord Bishop of Raphoe; the Right Rev. Dr. Keane, Lord Bishop of Clogher; the Right Rev. Dr. Egan, Lord Bishop of Killarney; the Right Rev. Dr. Vaughan, Lord Bishop of Killaloe; the Right Rev. Dr. Browne, Lord Bishop of Elphin; the Right Rev. Dr. Murphy, Lord Bishop of Cloyne; the Right Rev. Dr. Kelly, Lord Bishop of Derry; John Reynolds, M.P., Dublin; William Keogh, M.P., Athlone; George O. Ouseley Higgins, M.P., Mayo; Maurice Power, M.P., Cork; Anthony O'Flaherty, M.P., Galway; John O'Connell, M.P., Limerick; George Henry Moore, M.P., Mayo; Oliver D. J. Grace, M.P., Roscommon; Nicholas V. Maher, M.P., Tipperary; Francis Scully, M.P., Tipperary; Thomas Meagher, M.P., Waterford City; John Sadleir, M.P., Carlow; Francis S. Murphy, M.P., Cork; Robert Keating, M.P., Waterford; Henry W. Barron, M.P., Waterford City; John T. Deyereux, M.P., Wexford; N. M. Power, M.P., Waterford; John H. Talbot, M.P., New Ross; Sir T. O'Brien, Bart., M.P., Cashel; John O'Brien, M.P., Limerick; Michael Sullivan, M.P., Kilkenny; Matthew E. Corbally, M.P., Meath.

HOW TO MAKE THE ANTI-PAPAL BILL USEFUL.

(From the Spectator.)

It is with the utmost difficulty that Ministers contrive to get their Ecclesiastical Titles Bill through the House of Commons without its being converted into a *real* measure. Some of their opponents waste a good deal of energy in trying to obstruct it altogether; but others, more adroit, oppose it by trying to impart to it some character of reality; and this form of resistance has the peculiar advantage of making Ministers themselves join the Opposition pro hac vice.

For example, Sir Henry Willoughby proposed to include in the penal part of the bill, not only the assumption of titles, but the procuring or publishing of any bull, brief, rescript, or letters apostolical, professing to confer the titles; a method which would be to deal not merely with the consequences of the "aggression," but with the aggression itself. We need scarcely say that Government opposed any such amendment. The alleged reasons of their resistance are of secondary importance, or it might be amusing to note how self-contradictory they were: Lord John Russell objected to "creating an additional offence"; Sir George Grey said that "the offence in question is already a misdemeanor under an act which could not be termed obsolete"; the Attorney-General objected to "constituting two separate offences, liable to two separate penalties"; the Solicitor-General said that the documents in question were sufficiently condemned by the declaration in the first clause. Thus, Sir Henry Willoughby was opposed because the offence which he desired to punish would be newly created, because it exists and is punishable already, because the penalties, like the offences, would be double, and because the bill actually did deal with it. There is no meeting of the arguments of a party which speaks on all sides at once; but from that very many-sidedness, it is clear that the reasons alleged were not the true reasons which induced those four Ministers to combine: there must have been a fifth, not irreconcilable with any of those four totally discrepant excuses; and, evidently, that fifth reason is a resolve not to make the bill an effective instrument on that particular point.

And in the consideration of *this* bill the session has been consumed! For *this* Parliament has assembled, and sat in its last session! With *this* tale of work the Members go to their constituencies!

One mode of redeeming the time otherwise so totally lost, would be consonant with the practice both of Ministers and Members. It is manifestly the object of Ministers to pass the *title* of their bill, and perhaps they consider it as well that the preamble also should pass; while the clauses are a nonentity or a nuisance. Now there are many measures which they desire to pass,—at least they say so,—such as a Water Bill, and a Chancery Reform; only they have not the courage to face various "interests" water companies, lawyers, and the like. What we recommend therefore is, that in lieu of the clauses in this bill, which are "virtually blank," and only seem to be filled up, they should stow some of those effective measures which they so desire to carry. The bill would then read somewhat thus—"Ecclesiastical Titles Assumption Bill: Whereas the Pope has bestowed episcopal territorial titles on divers persons in this country, to the detriment of the Queen, her

crown and dignity, and whereas that is very shocking: Be it enacted, that it is hereby enacted, that a public board be constituted and empowered to supply this metropolis with an ample and constant supply of pure water; also be it enacted, that the Lord Chancellor shall attend to the business of his own court, and see to its being done properly." This serious improvement might be effected some night, latish, or at dinner time some day,—as when Mr. Hume's Little Charter was set down, and therefore all troublesomely vigilant Radicals or Tories would be stopping away "to make no House." By this means, really useful measures could be got through the House without exposing Ministers or Members to the terrors of the tremendous "interests." As it is, one grieves to see the diligent House wasting its summer labors on a blank bill, one desires therefore to put something useful into that empty carriage.

CATHOLIC INTELLIGENCE.

On Monday morning the Rev. Mr. Manning said his first Mass at the Church of the Immaculate Conception in Farm Street. He was assisted by Pere Ravnigan, and a large congregation was assembled on the occasion. I hear that it is Mr. Manning's intention to visit Rome in the autumn for the purpose of commencing his theological studies.—*London Correspondent of Tablet.*

The Catholics have purchased upwards of 800 square yards of land near Valentine Brow, two miles from Manchester, for a new Church.

Mr. McGinty has received the subscriptions of several of our first English Catholic nobility and gentry for the Irish Catholic University. The Earl of Arundel and Surrey, Lord Petre, and several others, have given their names.

The Rt. Rev. Dr. Ryan has appointed the Rev. Martin Ryan, who for many years discharged the duties of his sacred calling in the north of Ireland, to the mission of Athen.

EFFECT OF THE CONFESSORIAL.—We are enabled to announce another evidence of the beneficial results of that object of Protestant detestation and inveterate abuse—the Confessional. A lady, (Madame Breina,) respecting whose lost property several advertisements have appeared, has, we are happy to state, obtained the same, it having been recovered through the instrumentality of the Confessional.—*Catholic Standard.*

ST. JOSEPH'S COLLEGE.—This flourishing Institution is situated in the vicinity of the city of Mobile, State of Alabama. There are now in the College 160 students, which number will probably be soon increased to 200. Since last October a new building has been begun and completed. It is said to be a noble structure, solidly built of brick, four stories high, and at a cost of little less than \$10,000. On the whole the College seems to be in a most prosperous and flourishing condition; and offers great inducements to those parents who are unwilling to entrust their children to the atmosphere of Northern Colleges.—*Catholic Miscellany.*

A DIFFICULTY HAPPILY SETTLED.—We learn from our excellent contemporary, the New Orleans Orleansian, that the difficulty existing between the pastor of Trinity (German) church, his apparently much attached flock and the archbishop, has been settled by submission on the part of the former to the latter, and recognising and acknowledging his supremacy. The mild, and amiable, but poor and child-like clergyman, we are informed, wept from his very heart, a stream of sorrowful tears, when he bowed to the fiat which separated him from his fond flock! How beautiful is religion! mild, unostentatious, and meek religion, when divested of the cloak of the Pharisee, and solely of God—yet, how many sins are committed in its name—in the name of the holiest of ordinances, whose groundwork is Omnipotence itself.—*Boston Pilot.*

Since 1838 more than sixty Jesuit missionaries have been sent to the Madura Vicariate, and above one-third of that number, in the short space of ten years, have fallen victims to the climate and to the privations inseparable from their position. Amongst those whose loss was most severely felt were Rev. Father Garnier, the superior of the mission, and the Hon. Father Clifford, by whose death the vicariate lost its only English missionary.

CONVERSIONS TO THE CATHOLIC CHURCH IN ENGLAND.—I have been informed upon what I consider good authority that a large number of the Protestant people, reasoners who do not close their eyes to the influence of truth—who recently attended Dr. Cahill's lectures in Liverpool, are about to abjure their former error, and seek faith in the Catholic Church of Christ. Report says that the number of converts who are to be received at one offering to the throne of grace amounts to about eighty, amongst whom, in addition to the reverend gentlemen already converted, there are a great many parties of high respectability. We understand that the profession of faith will take place in St. Mary's, Edmond-street, the recent scene of the Rev. Doctor's labors. The reverend gentleman is at present lecturing in Manchester with great success. He will, however, attend an aggregate public meeting of the Liverpool Sons of Erin Benefit Society, to be held this (Wednesday) evening in the Music Hall.—*Liverpool Correspondent of Freeman.*

CONVERSIONS.—The Rev. Mr. Heney, P. P., Emly, received into the Catholic Church, last week, the clerk of the Protestant church of that parish, his wife and three children.

On Pentecost Saturday, Mary Maid, a Protestant, was baptised and received into the Catholic Church at Ballinrobe by the Rev. T. Hardiman, P. P. Three other Protestants gave themselves up on the occasion, and are preparing themselves for being

received into the Church in a few days. The simple but heartfelt instruction given every evening here by the "Sisters of Mercy" are working wonders by the grace of God.—*Correspondent of Tablet.*

Mrs. Hanly, of Adare, was received into the Catholic Church on Sunday last, by the Rev. Mr. Cregan.—*Limerick Examiner.*

The confirmation of the Marchioness of Midlothian took place on Tuesday morning, the 17th ult., in London.

IRISH INTELLIGENCE.

DINGLE.

ITS PAUPERISM AND PROSELYTISM.

The special reporter of the *Freeman's Journal* gives the following description of the celebrated Dingle colony, and interesting details of the public recantation of some of the unhappy victims of the base and wicked system of mercenary proselytism.

The town of Dingle, to view it from a little distance, is, perhaps, the prettiest situated, and the most picturesque, both as regards the immediate locality and the surrounding country, of any in Ireland. But the stranger approaching it, and desirous to leave with an agreeable impression, should avoid entering its streets at all—for, in truth, it is little better than one monster pauper asylum; a place where the accumulated destitution of an immense district seeks shelter and relief. Even at the best of times, a large portion of the population were in a state of great wretchedness and ignorance, depending chiefly on the produce of their fishing—too often a precarious and unprofitable occupation. Their only agricultural pursuit was raising potatoes, on patches of land for which they paid an excessive rent; but from the abundance of seaweed manure they were well supplied with that esculent until the failure of the crop. Then came the famine, and the fever, and evictions, and emigration, all of which helped to sweep away the best portion of the population, leaving behind only those to whom no alternative remained but that of seeking an asylum in the workhouse, or dragging out a miserable existence by means of such casual employment as they could procure.

Such was the locality, in a remote part of the country, and far removed from opportunities of public observation, which some years back was selected for carrying on a system of proselytism resulting in many sham conversions, and producing on those who were unfortunately exposed to its operations, an effect the most debasing and demoralizing that can well be conceived. Situated in a delightful plain, surrounded by a chain of majestic hills, and its shores washed by the waters of a noble bay, no scenery can be more beautiful; no spot in Ireland can exhibit a more perfect combination of all that is grand and harmonising in the beauties of nature. But here its recommendations cease—a painful illustration of which is afforded in this pregnant fact that, within the compass of the little town itself, and within less than two minutes' walk of each other, there are no fewer than thirteen poorhouses, into some of which are crowded more than double the number of inmates that, according to the regulations of the Poor Law Commissioners, they are calculated to accommodate, and all of which, with one or two exceptions, are crowded to excess. There are fifteen poorhouses altogether in the union; one is at Monaree, about two miles from the town, another at Liscarney, a distance of about twelve miles, and which I am told is designated by the paupers "Botany Bay." I have been furnished with an official return, showing the number of paupers in each house at the end of last week, an examination of which will at once bear out what I have said on this part of my subject. It is as follows:—

DINGLE UNION.	Number each Building is estimated to contain.	Number in each Building.
Week ending 24th May, 1851.		
Original workhouse,	1,050	1,281
Auxiliary workhouse at Grey's	600	723
Do. do. at Liscarney	256	357
Do. do. at Monaree	150	210
Do. do. at Brewery	150	186
Do. do. at Devine's	180	242
Do. do. at Smith's	50	105
Do. do. at McKenna's	170	203
Do. do. at Galway's	200	425
Do. do. at McCann's and Forhan's	240	216
Do. do. at Bridge	170	221
Do. do. Kavanagh's	100	126
Do. do. Mall Houses	110	101
Permanent workhouse hospital	100	160
Barracks	220	180
Liscarney fever sheds	138	
Total	3,884	4,736

There are two features in the aspect of the town which would particularly attract the notice of a stranger on entering it—the first is, that almost every large house or building of any sort, capable of containing a number of persons—those which were once the residences of private gentry, of shopkeepers, the brewery, the mill, the barracks, the national school, corn stores, every available place where a number of human beings could, as in the hold of a slave-ship, be stowed away, is a *poorhouse*, most of the windows built up with stones, or fastened over on the outside with rough planks, imparting to the place an aspect of desolation not to be described. One of them in the principal street of the town, formerly the residence of a Mr. Gray, an extensive merchant, and to which a large corn store was attached, contained on Saturday 723 inmates, all women and girls. It was in this place that the inducements held out to the poor creatures to change their religion, which have been recently exposed in the House of Commons, was carried on on the largest scale, though the discovery of the practice was made in the parent house. This practice—however it may be attempted to deny or disguise it—was part and parcel of the system of "conversion" which has given to this place such a notoriety. The other peculiarity in the appearance of the town to which I have referred is the contrast between the habitations of what would seem to be distinct classes of the population. In two parts of the town are rows of nice looking, slated cottages, carefully whitewashed, the doors and windows well painted, and glazed, and apparently belonging to persons "well to do in the

world," as compared with the inhabitants of the miserable cabins immediately near them. These localities form what is called "the Colony." These houses are occupied by the people who have been tempted to abandon the Catholic church and profess Protestantism. Most of these people, from what I have learned, and of which I am perfectly convinced, would have been just as willing to avow themselves Mahomedans, under the same pressure of circumstances, and for a like consideration. These persons are designated *Soupers*, and as they are regarded with no very kindly feelings by their neighbors and former acquaintances, they may be said to form a distinct and separate body from the other portion of the townspeople. The society through whose agency this "Dingle Mission," as it is called, has been established and supported; are proprietors of a large farm or tract of land, near the town on which these persons are employed to work, and paid constant and liberal wages throughout the year. There is also employed by the same society a large staff of persons called Scripture Readers, Catechists, &c., who go about among the population, and are the immediate agents in recruiting for the ranks of those who may be willing to profess Protestantism and accept liberal pay. They are, in most instances, broken down hedge schoolmasters, who, beyond the capacity to read and write, and as the term is "cast up accounts," generally know as little of the doctrines of religion, which they undertake to expound, as they do of the Egyptian hieroglyphics. They are, however, useful in their own way. It wouldn't at all answer for a young minister fresh from the Irish Society, or the Home Mission, or the Evangelical Alliance, or some such body, burning with an eager zeal to bring over the "benighted Irish," to go directly to hungry Paddy, or Darby, or Tim, and make use of his peculiarly persuasive arguments to effect his conversion. A lower class of emissaries do that part of the business. The first act required of the unfortunate convert is that he send his children, if he have any, to the society's schools. This is a *sine qua non* in the process of conversion; then follows his own public attendance at church, and then after a little probation he gets a house in the colony, into which he enters as a caretaker at a nominal salary. Of late great caution is used in conducting these matters, inasmuch as several of those wretched persons having got all they could out of the proselytisers, returned to their own church, and refused to give up possession of the houses, and, consequently, caused the society considerable grief and vexation of spirit. The convert being thus located in the colony is understood to be employed to work on the farm whenever he may be called on to do so, and he enters into the receipt of his weekly stipend. How he usually gives value for it in the shape of labor you will learn from the statements of some of themselves, as they have been related to me.

Yesterday morning I heard it stated, that a souper and his wife from the colony, had resolved—I use the term that was employed by my informant—"to give themselves up to the priest," and that they would do so publicly at last mass. I was, therefore, prepared to witness what to me would be a very strange event, though one of frequent occurrence here.

The last mass, which was commenced at twelve o'clock, was celebrated by the Parish Priest, the Rev. Eugene O'Sullivan, or, as he is more familiarly known among his flock, "Father Owen." The chapel was very full. After the Communion, at that period of the service when the officiating Clergyman usually addresses the congregation, the Rev. gentleman proceeded to speak to the people in the Irish language, and being myself conversant with it, I was enabled to understand his discourse. Having dwelt with great force and eloquence—such as in the Irish tongue may be so effectively and impressively conveyed—upon the moral duties and religious obligations of all who hold the Catholic Faith, he remarked at much length upon the great crime of persons, who, believing its truths, suffered themselves through temptation, or even under the pressure of distress and misery, to give up the avowal of and adherence to their religion—to disclaim that from which alone they had the hope of salvation, and to scandalise the fold of Christ by such practices. He informed the congregation that it had been that morning intimated to him that two persons, who were for several years "Soupers," had determined on renouncing their apostacy, and seeking to be again admitted into the Catholic Church. He said that they had declared their repentance and great regret for the sin they had committed, and the scandal they had given, and they came to him asking that they might be again received as Catholics, and offering to make public avowal before the congregation of their fault, and of their regret for it. It was not, he said, for him to judge of the motives by which people were influenced in abandoning one religious Faith or professing to adopt another; but when the sinner desired to abandon the error of his way, and the prodigal son to return to his father's house, it was his duty as a Priest to receive him, to encourage him, to admonish him, and to pray for him.

It would be quite out of my power to convey, by any words I could use, an adequate description of the deep feeling that pervaded the congregation at this moment. The people in the aisle and transepts at once crowded themselves closely towards the railings, while those in the pews and galleries pressed towards the front that they might the better witness what was going on.

Father O'Sullivan, addressing the clerk in English, then said, "Let those people who desire to become again reconciled to the Catholic Church stand forward now at the foot of the altar."

Thereupon a stout, hardy, well-built young man came forward, and was immediately followed by his wife, a respectable-looking woman, decently and comfortably attired, who carried an infant about a year old in her arms. Instantly there was a perfect stillness through every part of the chapel. Both seemed to feel deeply their position—the woman particularly so; she appeared sensibly affected, and I thought frequently that she was going to burst into tears.

The solemn and affecting scene that followed was one which to be appreciated, should have been witnessed. The man, Sullivan briefly, but very clearly, stated the causes which influenced him to abandon the religion of his fathers, and profess a creed in which he had no faith. His case was similar to that of hundreds of others which have come before me. Pressed by dire want, he accepted the offers of liberal employment and the sore conditions attached to it. He stated the wages he received, and the advantages he enjoyed while in the colony. Having concluded his statement with regard to the inducements which were held out to him to join the proselytisers, he made a solemn profession of his Faith as a Catholic, and, having