

must clearly mean the improvements in the Incumbered Estates Bill, by which you have dispossessed all the Orange landlords whom you had employed during the last three hundred years to convert Ireland into a social hell, by religious discord and ferocious persecution. As your cabinet has in those latter days taken all the bigotry and all the persecution into your own hands, you do not of course now want the Irish Orangemen any longer. Two establishments of bigotry are too expensive, and, consequently, you have made a vast improvement in your official scheme of bigotry, by selling in the Incumbered Estates Court, below par, the Irish Orangism, which you purchased at a high premium, and thus getting rid of an unnecessary appendage of your government under existing circumstances. Or, perhaps, you mean the improvements you have made in evicting the poor Irish tenantry, driving them like rotten sheep into the fever sheds, or the putrid workhouse; and exterminating the poor faithful Irish Catholics to the amount of two millions and a half, in less than five years? Or do you mean, sir, the improvements by which the living Irish are driven from the home of their ancestors, without one penny from your overflowing treasury to pay their passage to a foreign land; without an official surgeon on board the emigrant fever-ship; without an official Clergyman of their own communion to join them in prayer in the agonies of death, or to read the ocean burial service over the putrid corpse, as the terrific winding-sheet is raised in the air, and flung into the moaning and liquid wave, amidst the wild shrieks of the exiled survivors on board? Are these, Sir, the improvements to which you allude? or do you allude to the ten thousand emigrants who perished of famine and fever in Gross Island, in America; where the poor dead and persecuted Irish lie in a foreign grave, deep, deep, in a foreign soil; buried cheap, without a coffin or a shroud purchased with English money; and showing forth to future ages and future men the improvements which your government has introduced within the last few years; and which, at the banquet at Tiverton, your lordship has described with so much official truth and generosity. Ah, Sir, you should have held the Tiverton banquet in Gross Island; and should have invited Lord John Russell to be the second guest on the memorable occasion; and you should have stated, in justice to your ministerial character, that no British minister of war ever killed so many human beings, as lay there beneath your official feet; and you should say, with your befitting enthusiasm, to all the nations of the earth, that you had raised a monument to the names of Lord John Russell and yourself which could never perish or decay; and looking all round at your work (your "improvements") you both could exclaim in that befitting eloquence for which your lordships are so remarkable during these last five years, "si quis monumentum circumspice."

In another part of your speech you say—"The foreigners who have visited this country have gone back deeply impressed with the kindness they have met with; and, perhaps, there have been no men more unexpectedly impressed with this kindness than our cousins on the other side of the Atlantic." So, my lord, you have cousins on the other side of the Atlantic!! May I ask if any of these relatives of yours be the evicted tenantry of Clare, who are now located beyond the Mississippi; or, are these your cousins, the survivors of the Ballinasloe brewery, or the Ballinrobe workhouse? May I ask if any of these, your cousins, in America, belonged to the three hundred and ten heads of families, with their children, who at Westport lay in their own ordure, in what is called Lord Sligo's field, without either hay, or grass, or straw, on that awful field; nothing, nothing but the bare ground, and without one shred of canvass or awning to protect their burning cheeks and racking brain from the fierce heat of a scorching sun? I speak from official report; and hence, Sir, will you tell me if any of your cousins whom you love so much in America were amongst this prostrate and scarlet congregation on this field of death?

Pray, my lord, do you claim any relationship with the Widow Byrne, who, in the year 1848, in Mayo, carried her five children on her aged back to the grave, when the stoutest heart was afraid to cross her path; when she scraped the fresh clay with her trembling hands to deposit the five starved and naked corpses of her whole family; and where the poor dead mother was carried the following week, tied naked with straw ropes to the handle of a shovel, and consigned to this awful pit by two women, without a child to raise the cry of grief over the sad fate of this wretched mother and family? Pray, sir, do you claim any relationship with this dead widow and her five dead children? It would be well if some one in the spirit of your speech would raise a tomb over this ill-fated family with the following inscription:—"Here lie the starved and the naked remains of the Widow Byrne and her five children, the cousins of Lord Palmerston." Ah, Sir, your cousins in America know you well, and they also know the cabinet to which you belong; and no speech at Tiverton which the Minister of War could make can silence the maledictions with which your name is associated from the source of the St. Laurence to the mouth of the Mississippi—from the coast of the Oregon territory to the banks of Newfoundland. Ah, my lord, you cannot procure majorities in favor of your policy amongst the Americans as you can do amongst your adherents in the House of Commons in England. The Americans know you too well to be imposed on by Whig compliments; there is a vast majority in that country against the Whig minister, and a majority which, in a near future time, will, as sure as to-morrow's sun will rise, revenge on your successors the thrilling scenes of Lord Sligo's field; the fate of the Widow Byrne and her family; and the cruel extermination and expatriation of the faithful Irish people. It is impossible not to see in the sentence of your speech referred to that you and your cabinet are beginning to fear the American Irish nation; it is impossible not to read your Whig character in the adulation of your oration; and the mean flattery offered to the people which English tyranny lost, can only be equalled by the unblushing indecency of calling by the name of cousins the people whom your heartless policy has banished from the ties of their country, and the home of their fathers.

Having thus briefly glanced at the political part of your lordship's speech, I now proceed to examine the theological views of the oration. You are reported as having said:—"In Catholic countries Protestantism is an offence; the inculcation of Protestant doctrine is a crime; the Bible is denounced as a dangerous book; no man is allowed to read it; and wherever it is found it is regarded as an evidence of crime. I speak of the south of Europe, of Rome, of Naples, of Tuscany, of Spain, and of Portugal."

Now, my lord, as the foregoing extract is a palpable mis-statement, a scandalous misrepresentation, and a

gross falsehood, which you are quite incapable of uttering, will you allow me to ask you who it was put these barefaced lies into your lordship's mouth? From which of the foreign embassies did you receive these despatches, containing more indecent untruth than I have ever read in Maria Monk in the same number of words? Pray, Sir, was it Sir Robert Peel, your envoy at Berne, who told you this shameful calumny during his diplomatic career with the notorious Ochsenbein?—or was it Lord Minto who gave this flagitious information during his intimacy at Rome with Ciceruacchio and the infidel revolutionists? Ah, Sir, when you spoke of Italian intolerance, you were incautiously and unconsciously gazing on your own picture and the living likeness of Lord John Russell; like the gilder, laying the polished golden surface on the brass, he is the first to see his own image in the work he has executed—you, Sir, when you introduced your revolutionary progress over the peaceful condition of the Italian peninsula, you were the first to read the intolerance and the bigotry which you, my lord, through your servants in your various embassies practised throughout the whole world. But what will the world think of you, when I assert, that throughout the entire Catholic world the Bible is strenuously recommended to all the faithful; all the Catholic booksellers of the whole Catholic world sell the Bible as an article of commercial speculation, without any restraint; and there is no one instance in any one country where any one word of your statement is true in fact. Call to Dolman, or Burns, or Jones in London, to Dolman in Edinburgh, to Margey in Glasgow, to Smyth in Manchester, to Freeman in Leeds, to Battersby, or Warren, or Duffly in Dublin; and ask if the entire statement you have ventured to make at your banquet be not a shameful and a gross fabrication. Visit the convents, the colleges, the schools of France, Belgium, Austria, Spain, Italy, America, Great Britain—the whole world—and the answer you shall receive from the united testimony of the Catholic world is, that the British minister of war has uttered a thing which is universally false, by the evidence of the entire Catholic church!!!

But as I am becoming rather accustomed to the mode of speech contained in your despatches, I think I can comprehend your meaning in the extract referred to. When you say that Protestantism is an offence in Italy, you mean the Protestantism of Lord Minto, who promoted several revolutions, insulted the ancient creed of several countries, associated with the infidels of several cities, and was known as the advocate of social, political, and religious disorder! And when you speak of the Bible being a crime, you mean the Bible of Lord John Russell, which unteaches baptism; you mean the Bible of the Archbishop of Canterbury, which expunges holy orders; you mean the Bible of the British embassy at Florence, which maligned the Pope, seduced the Florentine children to hear their creed defamed, went from door to door in Florence, like the Jumpers of Dingle and Achill, to bribe, pervert, and corrupt the inhabitants of Florence, and to revolutionize the state. This, Sir, is the Protestantism which is an offence in every part of the world; this is the Bible which is truly the evidence of crime all over the world, such as mankind never saw till Somerset and Thomas Cromwell, your models and your ancestors, plundered and perverted the English nation. My Lord, I pray you not to confound true English Protestantism with diplomatic Protestantism—one is respected on the Italian peninsula as a conscientious creed, while the other is despised and abhorred as a political weapon. It is not the English creed or the English Bible which are regarded as a crime, but it is the Protestant persecuting diplomacy of Lord Palmerston, the official deceit of Lord John Russell, and the ministerial revolutionary character of Lord Minto. Do you think, Sir, if you visited Switzerland—where your policy convulsed that country in all her political, social, and religious relations—do you think the Swiss cantons would accept the Bible and a creed at your hands? You know in your heart's core that they would not believe in the Bible, sanctioned with the impress of Lord Palmerston's name or authority; and hence the third extract of your speech is more at variance with truth than the two preceding quotations; and when you speak of the scorn, and the distrust, and the hatred of your policy on the continent of Europe, do not be guilty of the additional falsehood of ascribing this undying feeling to any hatred of your religion or your country; do not calumniate the Italians by stating this unmitigated calumny. They respect the name and the character of the English people, as a nation; but they universally hold in perfect abhorrence the perfidious diplomacy of the British Whig cabinet.

I shall, in conclusion, take a view of the close of your oration, in which you appear an eminent and zealous pulpit orator. You say—"Gentlemen, it is manifest, that in the track of the merchant will follow the missionary; hand in hand they will go, and in proportion as we succeed in diffusing commerce and civilization in Africa, so will the light of Christianity be diffused over that darkened quarter of the globe, and we shall have the satisfaction of bringing the negro within the pale of Christianity, and of conferring equal benefits on a race hitherto loaded with calamities by Christians."

This extract, my lord, does much credit to your heart as a Christian; but it appears rather surprising that you will not reduce your doctrine to practice, by conferring the benefit of telling the truth of your brethren and cousins in Ireland, and of permitting us to read our Bible as the Book of God, and not as a religious kalaidoscope, which assumes a new form and color at every turn of your cabinet. You feel great and just sympathy for the persecuted negroes of Africa, and therefore your cousins think that it is most astonishing you will not evince a small portion of that most praiseworthy feeling towards the white slaves of Ireland. We read the Bible as much as your pious heart can wish; but we don't take either Gorham's version of the doctrine of Baptism set forth in the holy volume, or the new interpretation of the Archbishop of Canterbury on the doctrine of holy orders. We cannot recognise either you or Lord John Russell, or the Lord Chancellor, as true apostles sent by God to instruct mankind in Faith. We cannot be persuaded that the Queen, aided by five eminent barristers, can constitute an infallible council, nor can we believe that Divine Faith has ever been communicated to man by insult and lies—by bribery and persecution—nor do we think that men, who themselves scarcely believe anything, can teach all Faith to others. If such reasoning could be adopted, then the lines of Pope would be true—

"Then unbelieving Priests reformed the nation,
And taught more pleasant methods of salvation—
Where Heaven's free subjects might their rights dispute,
Lost God himself might seem too absolute."

The Russell gospel and the Palmerston creed may succeed for some few years amongst the Africans and the Indians, who cannot measure the depth of your Divine mission as English apostles, under God's own appointment; but we Irish have learned somewhat of English canon law, to admit, as our instructors in all godliness and perfection, the descendants of the men who have broken the bones of our fathers on the cruel rack—who have reddened the reeking scaffold with the best blood of Ireland—who have driven the living to the convict-ship and exile, and who have filled the Irish grave-yards with the mangled flesh and the martyred hearts of three centuries of persecution? Pray, Sir, do spare us your lectures on theology. You may turn Swaddler, if you please, with the Archbishop of Canterbury, as Holy Orders, or, indeed, any orders, are not necessary for a preacher in what you call your Church; but permit the Irish, Sir, to follow the old Irish Priest. I respect your high office as the Queen's minister; I would give my allegiance to Heliogabalus or Queen Elizabeth, if they sat on the throne of England; it is a duty of Christianity, and in the case of a persecuting Sovereign it is a hard duty. But with regard to yourself personally, you are, perhaps, the cleverest man in your cabinet; but I consider you, without any exception, as the most perfidious enemy of the Catholic Church at present to be found in the whole world. Other enemies in the past centuries have hated parts of the Catholic Church, parts of her Faith, parts of her discipline, parts of her congregation; but you, Sir, hate the whole Faith, the whole discipline, and the whole community of Catholics all over the world—you differ from all the persecutors who have preceded you both in the amount and the character of your anti-Catholic bigotry—you have invented a new power of bigotry, which, like the electric telegraph, you have set going through the whole world from your prime battery in London—you are the sole inventor of the revolutionary principle in Europe—and you are the patentee of the Whig machinery by which you have attempted to uproot Catholicity on the Continent. But, depend on it, there is one law on which you have not calculated in the mechanical conditions of your apparatus—you have forgotten that there is a law called by us, Catholics, the law of God, and which, in heavy, foggy weather in England, may very soon suspend the action of your political wires, and stop the current of your European bigotry. Depend on it, my lord, that abler men than your lordship have tried these experiments during the last eighteen hundred years and have failed; and it is, therefore, more than probable that, unless you can reverse this law of God, your lordship will be also doomed to disappointment.

You failed to accomplish a conspiracy of France, Austria, Sardinia, and Prussia, to expel the Jesuits from Switzerland—you failed in successfully revolutionizing all Italy and Naples against the Pope and the King of Naples—you failed in the part you took in Hungary—you failed in establishing a precedent on the Continent of Europe for the abridgement of the Pope's authority, and the annihilation of the religious orders—you failed in terrifying the Irish Bishops into crouching mitred slaves—and you have failed wholly in imposing on Ireland, by the clever plausibility of your manner, and by the finished art of your eminent hypocrisy. I have, with some labor, followed your despatches since '46, and I think I comprehend you with tolerable accuracy. You cannot be seen at a glance—you must be viewed in a storm—you must be studied like the Secretary of Belshazzar—you have rich and varied scenery in your diplomatic character—you are like the fair fruit on the banks of the Lake of Sodom. It is dangerous to approach you, and death to taste you; and once known, you can deceive no longer.

But you have succeeded Sir, in several things worth recollecting—you have succeeded in making English diplomacy to be despised and hated all over the world—you have succeeded in making the debates in parliament, during six months, be regarded as a ministerial hoax—you have succeeded in making acts of parliament be laughed at, and the courts of law mocked—you have nearly succeeded in making the throne be regarded as the enemy, in place of being the known friend of civil and religious liberty—you have gone far to belie the coronation oath and to abolish Christianity in England—in a word, Sir, you and your cabinet have done more mischief in five years than can be remedied in a century. And your chief (the Premier) has kindly declared that the Irish Bishops will not be prosecuted. I tell you now, Sir, what I will undertake to prove, from palpable evidence, that you dare not prosecute us; and Ireland defies you, and will yet proclaim a triumph over your chief and his infidel majorities.

An eminent French diplomatist, whose letter to me within the last month I shall take leave to present very soon to your lordship, has, amongst other things, stated "that he thinks Lord John Russell's head is reversed." And, indeed, when we hear of agricultural dinners, political dinners, speeches at cattle shows, fox-hunting luncheons, railroad re-unions, evening tea parties, all—ending in the Pope, the Pope—the Bible, the Bible—the priests, the priests—the astute remark of the distinguished Frenchman seems well applied.—Your heads and your hearts, too, are reversed; but you will be set right very soon—the hour is coming. I do not hope, however, that we shall be able to defeat your penal laws during some years to come; but by a combined and persevering struggle we may succeed in a century to come; and happy shall we be if even in one century we can free our country from English tyranny, and our creed from a cruel and relentless persecution.

I am, my lord, your lordship's obedient servant,
D. W. CAHILL, D.D.

CATHOLIC INTELLIGENCE.

CARDINAL WISEMAN.—The North British Mail states that his Eminence the Cardinal Archbishop of Westminster is expected to visit Abbotsford on Tuesday, for the purpose of setting in order some things that are supposed necessary in the large hall of the mighty minstrel, now fitted up as a Catholic Chapel.

The Archbishop of Tuam has been some days in London, and on Sunday last he preached at the Catholic Chapel in Resoman Street, Clerkenwell. Amongst the congregation was Sheriff Swift, who arrived in his state coach, accompanied by his Chaplain, the Rev. Mr. O'Connor.—Morning Chronicle.

CATHOLIC UNIVERSITY.—The Committee appointed by the Synod of Thurles to establish the Catholic University, convinced that it is of the utmost importance to carry the intentions of the Synod into effect without delay, has recently adopted measures for the speedy realisation of an object so dear to the wishes of Catholic Ireland.

At the last meeting of the Committee, the Very Rev. Dr. Newman, the celebrated Oratorian; Rev. Dr. Leahy, of Thurles; and M. W. O'Reilly, Esq., L.L.D., of Knock Abbey, county Louth, were chosen as a Sub-Committee, to consider and report upon the organisation of the University, with the assistance of the distinguished convert, Mr. Allies, (1), as Secretary.

At the same time, to secure all the aid which abilities and experience could bring to the consideration of the subject in all its bearings, these gentlemen were to avail themselves of the advice of persons both at home and abroad, distinguished for literary attainments, as well as for the attention they have paid to the subject of Education.

Accordingly, a Consulting Committee was named, including, in addition to the Primate, and the distinguished Archbishops of Cashel and Tuam, the names of 2. Dr. De Ram, of Louvain; 3. Dr. Döllinger, of Munich; 4. Mr. Manning, late Archdeacon Manning; 5. Mr. Hope; 6. Dr. O'Hanlon, of Maynooth; Dr. Cooper, of Dublin, &c.

The result of the labors of the Sub-Committee will be submitted to the Committee at its next meeting, on the 15th inst.; and the Catholic public will have the happiness, we make no doubt, to see the well-considered suggestions of the Report carried into immediate effect.—Tablet.

THE CATHOLIC UNIVERSITY.—The Secretary of the Catholic University of Ireland acknowledges the receipt of £150 this week per the Rev. Francis M'Ginity, including the donation of Thomas Jackson, Esq., Mount Grove, Hampstead, £100, and £50 collected by the Redemptorist Fathers at Clapham.

MUNIFICENT DONATIONS OF LORD ARUNDEL.

On Monday, the 6th Oct., the Earl of Arundel and Surrey, accompanied by the Rev. G. Butler, and Mr. Monsell, M.P., visited nearly all the public charitable and religious institutions of Limerick, and before his departure from each left the most liberal donations. The result of his Lordship's liberality on this occasion is as follows:—

- To the Sisters of Mercy, for the sick and dying poor £50
- To the same, for the Orphanage of Mount Saint Vincent, 50
- To the Nuns of the Good Shepherd, for the Magdalen Asylum, 50
- To the Christian Brothers, for distribution among the schools of their several establishments in the city 50
- To Dr. Griffin, Treasurer to the St. Vincent de Paul Society, for distribution among the poor under the Society's care 50
- To the Nuns of the Presentation Convent, for the poor children of their schools 40
- To the Rev. Mr. Moore, P.P., St. Munchin's, for the schools of his parish 20
- To the Rev. Mr. Brahan, P.P., St. Mary's, towards the erection of his new Church in honor of the Blessed Virgin, 20
- To the Rev. Dr. O'Brien, St. Mary's, for his Adult School 10
- To the Industrial School lately established in Limerick, and carried on at the Leamy Institute 10
- To the Rev. James Raleigh, P.P., Donoughmore, towards the furtherance of a poor school in progress of erection in his parish 25
- And to the Rev. Mr. Casey, P.P., Loughmore, towards the improvement of his chapel, now in an unfinished state 25

Total £400

The total of these several sums, with £50 lately given towards the Library of the Mechanic's Institute, make the munificent sum of £450, most judiciously dispensed by the noble earl.—Tablet.

NEW CATHOLIC CHAPEL AT DALRY.—As one of the every-day proofs of the extraordinary progress which Catholicity is making in this country, we are gratified to announce that the new Church at Dalry is, by the zealous exertions of the Rev. Mr. Burke, the pious and esteemed pastor of that district, now near completion. This is the first Catholic Church that has been erected in that interesting part of Ayrshire since the Reformation; and, from the architectural taste evinced in its erection, furnishes a most picturesque addition to the town. Since the mission was commenced, now only a few years ago, the congregation has marvellously increased from less than a hundred pious souls to several thousands. The mission embraces Dalry, Kilwinning, Stevenston, Saltcoats, Ardrossan, West Kilbride, Kilbirnie, Beith, and Lochwinnoch. The humble offerings of the poor have already done much in the erection of the sacred edifice, but much still remains to be achieved; and as this is the first time that a public appeal has been made on its behalf to the Catholic Faithful, we trust that, should Mr. Burke visit Glasgow, he will meet with a cordial and generous reception.—Glasgow Free Press.

PRESTON CATHOLIC DEFENCE ASSOCIATION.—We are happy to announce that active measures are being taken by some of the Catholics of this town to establish a Catholic Defence Association. A society of this nature will be of signal utility, and tend as well to unite more closely together the numerous body of Catholics with which Preston abounds as to form a barrier against the attacks of bigotry and intolerance.—Preston Correspondent of the Tablet.