

consolation to the Catholic soldier upon the field of battle, and that he was shot through the heart in the performance of this service. But I have another contrast still more directly in point from the recent operations at Bomarsund, and I take it from a letter in the *Moniteur*:

"The Captain of the *Jemmapes* had been landed to accompany the troops commanded by General Baraguay d'Hilliers. The French marines, under the orders of Colonel Fieron, were accompanied by the Chaplain of the *Poursuivante*."

It appears, therefore, both from the practice of the unpaid Priest in India, and of the paid Priests in the Baltic, that the Catholic theory and practice both suppose that the presence of the Chaplain is peculiarly and essentially necessary at the time and on the place of danger. The true shepherd giveth his life for the sheep, and the Chaplains were landed at Bomarsund precisely because the men whom they accompanied were being led into a service of danger. If there had been no danger, there would have been, it seems, at that time and place, no Chaplains; but because there was danger the Chaplains were detached from the ships that lay in safety, and accompanied the troops who had to expose their lives in action. The presence of the Protestant Chaplain with an expedition proves that no danger was anticipated. The presence of the Catholic Chaplain proves that danger was anticipated—a very clear and intelligible distinction.

I would therefore suggest to Sir James Graham from these instances that for the navy there are two religious services perfectly distinct. In the army we saw that there was also a distinction—service for the rich and service for the poor; but in the navy the distinction is between service in danger and service in safety; service with a whole skin and service within range of cannon balls; service when death seems not immediately at hand and the next world stands not so visibly apparent; and service amidst the groans and death-agonies of the slaughtered defenders of their country. Of these two services it seems that the Protestant Chaplains take only one. It is conceded that they are not to encounter danger if it be possible. A storm of vulgar bullets is not to whistle around their ears, and of the horrors of the battlefield they are to have no practical experience. Their mission, it seems, is bombproof. They keep out of the range of cannon and of mortar; and at a safe distance from all personal risk I grant them perforce the monopoly which Sir James Graham claims for them. The Catholic Priest has no place there.

But then comes the other service—the service of danger and of death; and for this service I venture respectfully to press upon the First Lord of the Admiralty that no provision has been made in the navy estimates. There is no Chaplain to attend the British sailor in an expedition when anything serious is anticipated. Such a duty is confessedly beyond, not the courage, but the function of the Protestant Clergyman; and for this duty the Catholic Church offers him as many Catholic Priests as may be necessary. Why should this offer be refused? If such an arrangement be accepted there will be no clashing of duties.

Each will have a monopoly in his peculiar department to the service. The Catholic Chaplain will be for the service of danger—a new department hitherto unknown. The Protestant Chaplain will be for the department of safety—a service peculiarly appropriated to himself. The Catholic Chaplain, if admitted on board ship on no other terms, will, no doubt, gladly make and keep the stipulation to hold his tongue until the bullets begin to whistle, and to do nothing except with the smell of powder in his nose. Such an arrangement seems perfectly reasonable, and in accordance with the nature of things, and I hope it may soon be carried into effect.

IRISH INTELLIGENCE.

THE ADDRESS OF THE TUAM SYNOD.—The Synodical address of the Archbishop and Bishops of the province of Tuam—a document displaying, as it does, in the solemn, energetic eloquence of its style, no less than in the path and pertinence of its matter, the unquestionable traces of an intellect whose exertions have rendered the name of "John Archbishop of Tuam" revered and beloved among the people of Ireland, as well as hated and feared among their enemies—has naturally attracted the attention of all hostile to the people of this country and to their faith.—The holding a Synod at all was rank treason in the eyes of some, but all the enemies of our people seem to concur in believing that the issuing an address was the consummation, if not of treason to the throne, at least of treason to that institution at Exeter Hall which sets itself above throne, and monarch, and law. To enter into any lengthened review of the contents of the address in question is beside our present object which restricts itself to certain passages in which his Grace and his Right Reverend Suffragans exhort their Clergy and laity upon matters of a deep political significance, but which are at the same time, in all strictness, included within the fair limits of their Synodical inquiries. To the approaching inauguration of the Catholic University the address, in several paragraphs, alludes in forcible and touching terms. It is, indeed, but as the other day—hardly more than half a century ago—when for the Catholics of this kingdom the blessings of liberal education, whether in school or university, were, by the provisions of a Christian legislature, penally prohibited, and "science, like religion, was interdicted as a crime."—The times of such infamous legislation has gone by, it is true, and our Catholic fellow-countrymen are about to behold, once again, science and learning making their appearance amongst them in that form and phase which suits and pleases them best—a Catholic one. But still, and notwithstanding, is "the rancor of hereditary prejudice" alive, which would prohibit, if it dare, precisely as it prohibited of old. Catholicity, according to these men, who are hurried blindly on by its prejudice, is, in its inmost essence, as every bigot knows, the sworn irreconcilable foe of science and progress, and science and progress its sworn foes in their turn. Be not quite too sure of this

gentle, quite unprejudiced bigot. Catholic Christianity is not the foe of science and progress. No; to use the words of the eloquent John of Tuam, "If the Catholic people of Ireland had not proved how powerful is the aid of learning in the sustenance of religion, the avenues to education and to knowledge would never have been closed against them." But the Catholics of Ireland are not only called upon by the voice of their Pastors, and their spiritual and temporal duties towards themselves, to sustain amongst them the inestimable cause of education, but they are called upon by the state, under certain pleasing alternatives, to sustain the educational establishments of those not of their own communion; and a certain other establishment which is not educational, and which is sufficiently designated by being called, in a strict and exclusive sense, *the Establishment*. "We are fully sensible," say the Tuam Fathers, "of the unequal burthens to which you are subjected on first contributing your fair contingent to those public revenues from which hostile literary institutions are supported, to the almost entire exclusion of ours; and again contributing to the entire maintenance of your own. We do lament the continuance of those unequal weights and measures that are still so unjustly awarded to different classes on religious grounds only, notwithstanding the equality which the words, 'Catholic Emancipation,' would appear to imply." Although we have been used to talk of "Emancipation" as accomplished, it is indisputable that Catholics are to this hour not fully on an equality with their Protestant fellow-citizens—are not emancipated—have, in fact, no more a legitimate claim to the title than the "ticket-of-leave" convict in Australia has to the title of freeman. But though the Irish Catholic is not yet an absolute free citizen, he has the means of becoming one—"though that concession to justice and religion (called Emancipation) has not realised the full extent of religious freedom which the Catholics have a right to claim, let us recollect," says the address of the Tuam Synod, "the Christian agencies by which it was obtained, in order that by similar conduct worthy of Christians we may be successful in securing those other blessings, the want of which we have still to deplore." Those agencies consisted in "peacefully, and conscientiously, and fearlessly wielding the influence of the suffrage"—a right which, as, on the one hand, it "can be made the instrument of incalculable good," so should it, on the other, not be lightly bestowed upon men who would "turn it to their own selfish purposes," but with care and caution, and "mature weighing of merits" upon those who will "use it for the interests of the Catholic people." "It is thus," continues the eloquent Pastoral of the western Prelates, "that the civil suffrage of the Catholic people will become an engine as powerful as it is pacific for regaining the rights of our holy religion, and for affording protection to poor tenants against those heart-rending scenes of eviction from their dwellings, which no other crime but that of steady attachment to their faith has but in too many instances provoked."—*Freeman*.

THE CATHOLIC UNIVERSITY.—The Catholic University Committee have purchased, for the sum of £1,450, the premises in Cecilia street, known as the Apothecaries' Hall School of Medicine, together with all its rights and privileges, to answer the purposes of a Medical School.

Right Rev. Dr. Blake, Bishop of Down, has completed the purchase of a desirable site for a convent of the Sisters of Mercy at Newry. The venerable prelate will consecrate the beautiful chapel of Rostrevor, on Saturday, 17th inst.—*Tablet*.

CONVERSIONS.—Several conversions to the Catholic faith have taken place in this part of the country within the last few weeks. One of these was that of an Englishman and his family, who was employed here as an engineer, and who said on leaving Dundalk that his visit had proved a happy one indeed. Another was the family of a man named Welville, in the employment of the Proselytising Protestant Rector of Inniskeen, who after due preparation were received into the Catholic Church.—*Dundalk Democrat*.

We are happy to state that the health of the Apostle of Temperance is considerably improved. Father Mathew does not intend to leave Cork for Madeira till the 24th of next month.

Charles Bianconi, Esq., has contributed £50 towards the erection of a church and convent in Clifton.

THE CATHOLIC CLERGY AND THE INCOME TAX.—It may be recollected that about this time twelve-month a dignitary of the Catholic Church (the Very Rev. Dr. Browne) addressed a letter to the collector of inland revenue at one of the northern ports, setting forth the writers grounds for exemption from payment of the income-tax. Since then it appears that he has formally appealed against payment, and his appeal was heard on Tuesday last in the Corporation Hall, Londonderry, before the "Commissioners for Special Purposes." "Those officials," (says the *Weekly Telegraph*) "treated the appellant with the greatest courtesy, and, after hearing his explanations, declared him exempt from taxation under the income-tax."

MR. LUCAS, M.P.—During Mr. Lucas's visit to Birmingham a few days ago, the Catholic Association of that town presented him with an address, expressing their approval of his public conduct as a Catholic, a journalist, and a member of Parliament. The meeting convened for the occasion was most respectable and enthusiastic.

THE IRISH VICEROYALTY.—A strange rumor respecting the departure of the Lord-Lieutenant from Ireland, has, it seems, within the last few days, gained extensive currency in the capital of Ulster, but the journals, there for very obvious reasons, place no reliance on the report, notwithstanding that it is supported by the communication of the New York correspondent of the *Northern Whig*. The contemplated (imaginary) arrangements are thus set forth—Sir E. Head, the present Governor-General of New Brunswick, is to relieve Lord Elgin in the government of Canada, and the latter to succeed Earl St. German's in the office of Irish Viceroy. Wholly discrediting the latter part of the story, the *Whig* takes the occasion for paying the following tribute to the nobleman who now fills the responsible post of the Queen's representative in Ireland:—"Earl St. German's has proved himself most anxious as well as most able, to take steps for the improvement of the country, to the government of which he has been called by Her Majesty. No undertaking, of the slightest importance, having for its object the amelioration of Ireland, or the advancement of any of her interests, has been entered upon since the commencement of his office, but has called forth his warmest patronage, and even his individual exertions."

ORANGE OUTRAGE IN NEWTOWNLIMAVADY.—We find this exciting narrative in the *Ulsterman*—"On Sunday night last, this town was the scene of the most frightful party riots which have taken place in the North for a long time, excepting, perhaps, the Belfast outrages on the 12th of July. The affair arose out of the visit of the Redemptorist Fathers. These clergymen had been holding a mission in Newtownlimavady for the previous fortnight, and it appears that the Protestant portion of the community were displeased at their doings. The dissatisfaction of these individuals was manifested throughout the past week, in various acts of petty annoyance, hooting the unfortunate Catholics, throwing stones and gravel at them as they returned from divine service, &c.; and in one case the fathers themselves were attacked. Notwithstanding all this provocation—and that it was given repeatedly is admitted by every one in Newtownlimavady—the Catholics refrained from any retaliation, and the mission proceeded in the usual way, with an extraordinary amount of spiritual success.—Yesterday evening the attendance was so numerous that the chapel was utterly unable to accommodate the people, and the local priests having made an application to George Cather, Esq., that gentleman was liberal enough to grant them the use of a large field in the neighborhood of the sacred edifice, and here the congregation assembled to hear the eloquent discourses of the Redemptorists. The service went on in the ordinary way, and at its close the fathers counselled the people to go home quietly, bearing in their minds the sacred truths which they had heard expounded. Before dispersing, however, one of the clergymen thought proper to call upon the crowd to give cheers for the Pope, Archbishop Cullen, and the owner of the field, and the appeal was, of course, responded to with stentorian energy. Now, it is necessary for me to tell you that at this time the Protestants of the town and neighborhood were also assembled at the church listening to the Rev. G. Scott, of Balteagh, who had appointed that evening for a lecture on some of the doctrines preached by the father; for you must know that both Protestant rector and Presbyterian minister, had been assailing the Redemptorists in this manner. The Protestants of the church heard the cheer, although the chapel is at a considerable distance, and all parties say, that this vocal demonstration was the proximate cause of the outrage which followed; but why the Protestants should have been offended it is difficult to say, for Mr. Scott's congregation were ignorant of the particular object cheered for. However, the simple fact that the Catholics had the daring to cheer was enough to fan into a blaze the bad passions which had been smouldering during the previous fortnight. The Protestants, despite the remonstrances of their minister, dashed out of the church, and arming themselves as they ran along the streets, met the Catholics, who were peaceably returning from divine worship, and the Orange savages began an attack of the most fearful character. Weapons of the most murderous description were used by them—clubs, stones, hammers, bars of iron, blacksmiths' tools, &c., for the injury of the defenceless Catholics. The latter were more numerous than their assailants; but although the attack was a most cowardly and brutal one, the priests would not permit their people generally to retaliate. This is a fact on which you may rely, for when the instinct of self-defence prompted some of the Catholics to arm themselves with stones, these clergymen rushed in among them, and prevented their using them, against their Protestant opponents. One of the fathers was struck, and the scoundrels were proceeding to maltreat him when he was rescued; and yet the first thing the Redemptorist did, on regaining his feet, was to protect his assailant, from the well-merited punishment which the Catholics were about to inflict on him. A priest was also attacked. The fight raged with great fury for a considerable time, during which several persons sustained severe injuries of the skull, &c. In the mean time, the constabulary, under the command of W. C. Caze, Esq., were called out, but their efforts to quell the riot did not much restrain the Protestant party. The worst of all, however, remains to be told. After the fight had ceased, and quiet had been in some degree restored, the Protestants brutally smashed the windows of every Catholic house in Newtownlimavady, neither sparing those—and they were numerous—who had taken no part in the affray, nor leaving unmolested a parcel of miserable huts whose poverty and insignificance should have prevented them from their ferocity!—Talk about the enlightenment of Protestantism after this! Let reverend spouters tell us once again of the boasted civilization of a Protestant community! Here is the most Protestant town in Ireland—where Protestants and Catholics are in proportion of one to ten; and yet these brutal cowards, with savage lawlessness, assailed the unoffending Catholics because they had the impudence to give a cheer at their own place of worship. And these outrages of the public peace will be allowed to escape scot free. Not the slightest doubt of it; for, with their usual cunning, they have already sworn information against the Catholics, and sent them off to the authorities at the Castle; and, while it is known that several of their victims are not expected to recover, the magistrates, so far as I can learn, have not made a single arrest, although the ringleaders of the Orange mob are well known to the constabulary. Half a company of the 15th Infantry arrived from Derry this evening to assist in preserving the peace, should the Catholics from the rural districts be disposed to avenge the outrage committed on their friends in town. Newtownlimavady is quiet to-day, and, it is expected, will continue so during the night. The Redemptorist Fathers have left, Sunday having been originally appointed as the close of their mission."

OUR DEFENCES.—Owing, it would appear, to the continuous resignations for the purpose of emigration, and the reductions consequent on the absence of agrarian crime, the ranks of the Irish constabulary are being rapidly thinned. Commenting upon this phase in the "social revolution," a Galway paper remarks:—"We are not surprised at this, because in some places the police have absolutely no duties whatever to perform. It would appear from an article in the *Nation* that Mr. Mitchell and his confederated Filibusteros meditate a descent upon our shores. If he could manage to land a few thousands, his dream of an Irish Republic, 'one and indivisible,' might be quietly realised, for the country is soon likely to be free from the presence of either red-coated soldiers or green-vestured Peelers."

The rail from Londonderry city to Enniskillen town is now open, and the trains run the distance in less than three hours, including stoppage.

LORD LUCAN ON IRISH RAILWAYS.—Previously to the Earl of Lucan's departure for the seat of war in the East, his Lordship addressed a lengthened letter to the President of the Board of Trade on the subject of the extension of railway communication to the county of Mayo. Discussing the advantages of such communication, the noble and gallant Earl observes:—"In a military point of view I cannot but look upon this proposed railway as of much importance to the united kingdom, connecting, as it will, the military station at Athlone by direct and uninterrupted railway as well with the west and north of Ireland as with the several military stations at Tullamore, Naas, Newbridge, Limerick, Cork, Waterford, the Cove of Cork, and the other towns and ports on the Great Southern and Western Railway and its branches. On a matter of such importance I hope that the best evidence will be produced from the highest military authorities. I cannot think that a railway from the Midland Great Western Railway of Ireland at Streamstown to the Great Southern and Western Railway at Tullamore would constitute the proper junction between Athlone and Tullamore, as it would very much lengthen such junction, and involve the necessity of change of carriages, or running powers over a small portion of another line of railway, which would be most inconvenient in the transmission of troops and stores, and dangerous to the public. Should a foreign army land at Killala, or that neighborhood, as happened before, it would be in the possession of the entire of those districts before an army could be sent to check them, but if this railway was made detachments of military could be sent from the depot at Athlone as well as from Cork, Newbridge, Dublin, &c., to this district before their landing could be completed. I am further decidedly of opinion, as well for military as for agricultural purposes, that Athlone should be the town at which the two railways should be united, situated as it is in the centre of Ireland, the head-quarters of the district, one of the principal military posts, and the key of the River Shannon, between Leinster and Connaught; and I am confirmed in this opinion by a reference to the journals of the House of Lords, where I find that the committee of that House strongly recommended that a junction should be formed of the two lines at Athlone at the earliest possible future period. In conclusion, I must add that, without having the slightest private interest in this matter other than as a considerable landed proprietor, and one occupying himself and farming a very large proportion of his estates, and I can scarcely overrate the very great advantages I anticipate from this railway. In my opinion, no line could be suggested offering a greater advantage. The terms of guarantee are most fair and liberal, and I really believe that, should the present opportunity be lost, the county of Mayo can scarcely hope to secure railway communication at any early period on equally favorable terms."

FATAL RAILWAY ACCIDENT.—The *Galway Packet* contains the subjoined account of a dreadful accident on the Midland Great Western Railway:—"On last night, at a late hour, a man named Daniel Good, a shoemaker, who resided near Orammore, and was generally employed by the porters and other servants engaged on the railway between that town and Galway, met his death in a most sudden and melancholy manner. It appears that the unfortunate deceased was accustomed frequently to return home from Galway to his dwelling by walking along the line; but on last night he was run over by the down train, near Rosshill, about three miles from Galway. His head was severed from his body, and the carcass dreadfully mutilated. When last seen at the terminus here he had some leather and one or two pairs of boots with him. He had received some money for the work done by him, and there is reason to fear that he had indulged to some extent in intoxicating liquors before he set out on his fatal journey."

THE TRAITORS.—Another good result has come to maturity during the last two sessions, in the blasting up and destruction of the leaders of the great pledge-making apostasy. The English minister has found that in buying these renegades he has 'paid dearly for his whistle.' Experience has taught him that having lost caste, they are worthless in the House of Commons, and that in Ireland their political power and influence is blasted for ever. But, above all, the connexion with pledge-breakers in Ireland have led the cabinet into making appointments which now places it in an awkward predicament. At the suggestion and recommendation of the leaders of the Irish apostasy a class of men have been placed in official positions by the Aberdeen cabinet; and if public morality is not altogether dead in England, we trust to see an end to that sort of game in future in consequence of the disgrace which attaches to the results of these appointments. From the *Times* downwards, the entire English press has been compelled to censure the course adopted by the government in its Irish official appointments. For much of the odium attaching to these nefarious disclosures, the Aberdeen cabinet has to thank the leaders of the Irish pledge-breakers. In this case Irish rottenness has been too rotten. The thing was overdone. The iniquity of pledge-breaking has rebounded upon the heads of the anticipators; and we rejoice at it. Though we regret for the sake of the individual, that so much dishonor should attach to their names, yet in a national light and as a blow to a corrupting cabinet and its supporters, all Ireland must feel joy that such practices should meet with a speedy and retributive punishment. From these and other results of the late and previous sessions of parliament, we are encouraged to think that the noble policy of Independent Opposition has not been without its fruits. Let its leaders still hold on and not lose heart. Let them appeal with confidence to the people, not through the reputed leaders of the people, but to the people themselves. We have no fear for the result when the time comes for action at the next general election."—*Tuam Herald*.

THE ENCUMBERED ESTATES COURT.—Some idea of the wondrous unanimity of parties in Ireland with respect to the benefits conferred upon the country by the "great experiment" of the late Sir Robert Peel may be found by a perusal of the following remarks, which appear in the *Conservative* and "anti-Peel" *Evening Packet*. This journal insists that, despite misrepresentation and some hostility, the Encumbered Estates Court has grown in popular favor:—"The best proof of this (says the *Packet*) is the immense and progressive increase of its business. At the 13th of last July, the gross proceeds of sales amounted to above £13,000,000, and the funds distributed to nearly £10,500,000. Property to a large value is still in the hands of the commissioners, and new petitions are in preparation."