

a letter just received from one of the constabulary who emigrated to Australia October last from this town cannot fail to produce a strong impression among the force:—"You and the rest of my comrades are, I am very sure, anxiously waiting to hear from me. I landed in this colony in good health, after a passage of 102 days. I then immediately engaged in a Government situation at 12s. per day, or £4 4s. per week, leaving me a yearly salary of £219. I expect out of this sum to have about £190, which will be a nice penny indeed for me whose salary, only 12 months ago, as a policeman, amounted to the magnificent sum of £27 per annum. What a contrast! How long would it take a policeman to save this amount in the constabulary? Never. I am a warden in one of the Government prisons. I have two suits of clothes in the year, and lodging and cooking utensils, and a servant to attend me. If you come out here there is no delay of a situation ten times more profitable than the one you now hold. I would advise all those who can leave the constabulary to do so as soon as they can, and come out here. In fact, if you were only to drive a watercart, through the streets of Melbourne, you would be worth 10s. a-day. Hurrah for Australia!—How soon may I expect you and some more of my old comrades out here?"

THE HUNDRED GOSPELLERS.

To the Editor of the Dublin Evening Post.
Carlow-Graigie, August 24, 1853.

"Alitur vitium, vivitque tendo."—Virgil.
"Vice is nourished and lives by concealment."

Dear Sir—The hundred Gossellers, who have come to put down the religion of this country, without formally announcing what we are to get in its place, cannot reasonably object to a very searching investigation into their claims upon our attention. What I have to offer on the subject, as one concerned, shall be arranged, for the sake of order, under the following heads:—First—Who are these Gossellers? Secondly—What the professed, and what the real, object of their mission? Thirdly—Who are their aiders, abettors, and approvers in this town; of what class are they? What position do they hold in society?—and, finally, what is the religious and moral state of the country which sends them? These questions cover the whole ground, and afford me an opportunity of bringing out clearly the opinions I have been enabled to form of the merits of these men.

To persons of a decidedly equivocal character, the public owe no indulgence; and truth, and honor, and a due respect for honesty and virtue, demand that we exhibit none. The magistrate, or peace-officer, who arrests and sends the swell mob gentry to the treadmill, the accomplished burglar to the hulk, or the drunkard to the lock-up, and the public censor who exhibits religious hypocrisy and quackery in the pillory, are all, as ministers of justice, equally entitled to support and praise.

Who, then, are these Gossellers? By whom are they accredited to the Irish nation? We would not admit the humblest mental to our kitchen without proper testimonials; much less the unknown missionary to the House of God. Who, then, speaks to their character? Are they London Irvingites? or Jumpers from Wales, Dunkers? or Shakers? Have they brought a large assortment of the newest creeds? Are they of the sects of Unitarians, Socinians, Arians; abounding in England and Scotland, who, one and all, deny and blaspheme the divinity of the Saviour whom we worship? Do they come fresh from the schools of infidelity? Graduates under Carlyle, Emerson, and Tom Paine? Perhaps they are Latter-day Saints; preachers of Mormonism, now in high repute beyond the seas. Have they broken loose from the Agapemone of the Rev. Mr. Prince? or be they followers of Tom of Canterbury, or old Johanna Southcott, whom Macaulay describes as a Prophetess, a London Deity, in the nineteenth century, with the cunning of a fortune teller and the education of a scullion, worshipped by tens of thousands of educated people? Have the missionaries lot and part in the service of this prophetic old lady, the mother of a future Messiah? Do they, in one word, come with any sanction, human or divine? Has any Bishop in the Empire given them authority to preach? No, not one. How, then, is Ireland to discover, I ask without meaning offence, whether these great unknown from London and the Land o'-Cakes are not the itinerant section of the Socialists or of the swell mob, amongst whom there are many well read scholars and Bible readers, who have been brought up at Oxford or Cambridge: The want of proper authorisation on the part of men coming as ambassadors to address Ireland upon the most important of all subjects is admissible evidence, nay, overwhelming evidence, of deep scheming and duplicity, with which no man, either in Carlow or elsewhere, can identify himself without dishonor. The old maxim conveys an important truth—*Noscitur a sociis*.

What do these non-commissioned Gossellers say they have come about? What do they profess to do?

They have crossed the channel with some new fangled religion, of English manufacture, not for the Protestant, which would have some meaning in it, but for the Catholic, who received his faith more than one thousand years ago, and has never for a moment swerved from it since. There is not, on the other hand, a truth, a mystery, a dogma, a sacrament in Christianity, which some sect or other of Protestantism has not denied—all of which Catholics have ever held with a surprising and supernatural unanimity. Indeed the charge against us is not want of faith, but too much of faith. It is admitted by all—at least I have never heard it questioned—that we hold with unswerving fidelity all and every truth necessary to be believed for salvation. A large section of Protestants, especially of the Presbyterian sect, deny the divinity of the Saviour—deny the grace of Baptism [see the Gorham controversy]—deny, with the Archbishop of Canterbury, the necessity of episcopal ordination, whilst Dr. Whately, the head of Protestantism in this Province, denies in his works [see my letters on the subject] the Trinity of Persons in the Godhead, and all the truths of Christianity derived therefrom; others deny Confirmation—indeed, they reject all the sacraments, ignore original sin, the eternity of torments, the inspiration of the Scriptures—reject the Athanasian Creed. Protestants universally hold that Christ failed in his promises to his Church; that the gates of hell prevailed against it; that it is not the pillar nor ground of truth. All Catholics, it is needless to say, reject all these bold blasphemies. Protestantism, boasting of its glorious Reformation, indulges in a most scandalous and disgusting traffic in church livings. Its dealings in this department are

utterly abominable. I have lying before me the circulars and cards of two soul-brokers, who enjoy a very extensive business in that line—they sell parishes upon moderate terms. Two and a-half per cent. is charged if the purchase money exceeds £4,000 and is under £7,000. I shall, probably, return to this topic at another time.

Again, contrast Protestantism and Catholicity under another point of view—"Religious Practices." Attendance at Protestant worship is in a great measure regulated by the state of the weather, or the fashions of the day. If the sun shines out gaily—if dress à la mode be at hand—the carriage in order, and the stoves of the church in repair, Protestantism will say its prayers in public; otherwise it will read its Bible and newspaper, and take care of its soul at home—leaving the police, the parson, and clerk, who are paid for it, to worship God.

On the other hand, Catholicism, on bended knees, worships in all weathers—is never absent unless detained by infirmity, old age, or absolute nudity. The house of prayer is ever open; sacrifice is daily offered; and from morning dawn till dusky eve, every hour sees the pious worshipper within its gates.

Protestantism never erects at its own expense—although possessing the wealth of the land—a temple to the Living God. It has not even kept in repair the churches which our Catholic ancestors built. Nay, it will not purchase the bread and wine for sacramental purposes. It has no heart for religion—never had.

Catholicism, on the other hand, robbed of its ecclesiastical property supports, unaided, in the midst of oppression, its priests and bishops—the ancient hierarchy; and has covered the country with beautiful structures—convents, chapels, and colleges, which already excite the cupidity of the sects. In truth the evidence of religious life in the Catholic body—of fervent, disinterested piety—such evidence as no where else exists, cannot be shut out from the mind, unless by the darkest bigotry and gloomiest fanaticism.

If this, then, be, on the whole, a fair statement of the case—and I defy any man of character to deny it—what encouragement does the project merit of putting down Catholicity—the only religion in the land? Do not the Gossellers, their aiders and abettors, one and all, if it be a fair rule to judge men by their acts, exhibit themselves as conscienceless hypocrites and degraded dupes? Does the occasion warrant this severity of language? How, I beg to ask, would common sense designate a band of physicians boasting a special knowledge of the prognostics of cholera who had abandoned their friends amongst whom it was making the greatest ravages, and had gone forth to heal men where the disease had never broken out? Would not our common instinct teach us to spurn the knaves, and, lest men should be infected by them, would they not, by every legitimate means, and with as little delay as possible, seek to rid themselves quietly of the schemers, and their no less fraudulent aiders and abettors? Since the coming of the Gossellers to Carlow, they have been exclusively in the hands of what I have heard designated in homely language the filthy rag-end of Protestantism—men whose fathers were as little known in Carlow as the rangers of Wales, or the cannie Scot, and who, having picked up their crumbs in this town, have now the folly, bad taste, and excessive bigotry, to stand shoulder to shoulder with these unknown hirelings in the open streets, whilst they reviled the religion of the people amongst whom they lived. The Fags, it is said, are greatly grieved at the departure of their spiritual guides, and cannot live after them; their hunger and thirst for spiritual things have never been thoroughly satisfied by the resident parsons. Well, if they be resolved to go, the people would act very foolishly if they do anything in the world to prevent them—and let us hope that the old inhabitants, Catholic and Protestant, will do well in their absence. Knowing the party of sympathisers, I was glad to perceive that they had not got even one Protestant of character or standing amongst them, nor one who could at all claim to be considered a gentleman.

What was the true motive of this Missionary Crusade against Ireland? The motive is two-fold, let hypocrisy seek to conceal it as it may: First, it is a deep hatred of the Church of God, which condemns, and has ever condemned, all heresy, all infidelity, all crime. And secondly, Protestantism having robbed the Catholic Church, did everything of course which Satanic ingenuity could invent to suppress the religion and still naturally wishes to get rid of it, to put it out of sight; for its existence is the standing reproach and proof of the guilt and injustice of Protestantism.

The Reformers at first proceed, with a bold and cruel blasphemy, to put down the worship of Christ, by declaring it a felony to offer sacrifice (the enactment is on the statute book); they prohibited Catholics, under pains and penalties, from hearing Mass; from teaching their own children. They legislated, not against crime, nor criminals, but against dogmas of faith, mysteries of holy religion. The dogmas, however, have all survived and lived in the hearts of the people. In one point Protestantism was thoroughly successful. Having once seized upon the resources of the House of God and of the poor, it never once lost or relaxed its hold. Here its triumph was complete. "Sacrilegious avarice (says the Protestant Historian Camden) ravenously invaded church livings, colleges, hospitals, and places dedicated to the poor, as superfluous things." Hence, Ireland presents at this moment the unparalleled anomaly of a full staff of Protestant clergymen, possessing all the church property of the country in the midst of a Catholic people—shepherds without the flock—teachers without pupils officers without the rank and file—whilst the nation supports, by voluntary contribution, its ancient and much venerated priesthood. Here is the cause of that—"immortale odium et nunquam sanabile vulnus." If Catholics had all fallen by the sword, or died out under penal legislation; or if the ground had opened and swallowed them, it would have brought incalculable relief to Protestantism. A millstone would have been taken from its neck; but because, after all, these things have not happened, the hundred Gossellers, with as many creeds, are sent amongst us, to drive us out of the Catholic Communion, into anything else, no matter what. How Protestantism would rejoice if we became a nation of Swaddlers, or Baptists, or Mormonites, or Infidels, or Pagans, as being thereby relieved from the troublesome remembrance of its own incurably vicious origin.

Nothing can be more painful to one who owes a large debt, which he never intends to pay, which is not even recoverable by law, than the sight of his creditor. Rather than meet him, he turns out of his way. To hear he had been transported, or had emigrated, leaving not an heir behind, would be joyful

tidings. Now, with some such feeling, the Parson and Protestants, in a greater or lesser degree, regard the priests and people of the ancient religion. Observe Protestantism has no objection to any sect, not even the sects denying the Divinity of Christ, whilst it unceasingly opposes and reviles the Catholic who would shed his blood for that doctrine. The fact cannot be rationally accounted for, on any other principle than that men never forgive those whom they have injured. Protestantism cares not a pin's point about faith—never cared about it. All it ever wanted was to keep down Catholicity. Practically the Protestant says to his Catholic neighbor, I have a right to think as I please, and you have a right to think as I do; and if you do not, I will, if I have the power, trample upon you, confiscate your goods, fine and imprison you, deprive you, at all times, of every office, even the lowest in a workhouse, and if I can do nothing else, I will destroy your good name, calumniate you, as opposed to the Word of God, never cease reviling you. I will hire the press to abuse you, and Gossellers by the hundred to run you down, and insult you in the streets of your own town and on public highways; and if you raise your voice against them, I will crush by the law, and at all events I will swear, and will make all Protestants swear, that your religion is damnable and idolatrous, until I make you and it hateful in the eyes of all men who listen to me. This is Protestantism in act. It is a system most agreeable to corrupt human nature, very much in fashion with gentlemen, with men of wealth, men of some reading, who seldom trouble themselves about their duties to God. It is a religion in which, no doubt, people will live, but in which they will have little fancy to die, if they retain a belief in hell and judgment to come. The remaining topic, the most important of any, must be reserved for a second letter.—I have the honor to be, yours,

JAMES MAHER, P.P.

PRAY, REMEMBER THE STATE CHURCH.

A late number of the *Daily News* has a very clever article upon the Irish State Church, of which the following is an extract. It had been proposed, during the Queen's stay in Ireland, to send the begging-box round, in order to enable the poor, miserably underpaid, State clergy to repair the St. Patrick's Cathedral, at Dublin, which Catholic zeal built, but which, like all the other churches that the Protestants have stolen from the rightful possessors, is rapidly running to decay. The *Daily News* says:—

"So Mr. Dargan has set on foot from his own means an undertaking which will do more for Ireland than anything that has been done for centuries. He has collected a great national museum of commerce and art for the sole purpose of kindling the latent fires of industry in the souls of his countrymen. All the great and the good who love their country are hurrying thither in shoals, to testify their admiration and appreciation of the great experiment. The Queen and the Prince actuated by the kindest and best of motives, grace the meeting with their presence, and confer on it all the *clat* and the profit that such a presence ensures. The worlds of science and arts and fashion are agitated to their depths to render homage to a great national undertaking, and in the midst of this grand concourse a small voice is to be heard piping through the desolate area of a dilapidated cathedral, 'Pray, remember St. Patrick's.' It will be like the 'fun of the fair,' heard during a symphony of Beethoven.

There never was a christian church in the world which has so thoroughly disgraced its mission as the church of Ireland. Lazy, bloated, and insolent, its progress has been in the inverse ratio of its wealth, and that a cry should now be set up to fleece the public, under pretence of repairing a national edifice, is in perfect keeping with the system which has fastened the richest church in the world on the poorest people. What a moral the following picture conveys:

"And what are the ecclesiastical officers connected with the cathedral, who cannot afford to maintain their own place of worship in a decent state of repair? Are they poor, underpaid clergymen, looking ruefully with empty pockets at the rents in an edifice which they can only help by their long loving wishes and prayers? One of these is a dean, who, in right of his dignity, has the miserable income of £1997 8s. 1d., presents to valuable livings, and has other preferments. There is a precentor, who also, in right of his dignity, enjoys a small income of £346 per annum, and holds other preferment. There is a chancellor, who, in right of his dignity, has a petty salary of £501 4s. There is a treasurer, who, in right of his dignity, has about £336. There is one archdeacon endeavoring to make himself comfortable on £2,564 3s 4d per annum, while another struggles to keep the wolf from the door on £418 9s 2d. It is scarcely necessary to mention that there are a dozen prebendaries with salaries ranging from £27 to £600, and a dozen vicars choral who get £156 6s 3d per annum."

It seems, according to the report of the Ecclesiastical Commissioners, that, during the twenty years preceding 1834, no less a sum than £20,000 was reported to them by the Dean and Chapter as having been expended on the building. Strange to say, this large sum, spent upon repairs—almost sufficient to erect a new cathedral every way superior to St. Patrick's—came from what is called the "Economy Estate!" This same estate, so satirically named, has contributed, since 1834, sums of money amounting to £2,076 2s 4d per annum towards further repairs on behalf of a building which seems at length in a fair way of coming about the ears of its incumbents. What follows is inimitable in its way:—

"In an ancient registry of St. Patrick's Church, commencing in the year 1367, five years after the building of the old cathedral, the following note is found:—"After the burning of St. Patrick's Cathedral, sixty straggling and idle fellows were taken up and obliged to assist in repairing the church and building the steeple, who, when the work was over, returned to their old trade of begging." Does the reader see no analogy here? The cathedral was built by beggars. Is it to be kept up by beggars? Is Ireland never to be taught to depend upon itself? Is it to receive lessons of begging from its rich men? Who can blame the beggars of Kingstown, who live and die on the pence flung to them from the pockets of the affluent, for their conduct, when they are told that one of the richest corporations of the kingdom is advised to turn beggar to restore its own cathedral? The Queen will escape the beggars in rags—why is she to be subjected to the attacks of the beggars in lawn?" We can pursue this subject no further. The details carry with them a moral more impressive than any which it is in our power to convey.—*European Times*.

GREAT BRITAIN.

The New Bishops.—The *Liverpool Mercury* says that the Very Rev. Dr. Roskell will be consecrated Bishop of Nottingham at St. Barnabas' Cathedral, Nottingham, on the 21st of September; and that the Very Rev. Dr. Goss will be consecrated Coadjutor Bishop of Liverpool at St. Nicholas', Copperas-hill, Liverpool, on the 25th of September.

We are happy to be able to assure our readers that the report, to which a Dublin contemporary alludes, of the serious illness of the Cardinal Archbishop of Westminster, is much exaggerated, and that although his Eminence has been somewhat indisposed (as we lately informed our readers,) he is now much better. His Eminence is at present in Wales.—*Catholic Standard*.

CONVERSIONS IN SCOTLAND.—The *Border Advertiser* under the heading "Perversions at Galashiels" announces the conversion of several members of the Episcopalian church in that city, to the Catholic Faith.

HER MAJESTY IN SCOTLAND.—It has now, we understand, been definitely arranged that the Queen, Prince Albert, the Prince of Wales, and Prince Alfred will arrive in Edinburgh from Dublin, on Monday the 5th of September, and leave next morning for their Highland home. The Princess-Royal and other two members of the Royal Family, who do not accompany their parents to Ireland, will reach this city to-morrow evening by the North British Railway, and leave for Balmoral on Thursday morning.—*Edinburgh Advertiser*.

AN ENGLISH EVANGELIST.—Amongst the police reports in the *Times* of Wednesday, August 24th, there appeared a case, of which the following is an abridgement:—*Worship-street*. Yesterday Joshua Mull, a middle-aged man, of very respectable appearance, describing himself as a Scripture-reader at St. Thomas' Church, Bethnal-green, and residing in Kitisford-place, Hackney-road, was brought up in custody before Mr. Tyrwhitt, charged with the following scandalous conduct:—Frances Sadler, a modest looking young woman, who gave her evidence with great reluctance and propriety, stated that she was in the service of a gentleman at Cambridge-health, as nursemaid, and at four o'clock on the preceding afternoon was sent out by her mistress with two of the children for an airing into the London-fields, on reaching which, feeling tired, she seated herself upon the grass within a short distance of one of the main foot-paths. She had only been there a few minutes, with the children playing about her, when she observed the prisoner advancing in a leisurely manner up the path, and as soon as he reached the spot where she was seated he suddenly turned round and deliberately exposed himself, at a distance of only four yards, immediately in front of her. In this disgusting position he remained for a space of several minutes, when, seeing her hastening away, he carelessly sauntered on in the direction of two little girls playing about at a short distance off, and in the same deliberate and intentional manner subjected them to a similarly revolting insult. William Davis, one of the district turncocks, stated that while crossing the London-fields upon business at the time in question, he saw the prisoner stretched at full length upon the sward, within a few yards of two little girls about eleven or twelve years old, and to whom he was conducting himself in the manner previously described. Witness felt so indignant at such an outrage that he instantly hastened up to expostulate with him, but the prisoner was so intent upon the misconduct he was committing, that, though he spoke to him, he did not at first hear him, and when he did, merely offered him his address in proof of his respectability. At the same moment the young woman who had just given her evidence came up and complained to him of having been herself subject to the same infamous treatment, upon which he immediately secured the prisoner, until a constable could be obtained to take him into custody.—Mr. Ashley, who was retained for the defence, addressed the magistrate on behalf of his client, whom he described as a person in society.—The Rev. W. Williams, Minister of St. Thomas' district church, stated that the prisoner had been both the organist and a Scripture-reader at that church; his behavior had been marked throughout by uniform propriety. The prisoner's father-in-law, and Mr. George Shillibeer, a master baker, and cousin of the prisoner, also spoke in similar terms of the accused. Mr. Tyrwhitt said the demeanor of the first witness was deserving of every credit, and the manner in which she had given her testimony, though subjected to a somewhat sharp cross-examination, gave every assurance that she was a witness of truth, and to be relied on. This was not a question of motives, but of facts, on which character had but little bearing, and as such acts as these were of the most vital consequence to the community, tending, as they did, to corrupt the minds of female children who were subjected to them, they could not be regarded in any other light than the acts of a miscreant, and, considering the charge fully established, he had not the slightest hesitation in dealing with the prisoner as a rogue and vagabond, and ordering him to be imprisoned for three months in the House of Correction, and kept to hard labor.

The English Admiralty have determined to discontinue the employment of Lieutenants of the Royal Navy as Admiralty agents in the North American mail contract steam packets.

RELIGION IN ENGLAND.—According to a printed document lately presented to the English Parliament, we find that in the county and borough of England and Wales there were eleven thousand six hundred and fifty-four prisoners, of which less than one-fifth was Catholics, the remainder 9,541 being Protestants of different sects. In the Government Convict establishments the following results of Catholic teaching is even more apparent; out of a total of 6,580, 4,340 are of the "Established Church;" 782 Dissenters, or non-believers, 19 Jews and only 739 Catholics, or less than one-ninth of the whole number!

Arrangements are in progress for holding a great public meeting, to be presided over by the Earl of Eglinton, in the course of November next, under the auspices of the Scottish National Association.

The following singular epitaph was copied from a tomb in the parish churchyard of Pewsey, in Dorsetshire:—"Here lies the body of Lady O'Looney, great niece of Burke, commonly called 'the Sublime'; she was bland, passionate, and deeply religious; also she painted in water colors, and sent several pictures to the Exhibition; she was first cousin to Lady Jones, and of such is the kingdom of Heaven."