

LETTER OF THE ARCHBISHOP OF TUAM.  
TO THE RIGHT HON. THE EARL OF DERBY.St. Jarlath's Tuam, Feast of the Seven Dolours  
of the Blessed Virgin, 1852.

My Lord—Amidst the anxiety and alarm which have seized the adherents of the Protestant establishment in Ireland, they must look to some more efficient props to uphold its tottering existence than the clumsy fictions which they are not ashamed to scatter about its imaginary extension. In vain are they endeavoring by such weak expedients to avert its impending doom. They may fancy that because they have been hitherto imposing on the English people, and gathering funds by an indulgence in all the licentiousness of slander, they may be still permitted to enjoy the same privileges of imposition in a continuous immunity from exposure. They appear, however, to feel that they have been somewhat mistaken in their calculations. The result of the recent elections in Ireland has filled them with an alarm which they are awkwardly endeavoring to conceal, and the loudness and audacity of their boasts, at a time when the world has witnessed the decline of the parliamentary establishment, and the vigorous reaction of a people whom its votaries proclaimed to be prostrate, are but too evident signs of their terrible apprehensions.

We can, then, afford those trembling functionaries the illusive privileges of fancying they are progressing, whilst we can exhibit to the judgment of the impartial incontestable evidence that the fate of the Protestant Establishment is sealed. The *Times*, the faithful organ of the Establishment—if such a wayward and capricious thing can deserve the name—may fret, and fume, and roar, and again and again labor out the dusky volumes of his tiring rage on the incorrigible tenacity with which the Celtic race cling to ancient usages, and other less noisy, and as harmless, literary engines may follow the same train. They are all doing our work, and unconscious instruments, as well as witnesses, of the ruin of the Protestant Establishment, since they are diffusing far and wide the terrors that have seized its supporters.

They may transfer into their mercenary columns the stupid and clumsy fabrications of their Irish Protestant correspondents on the progress of what they call the Reformation in Ireland, and of the newborn relish of the people for the chasteness and the beauty of the morality that illustrates it in England. Your lordship I trust, will readily believe with the *Times* that the Celtic people are tenacious of antiquity, and, above all, of the antiquity of their Faith, and its pure morality, and therefore the English people should be slow in believing that the Irish, notwithstanding their long acquaintance with the Saxon race, have not fallen in love with that brutal system of social demoralization, which, like a foul cancer, has eaten up all domestic virtue and morality in England, as is unhappily exemplified by so many recent trials for infanticide by unmarried females, all which practises, if we are to believe the panegyrist of the moral people, are the spontaneous fruits of that Protestant system which they are laboring, but, thank God, in vain, to propagate in Ireland.

Now, my lord, with the conviction which every true Christian must feel of the fatal influence of such dire demoralization, not only on the eternal but even the social destinies of man, it is not to be supposed that the people or the Priesthood of Ireland could silently or with folded arms view the progress of principles so destructive. We are told—and the reproach is a just theme of enmity—that the people of Ireland feel a reverence for antiquity, and a devotedness to their Pastors unsurpassed by any other nation upon earth. This devotedness to their Clergy has been sufficiently exemplified in their recent triumphs over the formidable combinations of bigotry and power, by which it was sought to turn the franchise into an instrument for the persecution of their Faith, rather than become, as they have rendered it, a shield for its protection. Does your lordship then believe—nay, do the most besotted of the bigots who listen to the tale believe, that the people of Ireland are becoming converts to the Protestant religion? It is not religion it should be called, for they are numerous as legion. Can your lordship reconcile this defection from the Catholic Priesthood and alienation from its influence with those epileptic paroxysms into which the English journalists—Whig, Tory, and Radical—are thrown? Does the return of eleven Catholic representatives out of the scanty quota of thirteen from the province of Connaught, and in the face of our most frightful opposition, afford any proof or presumption of any extraordinary additions for your Saxon Establishment among the Celtic inhabitants of this western region? Your lordship has, no doubt, too much candor not to admit the reverse of this opinion; and it is because a similar conviction is likely to be soon brought home to your cabinet by the votes of their representatives, we are now experiencing the usual outpourings of Saxon sympathy for our faults and weakness, but too strongly diluted, however, with their wonted rage and envy at the growing strength and majesty of the Catholic Church in Ireland.

Yes, it is this conviction of the deep-seated reverence of the Catholic people of Ireland for their religion, and their unconquerable resolve not only to maintain it, but to carry on a vigorous, and legitimate, and constitutional opposition to the Moloch of the Establishment that has recently sent over such a motley crew of Parsons and readers to this country, and is sending back, by way of a commercial interchange, such huge cargoes of lies and inventions regarding their triumphs in the west of Ireland. Such artifices will no longer do, for in the face of every successive administration that refuses to extinguish this national nuisance, it will appear that the days of the establishment are numbered. When pressed by the serried array of half the representatives of Ireland, who can break up a more vigorous administration than yours, to relieve at once the country from this incubus that has oppressed all its energies, it will not do to adjure them to wait until you see the result of the new ninth or tenth reformation in the regions of the south or west of Ireland. No, they will not wait, nor will they listen to those arguments of persuasion which Tory as well as Whig ministers know so well how to wield; for this very Celtic people, who are represented in England as Protestant converts, have instructed their representatives not to wait, nor take office, nor favor of any kind from any minister until the country is eased of the burthen of that Establishment, with which calumny has not blushed to connect them.

Better, then, far, and more becoming, would it be, for those fabricators of lies, about the progress of the reformation in Ireland, to put their house in order, and to acquiesce in that fate to which all things human are subject, and from which this human institution is not

an exception, than to continue to insult the people of one country, and cheat those of another, with the accounts of lying wonders in the west of Ireland, with which the authentic legends of miracles, which they ridicule, have no parallel.

The English people are said to be a justice-loving people; but let it be recollected that they are themselves the utterers and the writers of this eulogy. I do not believe their love of justice to be more unselfish or more romantic than their boasted love of freedom—claiming a large portion of the boon for themselves, whilst they are content with extending but a small portion of it to others. Their love of fair play is found, as far as Ireland is concerned, uniformly subordinate to their eulogy. This is a strong and a sufficient reason why we have not been wasting our time in refuting calumnies about perversions in Ireland, too gross for the credulity of any other than the English people.—You might refute them to-day, and to-morrow they would be paraded before the English dupes with the same effrontery of slander.

It is not, then, on the justice of the English nation we rely in our confidence to abate this nuisance—the prolific spring of much misery and discord—but on the attachment of the Irish people to their Faith, and their determination to bring persuasion to the English people through the sensible channel of the suffrages of the Irish representatives in parliament. Their votes—the intelligible exponents of the Faith and feelings of the Celtic population—will do more to show that they have no relish for Protestantism than all that could be said or written. Without such parliamentary evidence to sustain it, the hordes of mercenary readers—if readers they should be called who are scarcely able to spell—and the Parsons, who are speculating on rich spoils in the wake of those pioneers of fraud and imposture, will soon find that, instead of any hope of extending the Established Church, they may be prepared for that large contraction of its dimensions which justice and sound policy equally require. The aspirants to its preferments may fancy they are winning belief to their extravagant reports, whilst they are only provoking ridicule or execration.

A grosser imposition was never practised on the English people than by the tales of the new reformation to which they are such willing dupes. The Clergy of Ireland are not wont to contend with shadows.—When you talk of conversions in the west of Ireland, and argue about the numbers that are said to flock to the conventicles of error, statistics precise as to places, and names, and dates—those well known touchstones of truth and authenticity—must not be forgotten in the encounter. Why are those uniformly lost sight of in those dazzling pictures of the progress of the reformation with which the English people are amused? It is much safer for the propagators of falsehood to shroud it in generalities. Now, notwithstanding the long immunity in fraud which those fabricators have enjoyed in feigning multitudes of native converts in this diocese—thousands, if you believe them—we challenge them to number them, not by thousands or hundreds, but to name the places where their fifties, or their twenties, or even their tens, reside. By this means the world will be able to test the degree of credence which they deserve. Notwithstanding the awful visitings of the famine, which had left its ravages in every quarter, and which was followed by the worse infliction of persecuting bigotry, there are in this diocese near fifty parishes in which those impostors could get no footing whatever. In the few in which they sought to fix themselves by appealing to the instincts of the parents of starving children, and to the bigotry of landlord guardians of workhouses, who drove them first from their lands, and again drove them from the workhouse, or denied them access within its enclosures to relieve themselves from the rates, thus leaving them no alternative but a poisoned nutriment or death, they sometimes forced an hypocritical profession of error, which scarcely survived the tyrannical necessity which extorted it. Let them now muster those straggling victims of famine, and in their census they will find them safely harbored in the bosom of that Church which, in times of terrible trial, they were tempted to abandon. Let them boast of these temporary and exceptional defections, but let them not forget that they are the testimonies, too, of their own tyranny and cruelty—nor let them lightly recall the memory of events now numbered with the past, of which all the shame and the guilt are their own. Do not imagine that I am now indulging in conjecture, or drawing on the analogies furnished by the sad history of our country, in alluding to the scenes of eviction and religious persecution connected with the disgraceful proceedings of the agents of the Established Church. No, I am writing what I saw and witnessed, nay, what was palpable to every apprehension.

Is your lordship aware that in Connemara, the theatre of those extraordinary evangelical triumphs, there is a gallant landlord who threatened his tenantry with banishment from their farms if ever they suffered to be performed in their houses the sacred functions of their religion? What will the people—the moral people—of England, those self-lauded lovers of fair play, and justice, and humanity, think of the tender piety of those proselytisers on being informed that on Thursday, the 9th of this month, a mother, on the road to Clifden to present at the altar her two children among hundreds of such victims of hunger who were seduced to hear bad instructions, was literally waylaid by their keepers, and stripped of the wretched remnant which was given them as the price of their appearance at the schools, so that the poor parent struggled with the feelings of decency in bringing them thus to the temple of God to save them from the teaching and the fate of the females of Dorsetshire?

And yet we are told that to procure these stupendous conversions there is not a particle of bribery; whereas it is the only mode that is found to influence every individual who, for a moment, has gone astray. Although the people were no strangers to the species of charity which clothed the naked orphans of Connemara, yet it was impossible to describe the thrill of horror that ran through the entire flock on witnessing the state of semi-nudity to which those robbers, by stripping them of their proselytising rags, had reduced the victims of their spoliation. That one scene gave a fatal blow to the system, and opened the eyes of the most deluded to the cruel hypocrisy that was carried on. Although the famine has thinned the population, all the chapels in Connemara were crowded to excess, of which the young formed a considerable portion; not a vestige of Jumperism, as it is called, could be exhibited, and the diminution caused by the famine and evictions was compensated by the intensity of the zeal with which the people were resolved to efface the erroneous impression that they were indifferent to the blessings of their holy religion.

We are told as a proof of the progress of reforma-

tion, of the number of Bible-readers that are scattered along the coast! What a convincing proof of the conversion of the natives. The natives look with disgust and scorn at the impostors. Wherever the carrion is scented, the vultures will congregate; and never were cormorants more faithful to their instincts than those itinerant readers and unattached parsons in finding out the succulent quarters where English bounty is flowing for Irish recruits. Oh, but they are building churches. A voice must come forth from the stones, and they, turned into living men before the cold walls of deserted conventicles in the wilderness, can be cited as witnesses of the number of the congregations.

It was imagined that the census—I think of 1841—exhibited so many parishes in Ireland without a single Protestant, though they were furnished with snug glebes, as well as churches and lofty steeples, as would forever silence the insulting sophism of connecting Protestantism as a consequence with Protestant churches. Perhaps your lordship may have some idea of the force of this argument from the incumbency of Parson Marly, of Annadown. During several years, for he lived to a good old age, he was obliged patiently to wait the return of his Catholic clerk from Mass, since there was no other to answer Amen to his solitary service. Though the performance of this Sunday liturgy was dreary enough, yet he could boast that, however long an absence, for weeks, months—nay, a long series of years, not one of his flock died without his ministrations.

Even in the gravest, such facts, as ludicrous as they are melancholy, must excite a smile. But there is in the most degenerate and corrupt a sense of right and justice that proclaims its abhorrence of their continuance. Almost every province in Ireland, as well as Connaught, could still exhibit many a Marly, especially Munster, notwithstanding the sprinkling of Protestant police and revenue officers astutely disposed near the empty churches of sinecure parsons to form an artificial congregation. And is it to perpetuate such farces, so onerous to a Catholic people and disgraceful to any Government, the erection of little nooks, for they deserve not the name of churches, is to be carried on? It is high time that such insane and futile projects should be abandoned. Those ecclesiastical funds, so long misused, should, after the life interests of their present occupants, revert to their own original purposes of promoting Catholic piety, charity, and education. Too long has their usufruct been squandered, with no other result than propagating dissensions and upholding an unholy ascendancy. It is fortunate that there remains such a fund for the erection and endowment of Catholic schools and the building of Catholic churches, and should it extend so far, to serve as an outfit for the purchase of Catholic glebes, all as free and independent of any sinister interference of the secular power as were those funds when first abstracted from those pious uses. It is only on such conditions they will be claimed; on no others should they be accepted; and on such equitable terms it would be the height of impolicy to withhold them. It will be an act of just and tardy restitution of property long diverted from its legitimate objects; and as to the prospective maintenance—the daily bread of the Catholic clergy—they will exclusively rely on that rich fund that has never failed them, the spontaneous offerings of a grateful people, to whom protective measures for the fruits of their industry no longer to be deferred, will give additional cheerfulness in discharging the duties of their religion. As for the Protestant Establishment, dream no longer of upholding it in Ireland, treat it like the question of free trade, yielding to the inevitable necessity of events which statesmen cannot control. The Catholic people of this country are resolved not to be content until they witness its legislative annihilation; the axe is already laid to the root, and as time has but too well attested the baneful vices of its influence, it is in vain you will endeavor to avert its inevitable fall.—I have the honor to be, your lordship's obedient servant,

† JOHN, Archbishop of Tuam.

## CATHOLIC INTELLIGENCE.

THE ARCHBISHOP OF DUBLIN.—On Friday the Most Rev. Archbishop Cullen, accompanied by the Right Rev. Dr. Murphy, Bishop of Cloyne, and Dean Dooley, Castleknock, visited Youghal. After inspecting the beautiful convent there, they proceeded to Middleton, and called upon the Parish Priest, Rev. Mr. Fitzpatrick, with whom they remained for some time. They afterwards left for Queenstown, where, we understand, they will sojourn for a few days with the respected Parish Priest, Rev. Mr. Murphy. There the Archbishop will be joined by the Right Rev. Dr. Keane, Bishop of Ross; and about the 20th of this month both will leave for Paris, to make some arrangements in relation to the free burses in the Irish Colleges.—*Coric Reporter*.

His Grace the Archbishop of Tuam returned on Friday from Connemara, where he was engaged during the last fortnight in a visitation of that remote but extensive portion of his diocese. It is a matter of consolation to his Grace to find upon accurate and personal investigation, that the reports of the proselytism furnished by the emissaries of Exeter Hall, are in many cases unfounded, and, in all cases, grossly exaggerated. With the return of the harvest, all traces of proselytism are fast disappearing, and will soon entirely vanish.—*Tuam Herald*.

RECEPTION AT THE URSULINE CONVENT, SLIGO.—On Wednesday, the 8th of September, the Feast of the Nativity of the Blessed Virgin Mary, second daughter of Thomas Shearman, Esq., Kilkenny, was clothed with the holy habit and veil of St. Ursula, at the Ursuline Convent, Sligo. The venerated Lord Bishop of the diocese, the Right Rev. Dr. Brown, officiated, and delivered a most impressive discourse on the occasion. The novice has taken the religious name of Sister Mary Joseph Claver, in honor of the celebrated Apostle of Carthage, whose beatification has recently been solemnized at the Church of the Society of Jesus in Dublin.—*Correspondent of Tablet*.

On Sunday, Oct. 3d, Rev. F.W. Faber, of the Oratory, one of the most distinguished converts to Catholicity, formerly Protestant Rector of Elton, Huntingdonshire, and Fellow of the University of Oxford, preached in St. Michael's Catholic Church, Limerick, a charity sermon in aid of the appeal to the friends of religious education for contribution towards the funds necessary to enlarge the Monastery of the Christian Brothers in Sexton-street, so as to afford suitable accommodation to the considerably increased number of the valuable community.—*Limerick Reporter*.

On Thursday the Rt. Rev. Dr. Ryan, Bishop of Limerick, administered the Sacrament of Confirmation to 583 children and adults in the Catholic Church of Rathkeale. After Mass his Lordship preached a sermon in his usual instructive and deeply moving strain.

THE REDEMPTORISTS IN ENNISKILLEN.—Enniskillen 16th September, 1852.—Father Frost, and three of his brother Redemptorist Fathers, opened a mission in our chapel on Sunday last. Thousands of the people of this and the surrounding parishes attended to hear the magnificent sermons morning and night. Our beloved Pastor, Dean Boylan, is entitled to the lasting gratitude of the Catholics of Enniskillen for his unceasing attention to their spiritual welfare. The Right Reverend Doctor McNally, Bishop of Clogher, held a conference in M'Brides Hotel on Tuesday. He and the Clergy present all attended the devotions and sermons for two days. The powerful and elegant discourses of the Fathers have attracted the attention of all classes, and many differing in religion, "who came to laugh, remained to pray." Numbers of enlightened Protestants were present at each evening sermon. His Lordship, Dr. McNally, Dean Boylan, and Archdeacon M'Carroll of Derry, and his Chaplain, together with the Clergy of this district, assisted at the Benediction of the Most Holy Eucharist every evening since the opening. The Fathers will remain for three weeks.—*Correspondent of Tablet*.

CONVERSIONS.—We understand that the Earl of Dunraven was publicly received into the Catholic Church on Sunday last, in the parish chapel of Adare, county Limerick.—*Dublin Freeman*

The *Gulway Packet* states that Mr. Crofton, the Professor of Natural Philosophy in the Queen's College, at Galway, has renounced the errors of Anglicanism, and resigned his chair, and is now preparing himself to enter the illustrious Society of Jesus.

Lymam W. Case, Esq., Counsellor-at-Law, was received into the Catholic Church, on the 13th ult., at Winsted, Conn., by Rev. Thomas Quinn, Pastor of that place.—*Boston Pilot*.

## UNITED STATES.

A meeting of British subjects, resident in New York, was held at the British Consulate on Monday last, to consider how they can most appropriately show their respect to the memory of the Duke of Wellington. The consul announces that he and his official house will wear mourning for fourteen days.

The British residents of Boston are taking measures to express their sentiments in regard to the death of the Duke of Wellington. Their course of action will be named at an adjourned meeting of such citizens, to be held in a few days.

Over 1000 men are now employed on the Boston, Concord and Montreal Railroad, and the whole will be completed this fall to Wells River, at a cost of less than the original estimate.—*Boston Pilot*.

IRISH AND GERMAN IMMIGRATION.—It appears by the tables published by the Commissioners of Immigration at New York, that a remarkable change has taken place during the last few months in the character of the immigration to this country. In former years Irish immigration always exceeded that of all other countries put together, and was more than double that of the German. In the year 1851, the whole amount of immigration to New York was 239,601; the number from Ireland was 163,256, and from Germany 69,883, thus showing that the Irish more than doubled the German immigration, and was considerably greater than the aggregate of all countries, including Germany. For the present year, up to the 22d of September, the immigration has been as follows: Total 226,976, Ireland 88,664, Germany 92,686. The tables show that before the present year the German immigration had not been half the amount of the Irish, and that the Irish had been invariably more than half of the aggregate of all nations, while for the year the Irish immigration is only about one-third of the total, and is below that of the German immigration. The reasons for these changes are found in the fact that the German communes or parishes have, during the last few months, commenced sending out the pauper class of Germans by wholesale. They have paid their passages to the United States, giving them the alternative either to come out here, or to starve at home. Whole cargoes of that class have been shipped to our shores by the public authorities, and hence the sudden increase in the influx of Germans.—*Boston Pilot*.

The damage by fire in Boston the last month was remarkably slight—estimated at only about \$400, one-quarter of which was insured. The number of alarms was but 10.—*ib*.

A VICTIM TO THE SPIRITUAL RAPPINGS.—Last Saturday afternoon an elderly woman named Spinney, who has lately been all wrapped up in Spiritual Rappings, suddenly informed her friends with whom she boarded that she had received a communication from the spirits that some one was trying to kill her, and warned her to flee for her life. Acting under this impression she started out of the house bareheaded, and, after running some distance, rushed into the office of the *Waverly Magazine*, Water-street, yelling most frightfully for help to keep off the murderers. She made such awful screeches, that, after trying in every way to calm her, the spectators were obliged to call the police, and she was conveyed home in a cab. It is feared she is a confirmed maniac.—*ib*.

The Rum and Anti-Rum war in Massachusetts and Maine is as fierce as ever. By way of carrying out the great work of charity the temperance party set fire to a house when they find liquor in it. The fanatics of Massachusetts will learn that temperance in all things is necessary.—*Catholic Telegraph*

CHINESE IN CALIFORNIA.—It is estimated by a San Francisco paper that there are now 27,058 Chinese in California. Of this number, but 22 are women. The average monthly arrivals are set down at 4500, which would give an aggregate Chinese population of 46,588 by the close of the year. The California fever had just reached the Northern Provinces of China, and the tide of emigration was expected to receive fresh and greatly increased accessions from the populous city of Peking and Shanghai.

PROTESTANT MARRIAGES.—The *Lexington Sentinel* says that there is now living in Holmes County, Miss., a woman who married her first husband in Sept., 1823. She subsequently parted with him, and from time to time married three others, with all of whom she separated. "On the day twenty-five years from her first marriage, she parted with her fourth husband, attended the funeral of her second, was married to her first, and the marriage ceremony was performed by her third husband. She is now living with her fifth, or rather her first husband, and doing well; and is some woman yet."