

by law, surely the ladies cannot be called "maids of honor," nor can the gentlemen be entitled to the lineal claim of "lords," being bastards by the law; and then if any Catholic turncoat, except Beaumont and Norfolk can be found mean enough to accept an office (branded with illegitimacy) from the hand that affixed the signature of their dishonor to their names, they are just worthy of the place they hold!

But, fellow-countrymen, England shall not have everything her own way. We are now forming a society such as never has been seen in Ireland before. It will be a society fairly embodying the mind, and the heart, and the service of every man, woman and child in these kingdoms; and we shall live and die in defence of the decision of this new, and glorious, and (with the blessing of God) triumphant association. Depend upon it that England has sapped her own foundations; depend upon me that France is not settled, and that Europe owes England a grudge, which never will or can be forgiven. Be convinced that if Prince Albert originated one hundred exhibitions, and that the London corporation dined, and slept, and lived with the French functionaries every day and night for seven years—be convinced that after all this display of artful civilities, there is not one Frenchman, or one Frenchwoman, or one French child, who would not dance with frantic joy at the glorious idea of having an opportunity before they die of burying their eager swords and plunging the crimsoned French steel into the inmost heart of every man bearing the hated name of Englishman. Therefore keep up your courage, and wait your opportunity in a strictly legal attitude, and England will be very soon in your power. We shall now demand perfect equality from our oppressors; we shall demand the complete annihilation of the temporalities of the Protestant church—and I tell you we shall have all England at our back—we shall have the moral support of all Europe, and the sympathy of the civilized world. We are now commencing a struggle which shall end either in our entire emancipation or in a conflict which shall shake Great Britain to her centre.

Believe me, beloved fellow-countrymen,  
Your devoted Irish Priest,  
D. W. CAHILL, D. D.

#### DOCTOR NEWMAN'S SIXTH LECTURE.

(From the Birmingham Correspondent of the Tablet.)

The Reverend Dr. Newman resumed his lectures on Monday evening last. Among those present were the Right Rev. Dr. Ullathorne, Dr. Moore, the Fathers of the Oratory, and the following gentlemen who had arrived from London and Clifton, to attend the lecture:—George Case, Esq.; J. L. Patterson, Esq.; John Henry Wynne, Esq.; W. Neville, Esq.; T. W. Allies, Esq.; Henry Doyle, of London; Pedro de Zulueta, of London; M. de Barville, of London; Spencer Northcote, Esq., of Clifton; Rev. W. J. Vaughan, of Clifton; Carrington Smith, Esq., of Wooton. The subject was "Prejudice the life of the Protestant view," and a more faithful description of the prejudiced man cannot be conceived than that drawn by the Rev. lecturer, who, in elucidation of the unprincipled mode of dealing with converts to Catholicity by Protestants, made the following allusion to himself:—"In reference to myself, I will go so far as to mention four facts about me, as they have been commonly reported. First, when I became a Catholic, grave persons, Protestant Clergymen attested (what they said was well known to others besides themselves) that either I was mad, or was in the most imminent danger of madness. They put it in the newspapers, and people were sometimes quite afraid to come and see me. Next they put about, what they had prophesied beforehand, that I had the gravest differences with one from whom I had received nothing but kindness, and whom I regarded, and still regard, with no other feelings than those of gratitude and affection—Cardinal Wiseman. They had predicted it, and therefore so it must be, whether there was evidence of it or not. I will quote to you the words of an eminent pulpit and platform Clergyman, one of the two eloquent defenders of Protestantism, who have lately gave out that every Catholic Priest ought to be hanged. 'He believed,' said the *Manchester Courier*, reporting his speech, 'that already some of those Reverend gentlemen who had betaken themselves to Rome, under the idea that they were going to a scene of beauty and piety, had found that dark was the place behind the scenes that they had painted as so beautiful. So he believed it was with Mr. Newman. He (the speaker) was told that Mr. Newman had a most sovereign contempt of Dr. Wiseman; and he was told that Dr. Wiseman had the utmost hatred of Mr. Newman. And he believed the result was brought about from Mr. Newman having seen Dr. Wiseman more closely, and Dr. Wiseman having found out that Mr. Newman saw through the mask, and discerned him as he was.' You see, 'the wish was father to the thought.' Thirdly, when I went to Rome, then at once a long succession of reports went about, to the effect that I had quarrelled with the Ecclesiastical authorities there, and had refused to be ordained on their conditions; moreover, that I was on the point of turning Protestant, and that my friends about me had done so already. The list of good stories had not run out by the time I come back; they were too precious to be lost, any one of them; so it was circulated, when I came here to Birmingham, that I was superseded by the present Bishop of the diocese, and not allowed to preach. Fourthly, it has lately been put into the papers, under the sanction of respectable names, that I am not a believer in the Catholic doctrine; and broader still, in private letters, that I have given up revealed religion altogether. I instance these instances, not for their own sake, but to illustrate the power of prejudice." The lecturer then went on describing the effects of prejudice. "A

prejudiced man, of course, sees Catholics and Jesuits in everything, in every failure of the potato crop, every strike of the operatives, and every mercantile stoppage. His one idea haunts him incessantly, and he sees whole Popery, living and embodied, in every one of its professors—nay, in every word, gesture, and motion of each. A Catholic Priest cannot be grave or gay, silent or talkative, without giving matter of offence or suspicion. There is peril in his frown; there is greater peril in his smile. His half sentences are filled up; his single acts are misdirected; nay, whether he eats or sleeps, in every mouthful and every nod, he has had in view one only object, the aggrandisement of the unwearied, relentless foe of freedom and of progress—the Catholic Church: As to this prejudice, really in itself it is one of the piteous, and awful phenomena in the whole country; to see a noble, generous people, the victims of a moral infirmity, which is now a fever, now an ague, now a falling sickness, now a frenzy, and now a St. Vitus's dance. Perhaps it is wrong to compare sin with sin, but I declare to you, the more I think of it, the more intimately does this prejudice seem to me to corrupt the soul even beyond those sins which are commonly called most deadly, as the various forms of impurity or pride. And why?—because it argues so astonishing a want of mere natural charity or love of our kind. It is piercing enough to think what little faith there is in this country; but it is quite heart-rending to witness so utter a deficiency in a mere natural virtue. They (Protestants) are tenacious of what they believe of us; they are impatient of being argued with, they are angry at being contradicted; they are disappointed when a point is cleared up; they had rather that we should be guilty than they mistaken; they have no wish at all we should not be blaspheming hypocrites, stupid idolaters, loathsome profligates, unprincipled rogues, and bloodthirsty demons. They are kinder even to their dogs and cats than to us. After describing the atrocities of Titus Oates, William Bedloe, and others, against the Catholics, two hundred years ago, the lecturer concluded as follows:—"We live in a happier age than our forefathers; at least let us trust that the habits of society, and the self-interest of classes and sects will render it impossible that blind prejudice and brute passion should ever make innocence and helplessness their sport and prey, as they did in the seventeenth century."

#### CATHOLIC DEFENCE ASSOCIATION.

(From the Dublin Freeman.)

The eventful session of 1851 has closed, and our sapient legislators, hereditary and elective, hasten to enjoy a dignified repose after the exhaustion of their labors. But there is no repose for Ireland. Already the germs of convulsion are scattered broadcast over the surface of society, and our political horizon is laden with portents of no ordinary character. As we stand betwixt the hecatombs of the dead and the charnel-houses of the living, gazing wonderstruck, like men just risen from a troubled dream, upon the wreck before and around, the sword of persecution is once more unsheathed by the parliament of England, and, as if something were yet wanting to fill up the measure of accumulated disaster, the religion of one-third of her Majesty's loyal subjects virtually put under the ban of the state. A solemn and imperative duty therefore devolves upon the leaders of the people and the Catholic clergy so to inaugurate a defensive power, that it shall be prepared to cope successfully with the dangers that impend—to maintain the episcopal office unimpaired in its integrity—to protect their bishops from insult and oppression—to save their altars from desecration, and to secure to the remnant of our population at least the undisturbed enjoyment and consolation of that religion to which their faith is indissolubly wedded, for which their fathers suffered, and which all the "grim artillery" of penal legislation has proved heretofore inadequate to destroy.

That defensive organization is now being matured. In a few days it will start into life, and once more, then, the people of Ireland will be called on to brace up their loins for a life-and-death struggle *pro caris et fidei*. Upon the people themselves, and their awakened energies constitutionally applied, the issue depends; and if they are only true to themselves, to their country, and their faith, the "Titles Bill," with its pains and penalties, will lie a dead letter on the statute book.

For this end, then—to guard and watch round the sacred deposit of the faith, handed down to them, as their most precious inheritance—the Catholic Defence Association is called into existence. That it will possess all the elements of power and influence, is no longer problematical. The mitred dignitaries of the Church, the clergy of the second order, the Catholic nobility of both countries, the magistracy, the corporate bodies, have all pressed forward to join the cause; and from every quarter that represents the intelligence, the wealth, station, and respectability of both countries, the most honored names are daily recording their hatred of oppression, and their contempt for the men who would re-enact the obsolete atrocities of the penal days. The Catholic Defence Association, so sustained, will oppose a broad and powerful shield against the perils that menace the Catholic faith, and the energetic application of the multifarious resources which it will be its province to direct and control; will effectually neutralize the malignant anti-Catholic phrenzy now fermenting in the councils of our rulers. It would be impossible to over-rate the importance of such a body, supported by the nation, and representing its power in constitutional and well-regulated combination. Its position will be for the most part defensive. In this respect it will be unlike its prototype—the old Catholic Association. The victories achieved by the one, will be defended by the other. But in its formation and constitutional organization, as well as in all the de-

tails of its action, the old association, presided over by the unerring wisdom of O'Connell, will furnish useful precedents for its guidance on every occasion. The history of the old will give to the new association all the lights of "philosophy teaching by example," and the proceedings will be conducted with ability and wisdom. The meetings will be attended by persons whose position must command respect. The crozier of the bishop, and the coronet of the Catholic noble, will be seen side by side on the same broad arena with the insignia of the civic dignitaries, while the justice of the cause will enlist the sympathies of all good men of every creed and profession, and of every country. There is enough of vitality still inherent in the Irish nation to stem the torrent of oppression. Though prostrate now, Ireland will yet rise into an attitude that will deter the minister from his malignant purpose. Thus admonished, the oppressor will halt in his career, and forbear to wage an unholy war of blind and stupid zealotry, in order to pander to the bad passions and stolid fanaticism of an English mob. This, then, is the work, we hope the Catholic Defence Association is destined to accomplish, and we would deem it a heresy against our country to doubt its consummation.

It were well if the minister before he commenced to rake up the long-buried atrocities of a Henry, an Elizabeth, and a Cromwell, had thought for a moment on the impracticability of attempting to wield the persecutor's truncheon of a darker era in the middle of the 19th century. The sword of religious persecution, after ages of blood and spoliation, has been broken in twain by the giant arm of a mighty tribune. Its use is already exploded. But we are threatened with still more stringent enactments, and the Wellington of Waterloo ignobly makes himself the mouthpiece to herald this rampant intolerance of the Catholic religion to the Catholic world. But we think there can be no worse policy than the making of impracticable enactments which cannot be carried into effect because they cannot be obeyed. There is an allegiance which the Catholic owes to his faith that he will not lay down at the beck of any earthly power, and, to use the words of Lord Monteagle on a recent occasion—"If the government were in dread of the Pope, and wished to diminish his power, let them not raise up for him that worst of all pedestals—a pedestal of broken acts of parliament."

#### CATHOLIC INTELLIGENCE.

##### CATHOLIC UNIVERSITY.

The committee during the past week sat in council both on Tuesday and Wednesday. The meetings were prolonged each day to a late hour in the evening, and we understand that "important business relating to the organisation of the University was transacted." The most cheering and hopeful accounts have been received by the committee from England in regard to English sympathy with the proposed undertaking, as the Catholics of England are now fully aware of the paramount importance to the welfare and purity of religion which the establishment of a Catholic University must prove. One thing is certain, that the great and good cause is progressing prosperously, and that the Catholic people of the United Kingdom—some ten millions of our fellow-subjects—may rely on the steady and persevering exertions of the members of the committee—a committee such as was never perhaps before formed in these countries, and than which it would be impossible to find men more competent to discharge the high functions entrusted to them.

The Bishop of Savannah attended the meeting on Tuesday, and promised the support of his diocese.

The receipts on this occasion, as announced by the secretaries, were considerably over A THOUSAND POUNDS.

There were present at this sitting:—His Grace the Primate in the chair; His Grace the Archbishop of Cashel; the Lord Bishop of Waterford and Lismore; the Lord Bishop of Kildare and Leighlin; the Very Rev. Dr. O'Brien, V.G.; the Very Rev. Dr. Leahy, V.G.; the Very Rev. Dr. Cooper; Myles O'Reilly, Esq.; William Nugent Skelly, Esq.; Charles Bianconi, Esq.; James O'Ferrall, Esq.—*Dublin Freeman*.

##### THE AGGREGATE MEETING—THE PRIMATE.

The subjoined correspondence between his Grace the Archbishop of Armagh and the Member for Dublin will be read with unmixed satisfaction, comprising, as his Grace's letter does, a repetition of the verbal communication which he had already made to the active and efficient Honorary Secretary of the Catholic Defence Association.

In his Grace's communication to Mr. Burke he expressed his willingness to accept the presidency of the Great Catholic Meeting; in his Grace's letter he more formally intimates that he will on that occasion occupy the position which his high ecclesiastical dignity and well-known sanctity so eminently point him out as the most suited to fill:—

"Essex House, Rathmines, August 6th, 1851.

"MY LORD ARCHBISHOP—As chairman of a meeting of the Catholic Committee, held on the 2d instant, it becomes my pleasing duty to enclose copy of a resolution, respectfully inviting your Grace to preside as chairman of the Aggregate Meeting of the Catholics of the United Kingdom, to be held in the Rotundo, in this city, on Tuesday, the 19th instant.

Your Grace is perhaps already aware that the object contemplated by the promoters of this great national movement is to establish an association for the purpose of procuring, by all lawful and constitutional means, the repeal of the late penal enactment, and the removal of all other restrictions affecting the liberties of the Catholic Church in this empire, or interfering in any degree with the perfect equality of Catholics with their Protestant fellow-countrymen in the enjoyment of all civil and religious rights.

"I have the honor to remain, with profound respect, your Grace's most obedient humble servant,

"JOHN REYNOLDS."

"Drogheda, 9th August, 1851.

"MY DEAR SIR—I have the honor to acknowledge the receipt of your communication of the 6th instant, inviting me, on the part of the Catholic Committee, to preside at the Aggregate Meeting of the Catholics of the United Kingdom, to be held on Tuesday, 19th instant, at the Rotundo.

"I beg to state, in reply, that in common with every true Catholic in the empire, I feel deeply the indignities that have been recently heaped upon us, the unjust as well as unexpected attempts that have been made to deprive us of rights which, as bishops, it is impossible we can surrender, and the revival of a code of pains and penalties which every just and liberal mind had hoped was buried in oblivion. Approving as I do of the objects of the proposed association, and hoping that it shall be the means of procuring the redress of every religious grievance under which we labor, ensure for us entire freedom in the exercise of our religion, vindicate the right of our people to a Catholic education, and place us on a perfect equality with all our fellow-citizens, however reluctant to take a part in proceedings which must necessarily be so public, I cannot hesitate to accept the honor which the committee would kindly intend for me, by presiding at the meeting.

"I have the honor to be, with great respect and esteem, your obedient servant,

"PAUL CULLEN, Archbishop of Armagh, Primate of all Ireland.

"John Reynolds, Esq., M.P., &c."

On Thursday, Friday and Saturday last, the Lord Bishop of this diocese, the Right Rev. Dr. Egan, was engaged in the parish chapel of this town in administering the sacrament of confirmation. The sacred building each day was crowded almost to suffocation. The numbers confirmed amounted to two thousand seven hundred and ninety-seven! His lordship, we rejoice to add, appeared to be in the enjoyment of excellent health.—*Kerry Examiner*.

The Archbishop of Westminster, accompanied by the Bishop of Plymouth (Dr. Errington,) visited the works of the new church and schools at Westbourne Grove, on Tuesday last, and were shown over the place by Dr. Magee, with whom they spent some time. The Cardinal was astonished at the rapid progress of the schools, which will be roofed in a few days.—*Catholic Standard*.

THE BISHOP OF SOUTHWARK.—We are informed that the Right Rev. Dr. Grant has arrived in London from Rome.

BRADFORD, YORKSHIRE.—CONSECRATION OF ST. MARIES CATHOLIC CEMETERY.—The ground lately purchased by the Catholics of Bradford for a cemetery, was solemnly consecrated on Friday, the 1st August, by the Right Rev. Bishop of Beverley.

DIocese of BIRMINGHAM.—The erection of two new Catholic churches in this diocese, only a short distance apart, was commenced on the same day last week. Blessing the first stone of each was celebrated by the Bishop of Birmingham, on Wednesday last, August 6th, with the usual ceremonies.—*Correspondent of Tablet*.

DIocese of NEWPORT.—The Catholics of Brecon had the gratification of seeing their new church opened on Wednesday last the 6th instant. The Right Rev. Thomas J. Browne, Bishop of the diocese, who arrived at Brecon the previous evening, preached during the Mass, and took the opportunity, during his eloquent discourse, of directing the attention of his Welsh auditors to the Ecclesiastical monuments in the town as evidence of the existence of Catholic tradition amongst them to a very late period. His Lordship was attended during the service by the Rev. Messrs. Fisher and Milward.

The Rev. Prince Hohenlohe-Schillingsfurst, Chamberlain to the Pope, and nearly related to her Majesty, is now in London. He said Mass at St. George's Cathedral, Southwark, on Sunday, the 3d instant. A somewhat general expectation that the Prince would preach was disappointed, but a numerous congregation, Protestant as well as Catholic, attended his Mass.

Cardinal Antonio Maria Cadolini, Bishop of Ancona, died there on the 1st ult.

#### IRISH INTELLIGENCE.

##### PROTESTANT MEETING IN THE ROTUNDO—THREATENED DISTURBANCE OF THE AGGREGATE MEETING.

On Wednesday evening last, the members and friends of the "Dublin Protestant Association" held a meeting in the Round Room of the Rotundo. The meeting was tolerably numerous, but composed of the lowest class. At eight o'clock the chair was taken by Major Crawford.

Mr. Cooke, (Secretary), having read the placard convening the meeting.

The Rev. T. D. Gregg came forward amid vociferous cheering, and proceeded to address the meeting. After a long harangue relative to the Catholicity of "the Church of Ireland as by law established," the Reverend speaker said he thought the meeting should take some steps relative to the proposed meeting on the 19th instant, of persons audaciously calling themselves the Catholics of Ireland. Let the authorities be informed of the fact, and let a safe conduct be given to him, and as many of that meeting as were determined to attend there on the 19th. He did not mean to convey that any man there who resolved to attend, who felt he had a duty to perform, and which he must perform—(vehement cheers, and rounds of the *Kentish fire*)—irrespective and regardless of all consequences—(renewed rounds of *Kentish fire*)—would require any safe conduct. (Cheers.) He was a Catholic; as such he was invited to attend. (Hear, hear.) He did not want to fight—(laughter)—but if a fight took place, he did not care for it. (Repeated rounds of the *Kentish fire*, during which the Reverend gentleman squared himself in a very significant manner.) Let the government give him a brigade of policemen to protect him while he was doing what