

Humility is a Christian virtue, and, if this fail, every other grace will fail also. The civil interdiction of the Whigs issues most opportunely; it will throw men back upon themselves—make them realise their Catholicism, and detach themselves from the State. It will also check those bombastic aspirations by which Missions arise to the dignity of Rectories, when not a man in the neighborhood is bound to make his Easter Communion in the Church of his district. The Whig law will help us to feel what we were ready to forget, that we are here as Missioners, to convert the country, not to settle down in the inglorious repose of a defined Establishment.

Some, indeed, are willing to see in this matter a deeper significance, remembering our misfortune in the reign of Queen Mary. Then the Prelates and the Priests, forgetting their position, took no pains to reclaim the country from heresy, and it was thought prudent to revive the ancient ceremonials without taking care of the Faith or morals of the people. It was assuredly not encouraging to see the boy-Bishop traversing the streets of London while Bonner was holding his Court, and bandying coarse jests with the miserable heretics before him. Queen Mary herself could keep back Letters-Apostolical when they were displeasing to herself and her Ministers. This land of England is not to be converted by policy or by parade; we failed in the reign of James II. by such means. Court Bishops and Court Preachers are not necessarily Apostolical men, and their words are generally less heeded than those of most men. Now—and we cannot be too thankful—the Whigs have taken care that we shall make no mistake this time. Almighty God, in His great goodness, has put England in the hands of the Church, and the Whigs necessarily make us true to our vocation. Our zeal will not be cooled in the ante-chambers of Downing Street; and time which ought to be employed in the Ministry of the Church is not now likely to be wasted in interviews with Prime Ministers and Secretaries of State. We are thrown on our own resources, by Divine grace, back to the centre of unity, close to the Apostolic See. The rising generation will not be encouraged to learn Gallicanism, and boast of its nationality. The civil Government takes care to make the Church a foreign power, and to repel its just advances towards a friendly acquaintance. Our Bishops will have to live under daily apprehensions of a prosecution, and being conscious of their legal disobedience, will have to trust themselves implicitly to the Holy See, by the grace of which they are habitually breaking the laws of England. Bishops, Priests, and People, will have no cause to be grateful to the Whigs other than as they are grateful to Pontius Pilate, Judas, and the Chief Priest of Judea. The Whigs have done us a most especial benefit; but we need not thank them. They served the Devil, and have overrated themselves. The issue of their labors will be not the detaching of Catholics from their Head in Rome, but from the English Government, by directly fostering that species of disloyalty which consists in the fear of God, and not of man.

DEPOPULATION OF IRELAND—THE CENSUS.

(From the Dublin Freeman's Journal.)

The census return for Ireland has not yet been published, but, if rumor speaks correctly, when published they will disclose a more horrible tragedy than any of which the world has yet had cognizance. The population of Ireland has, during the past five years, melted beneath English misgovernment as snow melts before the noonday sun. In 1841, the population was in round numbers, 8,176,000. In 1831, the population was just 7,000,000, showing an increase of nearly one million and a quarter in the ten years. Had the population of Ireland continued to increase in the same ratio from '41 to '51, as it did from '31 to '41—and from '21 to '31—had it increased in the ordinary ratio, the increase would have been from one million and a half to two millions, giving as the present population of Ireland nine millions and three quarters, or ten millions; it is notorious that the population increased rapidly from '41 to '45, and had the same increase been observed from that period to the present, the Irish people would to-day number fully ten millions.

What do they number?

Ten millions they ought to be, had not war, or something more terrible than war, cut them off. How many of the ten millions are remaining to us to-day? We believe the forthcoming returns will show that there are not six and a-half—that is, that we have not only lost the increase from 1841 to 1851, which ought to have been one million and a-half at least; but that we have in addition lost nearly two millions of the population of '41, showing a total actual loss of three millions and a-half, a number greater than one-half the present population of the kingdom!!!

What has become of these three millions and a-half of the Irish people? Who slew them? Who is answerable for their blood? Three millions and a-half—one-third the rightful population of this kingdom—more than one-half its present population—gone, and in five years! The fact would be too astonishing to challenge credence, if told of any other country in the world. Men would laugh to scorn, as a drivelling idiot, the historian who would affirm that a people sat with folded arms to be thus slain by millions, in a time of peace, and would brand, as an infamous slanderer, the man who would affirm that the slaughter was perpetrated with the cognizance, if not with the connivance, of the government, whose duty it was to protect the lives of that people. Yet it is a fact, an undeniable fact, that within the past five years, Ireland has lost what is equivalent to one-half her present population, and that that loss is directly chargeable upon the government of this country.

Famine and pestilence were the prime agents of our rulers in this work of depopulation. The entire

of the three millions and a-half were not slain—probably little more than two millions and a-half were killed off by these licensed allies of the Irish government. Emigration—the desire to fly from a land so cursed—accounts for a portion of the loss. The Times accounts for another portion; and what must be more satisfactorily still to our Whig rulers, demonstrates that the paupers created by misrule, who have the good fortune to be provided for by the State, are certain to be cut off by a rate of mortality five times greater than was produced in the London districts "during the worst period of the cholera."

This is what has been done, and the work of depopulation still proceeds.

CATHOLIC INTELLIGENCE.

CATHOLIC UNIVERSITY OF IRELAND.—The usual monthly meeting of the committee entrusted with the duty of carrying out arrangements connected with the foundation of this great national institute, was held on Friday, at the committee rooms, No. 27, Lower Ormond-quay, Dublin. The chair was taken precisely at twelve o'clock, by His Grace the Primate. The council sat until after four in the afternoon. The details of the meeting, were of the most interesting and cheering character. Communications were received from various parts of Europe; as also from several districts of America, of India, and of the colonies. The correspondence was uniformly of the most gratifying character. The letters, in many instances, contained money inclosures, and all contained the most cheering promises of cordial and practical co-operation in furthering the advancement of this truly national and Catholic project. The Catholics of England are now about coming forward to sustain the committee of the Irish Catholic University, in their efforts to found and establish an institution which will be to both these kingdoms the surest—nay, the only means of securing a purely Catholic education in the higher walks of literature. The amount of additional contributions handed in on Friday was £1,500. The undertaking is now in course of preparation to prepare and transmit addresses from the University Committee to England, France, and America. The committee have also appointed three clergymen, who will forthwith proceed to America, to become the recipients of the subscriptions, which will, doubtless, flow from that continent into the coffers of the Irish University treasury.—*Freeman*.

CATHOLIC COMMITTEE.—The committee met (pursuant to public notice) on Tuesday, the 24th ult., at their rooms, 45, Lower Sackville street; Rev. Mr. Devlin (diocese of Derry) in the chair. The Hon. Secretary (Mr. Burke) reported that numerous influential names continued to arrive by each post to be added to the requisition. Amongst the letters received yesterday was one from Mr. Henry Grattan, one of the Protestant members of parliament who had most strenuously resisted the Ecclesiastical Titles Bill, promising his co-operation in forming an association for the defence of Catholic liberty. From England some very influential parties have forwarded their adhesion; and we have much pleasure in stating that Lord Arundel and Surrey, in transmitting the requisition signed, accompanied it with the liberal subscription of £10, to the funds of the committee.—*Id.*

On Tuesday, the 24th ult., the Lord Archbishop of Cashel, the Most Rev. Dr. Slattery, conferred the sacrament of confirmation in the Cathedral Church of Cashel, on the paupers of this union. The number presented to his grace for this solemn sacrament was 1,200 young and old.

On the 10th and 11th ult., His Grace the Lord Archbishop of Tuam attended in this town on visitation to his pious and exemplary clergy. On Wednesday morning, the 11th, his grace celebrated mass in the parish chapel, and afterwards took his departure for Westport on his holy mission, accompanied by the Very Rev. Archdeacon McHale, P.P., of Castlebar.—*Castlebar Telegraph*.

A confirmation was held by the Right Rev. Dr. McNally, Bishop of Clogher, in Monea chapel, on the 17th ult. Several clergymen were present, and a great number of young children were confirmed.—After the services were over the bishop and clergy repaired to the comfortable residence of the Rev. R. McMahon, P.P., and were joined by several gentlemen at dinner. Captain Brian and E. N. Burgess, Esq., S.F., were among the guests who sat at the hospitable table of the justly and generally beloved rev. gentleman.—*Fernanagh Mail*.

The site for St. John's Catholic Chapel is likely to be fixed at the corner of Charlotte's-quay and Bank-place, and the Rev. Mr. Bourke is now in treaty with the proprietors.—*Limerick Chronicle*.

The Very Rev. Anthony O'Regan, late President of St. Jarlath's, and now of St. Louis, United States, has forwarded to his Grace the Most Rev. Dr. McHale, Archbishop of Tuam, ten pounds towards the Catholic University fund.

The Rev. Dr. Oliver, for 44 years officiating Catholic Priest at Exeter, has announced a determination to resign his charge.

VISIT OF THE CARDINAL TO THE NORTH.—His Eminence the Archbishop of Westminster is expected to visit the diocese of Hexham at the latter part of July or early in August. Everywhere, at such a time especially, the presence of the illustrious Cardinal must be dear to Catholic hearts; but on the banks of Wear, where he spent so large a portion of his youth, where there is still the recollection of his urbanity, of his kind and generous disposition, the expectation of his visit must create feeling of delight and joy of more than an ordinary degree. It is fully anticipated his Eminence will preach on the occasion of the opening of the magnificent Church of the Immaculate Conception in Hartlepool.—*Northumberland and Durham, Correspondent of the Tablet*.

A GRATIFYING FACT.—The lady of a noble duke recently paid a visit to a Catholic Priest in the north, and requested permission to remain alone in the sanctuary of his church to adore at the foot of the Cross the Blessed Sacrament. The request was granted. The prayers of every good Catholic who reads this fact will be offered for the conversion of this lady, who, with her noble partner, by their hospitality and munificence, are a blessing to their tenantry and neighborhood. Scotch Catholics, especially, will not forget to pray for this noble lady.—*Id.*

REV. DR. CAHILL.—The lectures of the Rev. Dr. Cahill continue to attract crowded audiences—Protestants not less than Catholics. On Sunday evening he gave his ninth lecture on Protestantism. It was listened to throughout for more than an hour and a half with the most profound attention by an overflowing audience. It was perfectly evident, from the stillness of the auditory, that every one present felt a deep interest in the subject. The Rev. gentleman delivered a most eloquent address. He will conclude his course of lectures in Manchester on Friday, 27th June.—*Manchester Correspondent of the Tablet*.

CONVERSION AT MANCHESTER.—We are happy to announce the conversion of Mr. and Mrs. J. H. Ward, of Longsight-crescent, Gorton, Manchester, who, with their two children, were received into the Catholic Church on Tuesday last, by the Rev. Dr. Roskell, St. Patrick's, Oldham-road.—*Id.*

The conversion to the ancient faith of a gallant colonel and his charitable and excellent lady, resident near the capital of Tipperary, is confidently announced within the last few days.—*Tipperary Vindicator*.

DEATH OF THE REV. GEORGE CANAVAN, P.P.—With deep regret we have to announce the demise of this venerable clergyman, at his residence in the country a few miles from town, where he had been ordered for the benefit of his enfeebled health. The rev. deceased was an indefatigable laborer for a period of five or six and thirty years in the arduous mission of the Irish priesthood, and his name has been long associated in the minds of the Catholic community with piety, religious zeal, and untiring charity. In the extensive and populous district of St. James's parish his virtues as a pastor and a friend of the poor will be long remembered.—*Dublin Freeman*.

IRISH INTELLIGENCE.

PROSELYTISM—THE DINGLE COLONY.

From the Special Reporter of the Dublin Freeman.

Friday, June 6th.

I intimated, at the close of my first letter, that in the next I would be able to give some details exhibiting the system of proselytising which has been going on here for a considerable time, and I shall now proceed to do so. After hearing the statements of numbers of people who have belonged to, or been connected with, the "Soupers," as they are called, it occurred to me that the most plain and expressive mode of conveying the history of this system of making converts—or, to speak more correctly, of buying them, as it has been, and as it is—would be to give the narration of those unacquainted with it in their own words. With this view, I took down in writing their statements, made by the poor creatures in a solemn and deliberate manner, and which each and every one of them declared they were prepared to verify on oath, if they were called on to do so, before any tribunal.

They shall now speak for themselves:—

Timothy Conby—I am a shoemaker by trade; I was a Souper for five years; it was mere distress and poverty that made me become one the first day; before I joined them I had no work; I travelled the country, in Cork, and Kerry, and Limerick, and could get nothing to earn; my wife had two young children that were twins, and she and her mother were at me, day and night, till I did it; Parson Gayer then took £20 worth of leather for me at Mick Flahin's in this town; I lived in the colony with my mother-in-law and my wife and family; I had a house there; we didn't pay any rent for it—not a halfpenny; Parson Gayer paid for the leather, and I was to pay him, but he didn't ask it from me only as I'd like to give it, from time to time; at the time I got the house in the colony I took the like of it in the town I'd have to pay £5 a-year rent, or more; Mr. Gayer used always help me on; he'd give me half-a-crown at the time when he'd come round; he gave me £3 worth of leather in Tralee at a time I had to go there to give some evidence, but he didn't ask anything for that from me; it was when the missionaries were here about four years ago that I turned back to Father McNamara; after I left the Soupers I kept the house in the colony in spite of them up to last Lady Day in September, and then as I was starting I got £4 from Counsellor Gayer, brother of the parson, to give it up, and I did; I was in gaol for three months, because Parson Gayer swore his life against me, and so was the old woman; he brought eight Pecklers and thirty-six Soupers to dispossess me from the house, but I kept it in spite of them all. Lately, the Rev. Mr. Lewis sent me word by my wife that if I'd come again he'd do all he could for me; if I would stay as I was I'd have been left my house and get the same pay that the rest of the fellows were getting; Counsellor Gayer asked me to go to prayers at the time I got the £4 from him, but I would not; my wife and my mother-in-law turned against me then; I have been frequently since then in the greatest distress and misery; and it was only through the goodness of Father Owen I was able to live at all; as I hope to see the Lord, I did not taste a morsel of food since the middle of the day on Sunday, except one mouthful of yellow bread (this was spoken at about one o'clock on Tuesday); I have often been two days without food; I was one day that I thought I was gone entirely from the hunger, and only that Father Owen's sister gave me some relief, I believe I never would

carry my legs from the spot; I have been many times for three days together depending on a little cabbage; I have nothing to sleep on now; I did not lie on any sort of a bed for the last six weeks, but to stretch on the bare boards in my clothes, as you see me now; my wife is going off and on to these people of late, but they would do nothing for her as I would not join them myself; my children used to go to the Bible schools until these six weeks back, and they used to be fed there; they'd get bread or strabout; I did not pay Parson Gayer altogether £5 out of the £20 worth of leather, and if I was to take all the money he gave me in half-crowns and shillings out of that, I'd have paid him nothing at all; the reason I do not go into the workhouse is because I have a young child three years' old, and it would die if it were separated from the mother.

Here is the solemn declaration of another:—

Thomas Stack—I am a hatter by trade; I joined the Soupers about two months ago; 'twas the height of distress made me do so; I had first to send my three children to the Bible school, and they were for seven or eight days there; they used to get a platter of strabout there every day; I was offered a shilling a-day, and I was getting it from Mr. Lewis himself while they were there; it was Mr. Lynch, (a Bible reader) who is down in the colony, that first acquainted me with the Rev. Mr. Lewis; Mr. Lewis promised to set me up, and to get me three or four pounds' worth of wool; he told me that he had one of the colony houses empty for me to go into whenever I liked; it was the Rev. Mr. Lewis himself that used to give me the money every evening; no one asked me to send my children to the Bible school, but I knew that if I didn't do it I'd get nothing from them; it was the schoolmaster used to share out the gruel to the children every day; it was since Miss Broderick came here that the meat and bread used to be given out at the schoolhouse; I went to church only for one Sunday; the day that I determined to turn again to my own side, a brother-in-law of mine, a great Souper, and a Bible reader among them, came to me, and says he, "Well, I suppose you got your lesson yesterday from Father Owen; but I hope you'll continue, and you won't be sorry for it, and I'll see Mr. Lewis this evening and speak to him about you;" he came again to me the same evening, and he brought me a shilling; I was to get three or four pounds' worth of wool for nothing, to live out of it for the year, and 1s. 6d. a-week besides; I was in the greatest distress before I ever agreed to join them; for some weeks before I did it I used to be on the fifth meal—I mean by that, that I was deficient four meals before it; some weeks I'd have no more than two days provision, or three for the whole week; I was that way for six or seven long weeks before I turned to Lewis; for the last two or three years I was in great distress, and if I had any inclination to become a Souper I needn't be long in the state I was; it is only by having got some employment in the workhouse, the half of a contract for making eighty hats for emigrants, that I am now enabled to live; it was not that induced me to leave them, only that I didn't like to stay with them at all; my only seeking from the first day was to try to knock out of them as much as would carry me to America.

In these statements I have given you verbally the relations of these poor people. I could multiply them greatly, but it would only be repetition of what I have given. In my next I expect to be able to send the declarations of persons in a higher sphere illustrative of the subject.

THE PACKET STATION—REPORT OF THE COMMISSIONERS.

The following extract from the report of the Packet Station Commissioners, has obtained publicity:—

It will be seen by what we have already stated, and from the appendix attached to this report, that in the protracted and detailed inquiry that has devolved upon us, we have listened to all the arguments and facts that have been urged upon our attention, and have sought out such officers in her Majesty's service as have had personal acquaintance with the western and southern coasts of Ireland. We have asked opinions from officers of the coast guard, and persons connected with the merchant service; we have applied to municipal bodies, to local committees, and to individuals who have taken a prominent part on this question. We have found a desire for the transference of the packet station, strongly entertained by many persons connected with Ireland, founded on the hope that it would produce incidental benefit to the neighborhood of the port selected, and to those parts of Ireland which must be traversed to reach it. To this desire we have paid great deference, and have considered the subject with an anxious wish to arrive at a conclusion which would promote the commercial and general prosperity of Ireland. But on a careful review of the arguments that have been advanced, we do not consider them sufficient to justify us in recommending such a change. Some of those arguments are of a speculative character, depending upon improvements which have not yet been effected, and which cannot be anticipated with any certainty. The principal remaining grounds upon which the measure is advocated are the benefits which Ireland would derive from being made the medium of intercourse between Great Britain and America, and the saving of time and reduction of sea voyage which the United Kingdom generally would obtain in the communication with that country. We have shown, however, that the gain of time which could be calculated upon, would not, even under present circumstances, as regards the greater part of the United Kingdom, be considerable, if compared with the whole length of the voyage, and that it will be of still less importance if the mail packets are required to touch at Holyhead. On the other hand, there is reason to believe, that the frequent transfers to which both passengers and goods would be subjected, in the transit between any place in England and Scotland, and a part of the west coast of Ireland would prevent any large amount of traffic between these countries and North America, being conducted by the new route. We find no reason to conclude that the local and particular advantages resulting from the proposed measure would be so great, or the saving of time so important,