

harangues, and never shocked the public taste by obscenities. Judges of former times pronounced sentence without vulgar jibes, and the executioners of the law despatched their victims without poisoning the edge of the axe, or steeping the rope in vitriol. Neither you, my lord, or your predecessors have thought it necessary to imitate these ancient councillors of state, nor have you followed Pitt, Canning, or Peel, in the elocutionary part of your high office; and the subordinates of your administration have caught the example of their principals, and hence the world of letters and delicate taste have to deplore the filthy effusions of your employé, Mr. Spooner, and your right-hand man, Mr. Walpole.

I have seldom read anything to equal the lying abominations of the one, or the degrading official sanction tendered by the other. And when parliament descends to ratify palpable lies by their decision, and to lay the basis of law on the lower foundation of obscene calumnies, like one hell below another hell, that government becomes damned in public opinion, and must sink beneath the condemnation and the horror of universal mankind. When I read the unnameable statement of your Spooner, and when the sense of common decency made me shudder at the slanderous abominations of the parliamentary orator! and British senator! and when the wretched man talked of God, and grace, and the Gospel, and chastity, and Christian faith, I could not well account for the incongruous effect produced on my mind by this apparent sanctified utterance, till I recollected Pope's versification on the satires of Dr. John Donne, Dean of St. Paul's, and this at once explains some few of the singular results of Mr. Spooner's theology—

"Disgusting—worse—more wretched far indeed,
Is he who makes his meal on others' creed;
'Tis changed, no doubt, from what it was before,
His rank digestion leaves it creed no more.
Faith, passed through him, no longer is the same,
As food digested, takes another name;
Wicked as Panders, who in early years,
Think sins, which Prison's confessor never hears."

In reading the speeches reported to be delivered in the British parliament during the last two years, in reference to Ireland and Catholicity, one is irresistibly carried away by the combined feelings of contempt and indignation, to see the "most enlightened" parliament in Europe, or the world, professing the doctrine of civil and religious liberty, and yet, sitting night after night in a confederacy of religious persecution, which has seldom been equalled, uttering notorious falsehoods, making mis-statements in matters of fact known to the whole world, publishing the most degrading lies, speaking obscenities unknown in the lowest haunts of London debauchery, and charging the Catholic Faith, and the Catholic profession of upwards of two hundred and fifty millions of the population of the world, with crimes which our creed abhors, and at which our souls shudder. Where is the man of candor and of honor who must not look on this unceasing scene of shameful and disgusting public slander and filthiness as the forerunner of some terrible national catastrophe, where the seat of wisdom is changed into a den of jibes and buffoonery—where the temple of virtue is defiled by a loathsomeness of idea and language only understood in the vilest purlieus of iniquity, and where the assertions, and the assurances, and the oaths of one-third of her Majesty's subjects in these countries are set at naught, and rejected with a ribald insult, and a cowardly jibe, below the character of common decency, below the rank of the meanest breeding? Verily, my lord earl, you are very near some stroke of God's anger, and verily, the whole world will add, that you richly deserve it.

But, my lord, it is gravely stated by those who seem to know your mind very well, that you have no intention whatever of carrying out your motion, even for an inquiry, into the doctrine taught at Maynooth. These interpreters of your sentiments say that your heart could execute any degradation on the Catholic Church, but that your prudence is not entirely so bigoted as your feelings. Such an inquiry as you contemplate, is, no doubt, intended as an insult to our creed, and may be, perhaps, the preliminary step to penalties and injustice? but while we deplore the mad cry of "No-Popery," which your predecessor originated, and which you continue, we are not afraid of the most searching inquiry, founded on truth, and decided by an impartial tribunal. During the fifty-eight years which have elapsed since the foundation of Maynooth, the allegiance of the Priesthood educated in that college is without a stain; and the judicial records of Ireland bear undisputed testimony to their universal character, as the advocates of public order, the abettors of peace, and the sincere supporters of the laws. And with such universal uniformity does the Catholic Church execute her discipline and her laws, that the testimony of all Christian history in every country, bears venerable and unbroken evidence of our obedience to the laws, and of our loyalty to the throne. The late revolutions of Europe mention the name of no Catholic Priest as implicated in disloyalty; and this uncontradicted fact is a commentary on the speech of your accomplished friend, Mr. Spooner, which speaks to the world in a mute eloquence, even more convincing than the elegant extracts of your co-ordinator, Mr. Walpole. We do not dread an inquiry; the learning of the professors, the course of the studies, the suitability of the discipline, the decorous harmony of the public order, are so many points in our brief which must win the distinguished applause of the public inquirers. No, Sir, the inquiry which is offered in insult will and must eventuate in our advantage. We can well defend our theology. We teach the theology of France, to which the Russells, the Palmestons, the Derbys, the Wellingtons, and the Truvers of France, bent uncovers to the earth on the 10th of May in the Champs de Mars. Do you understand me, Lord Derby? We teach the discipline and the doctrine to which sixty thousand of the

French host, clad in steel, bent the knee on the 10th May. Do you hear me, my lord? We preach the Gospel, and we worship at the altar, and we bow before the cross, to which the glorious French legions offered their homage on the 10th May, amidst the discharge of one hundred pieces of French ordnance. Are you listening to me, my lord? We teach the treatises which Austria teaches, where your nation has been openly and publicly insulted—where your ambassador is at this moment barely tolerated, and where the person called "our own correspondent" is no longer permitted to publish his foul anti-Catholic slanders from Vienna to London. We teach the theology of Spain, which your predecessors in office have robbed. Of Portugal, which your government bought and sold. We teach, with small difference, the theology of Russia, where your ambassador is at this moment obliged to act the part of Jack Pudding, and to bow consent to the doctrines, disfigured by the loathsome slime of your elegant friend, Mr. Spooner. I tell you, my lord, with all the personal respect due by me to your high name and to your lofty station, that you will not persevere in your scheme of inquiry; and I further add, as a matter of course, that you will not withdraw the Maynooth grant.

Firstly, then, my lord, in the speeches of your subordinates, your false charges are directed more against the doctrines of our Church than against the Priesthood. Now, Sir, our doctrines are the same as those of France, Naples, Bavaria, Austria, Belgium, Spain, Portugal, and (so far as your official theologian has gone) the same as Russia. Now, my lord, I cannot believe that England will, without any just cause, except for "vengeance," insult all the Catholic courts of Europe. I cannot believe that for £25,000 a-year, you will insult Prince Albert's family—offend the nearest connections of King Leopold, make the Queen of Portugal look on you with horror, compel Lord Westmorland to make a second apology to the Emperor of Austria, and have "our own correspondent" reshotcocked out of every corner of the globe. And it can never be forgotten, while speaking of this imperial British insult to all the Catholics of Europe, that it is a monstrous, base slander, and a huge, undefined, unlimited lie, which no one can ever seize to catch hold of, because, like the horizon, we are always looking at it. But it never can be overtaken or destroyed till the sun of England sets—"Oh! Lord, how long!"

Secondly—I do not believe that the Queen's ministers will even advise her to put her signature to a document which will contradict the acts of her grandfather and her uncles, and which might expose our beloved Sovereign to the hatred of Europe, which would brand her reign as going back on the road of civilisation, alienate the affections of her devoted subjects, and always recollecting that the whole scheme is founded on falsehood and "vengeance."

Thirdly—The withdrawal of the grant referred to would have the effect of making Ireland more discontented than at any period of our former history; agrarian disturbance would be multiplied; the lives of landlords would be more endangered; the country would become one howling desert, or be converted into one large military barrack. I cannot then imagine that any government, however disposed to bigotry or persecution, could originate a law which must produce as its natural and necessary results such an aggregate of evils; and having the additional grievances of the whole system being based on the most notorious lies and the most loathsome bigotry.

Fourthly—In the event of your success in this measure, there can be no reasonable ground for continuing the temporalities of the Church Establishment. The Methodists think that your universities and your Church teach the most damnable doctrines in reference to your Bishops and your thirty-nine Articles. The Unitarians think the same, and that you are at once blasphemers and idolaters. The Presbyterians say that a Bishop is a public imposture—that the eight millions and a half given to your bloated, plethoric Church is a national sin, and a public robbery, and a hoary lie. The Chartists insist that a cheap loaf is their Bishop, and that they will die sooner than give up their worship of cheap bread and cheap beef. If, my lord, Mr. Cobden, or some such man, raise the cry of "cheap Church" in England (Maynooth being no more,) I undertake to say, from a very intimate knowledge of the premises, that in seven years he will carry his popular measure against your Church through parliament with the same wild enthusiasm with which Lord John Russell carried his late penal enormity against the Catholic Church. The cry of "No-Popery" was never more violent than the cry of "No-Establishment" could be made during one of the many commercial and political panics with which your country is hourly threatened from within and from without.

Fifthly—I do not believe that in the present state of Europe any cabinet could be found so insane with "vengeance" as to make open enemies of one-third of your empire. You have not one friend in any court in the world at this moment; if they had the power to make you feel their enmity, you should soon learn a bitter lesson for your national tyranny. If Louis Napoleon conclude a marriage (which is not improbable (with an Austrian or a Russian connection, you may date the downfall of England from the removal of the Crystal Palace. You will have arrived at the terminus of your national power sooner, perhaps, than you think, and, depend upon it, you may soon want every arm that your empire can command to resist the steel which burns in the hands of nine hundred thousand hostile neighbors in arms.

Sixthly and lastly—I do not believe, my lord, that you will grow worse by growing greater. It will become your elevated place, and your talented name, to conciliate rather than foment the public anger—a giant can execute with one blow what an army of

pigmies could never accomplish. Ireland is weak, and do not place additional burthens on her exhausted frame. The Catholic Church is poor, and do not deprive us of our Indian meal, and our old rags, to purchase additional luxuries for our base calumniators. We desire extended education, and why attempt to give us Strauss as our class-book, and Voltaire for our tutor? Be great as you ought to be, and compose the public quarrel by a master-stroke of brilliant legislation. Be original as Pitt—eloquent as Canning—generous as Peel—serve your country, and all your country; and let no small print appear on the bright large page of your political fame—compel Catholic Ireland to love you as our benefactor, and not curse you as our deadly foe—cease to be the bigot of mercenary slanderous confederates, but be political friend of all. We are grateful for all the favors we ever received from the state, and do not force us to hate the government—we are and have ever been devoted to the King, and loyal to the throne, and do not join in the malignant cry, which is at once an injustice and a lie. Do not for what is called a "political dodge," set the country in an uproar. Let the last three years be forgotten, and begin a new era of conciliation. But above all, let not the cry of bigotry drown the voice of justice which Ireland demands at your hands, and which Europe expects as the international courtesy due to her ancient creed.

I have the honor to be, my lord earl, your lordship's humble servant,

D. W. CAHILL, D. D.

CATHOLIC INTELLIGENCE.

ELECTION OF COADJUTOR BISHOP OF ARDAGH.—A meeting of the Clergy of Ardagh was held on Tuesday at Longford for the purpose of electing a coadjutor Bishop for that diocese, when the following Clergymen received the number of votes attached to their respective names:—The Very Rev. Dr. Dawson, 23; the Rev. Mr. Smith, 7; the Rev. Mr. O'Beirne, 4; Rev. Mr. O'Hanlan, 3; Rev. Mr. Kilduff, 1.

THE CATHOLIC PRIMACY.—According to the authority of the *Fermanagh Reporter*, the Rev. Dr. Boylen, the Parish Priest of Enniskillen, is to be created Bishop of Clogher, in succession to the Right Rev. Dr. McNally, who it is asserted, is to be elevated to the Primacy, *vice* Cullen, who descends to the arch-episcopal chair of Dublin.

THE POPE AND THE SYNOD OF THURLES.—The *Tipperary Free Press* of Wednesday contains the following announcement:—"We have reason to believe that the Lord Primate of all Ireland, the Most Rev. Archbishop Cullen, has lately received from the Holy See, an apostolical brief, confirming, in the most solemn manner, the decrees of the National Synod of Thurles, and strictly enforcing their observances on all concerned; also, giving his Holiness's apostolical sanction to the establishment of the Catholic University."

The Right Rev. Dr. Vaughan, the revered Bishop of Killaloe, visited Portree on Sunday 16th ult., and addressed the congregation at last Mass in eloquent terms, strenuously cautioning the people against emigrating to America, as there is, beside other impediments, no security there for either faith or morals. The discourse of the venerated Prelate was most opportune, and had a powerful effect.—*Tipperary Vindicator*.

The Earl of Dunraven, with that attention to the religious interests of the Catholic people, for which his lordship has ever been conspicuous, is about erecting and endowing an establishment for the Christian Brothers, whose schools confer such benefits on Ireland, at Adare.—*Limerick Reporter*.

We regret to announce the death of the Rev. Mr. Purcell, P. P., of Clashmore, in this county. For a considerable time he had been afflicted with a painful and dangerous malady, which, while it prepared his friends for a fatal result, cannot be said to diminish the sorrow they now feel for his loss.—*Waterford Chronicle*.

THE APPROACHING SYNOD.—In the various churches and chapels on Sunday last, the hymn "Veni Creator," with other suitable devotions, was repeated at the close of the morning service with a view to invoke the blessing of Heaven on the assembly of the Catholic Bishops about to be convened in Provincial Synod in England. The same hymn and prayers will be repeated every Sunday until the close of the deliberations of the Fathers of the Church.—*Durham Correspondent of Tablet*.

CONVERSIONS.—Mr. Augustus Henry Law, eldest son of the Hon. Wm. Towry Law, was received into the bosom of the Holy Catholic Church, at the Church of St. Mary Magdalene, Mortlake, on Sunday, May 16th, by the Lord Bishop of Southwark.

Mr. P. Stanford Burchan, late a respected clergyman of the Episcopalian denomination in Poughkeepsie, N. Y., was received into the Catholic Church, in New York, on Sunday, 16th May, by the Rev. Mr. Madecore.—*N. Y. Freeman's Journal*.

CONVERSIONS ON THE CONTINENT.—Within the last few days says a Berlin letter in a Belgian journal, not fewer than forty-four persons have abjured Protestantism at Berlin, and embraced Catholicism. A German journal—*Latograph Correspondence* of Berlin—says that a great number of conversions to the Catholic Church have just taken place in the very centre of Protestantism. Twenty-two Protestants made their abjuration in the capital of Prussia; eighteen of them received the holy communion from the hands of the Rev. M. Herzog. The Rev. M. Franke converted three others the next day, and the Rev. Vicar Mullen one. Such a number of conversions in a few days was never witnessed at Berlin. The *Courier of Vienna* says also—"In a great

many Catholic communes the number of persons who turn Catholics is daily increasing. This is attributed to the missions which were lately given to the Catholic population by the Rev. Jesuit Fathers."

THE LATE COUNCIL OF BALTIMORE.—We may give our readers as *rumor*, what we have heard as *rumor*, in reference to the erection of new Dioceses, and the nomination of new Bishops. For whatever inaccuracies may be found to exist in our rehearsal, we shall not be held responsible, as we have not authority for our statements. We merely give our readers at a distance, what our readers in the neighborhood of the Council may have heard as *on dits*. It is rumored, then, that eleven new Sees have been recommended for erection. That of these two are situated within the present limits of the Diocese of New York; viz.: Newark, in New Jersey, and Brooklyn, on Long Island; Burlington, in Vermont, and Portland, in Maine, are said likewise to have been nominated for erection by the Pope. Erie in Pennsylvania; Wilmington, in North Carolina; Quincy, in Illinois, are spoken of also: Two or three of the remaining Sees proposed, are said to be in California, New Mexico, or Texas. It is not difficult to suppose that San Francisco is one of them. Besides eleven Bishops to fill these new Sees, it is said that two others, (in all thirteen) have been proposed as Vicars Apostolic. One for Florida, and the other for the Indian territory, in the neighborhood of the great lakes. We give this summary as we have gathered it, without vouching for its correctness.—*N. Y. Freeman's Journal*.

IRISH INTELLIGENCE.

MOORE TESTIMONIAL.

At a meeting of the friends and admirers of Thomas Moore, held on Monday, the 29th of March, 1852, at Charlemont House, Dublin, where they were invited to assemble, for the purpose of providing a public testimonial in his native city to the National Poet of Ireland—the Right Hon. the Earl of Charlemont in the chair—it was proposed by the Right Hon. the Lord Chief Baron, and seconded by George Petrie, Esq., LL.D.—

"Resolved—That this meeting, assembled for the purpose of testifying their grateful regard for the memory of our illustrious National Poet, Thomas Moore, deem it a first duty to offer their respectful sympathy to the honored companion of his domestic life, whose virtues made his home an abode of goodness, happiness, and peace."

Moved by the Right Hon. Maziere Brady; seconded by Thomas O'Hagan, Esq., Q.C.—

"Resolved—That we are impressed with the conviction that Ireland owes a debt of gratitude to the Poet whose genius has pre-eminently sustained the intellectual renown of her people, and who, while giving an imperishable existence to the ancient music of his country, by associating it with the unrivalled Lyrics, has achieved for Irish Song the first place in that department of Poetry; and we deem it due to his memory that a public testimonial be raised to him in this his native city; and that for this purpose a subscription be now opened."

Moved by Lord Talbot de Malahide; seconded by John Francis Waller, Esq.—

"Resolved—That although the duty properly devolves on Irishmen to initiate this undertaking, we consider it due to the universality of the fame of Thos. Moore, that his admirers, without distinction of country, should be afforded the privilege of testifying, by their contributions, their appreciation of his genius, and their veneration for his memory."

Moved by Sir George Hodson, Bart.; seconded by C. Fitzsimon, Esq., D.L.—

"Resolved—That the following noblemen and gentlemen be named as the general committee of management of the Moore testimonial, with power to add to their numbers; and that when sufficient funds shall have been obtained, they be empowered to propose the form and site of the testimonial in Dublin, and submit such proposition to a meeting of the Subscribers, to be duly convened by public advertisement for that purpose."

Moved by Lord William Fitzgerald; seconded by Sir Thomas Esmonde, Bart.—

"Resolved—That the Committee be instructed to make arrangements with the Banks in the principal cities or towns of the United Kingdom, or elsewhere, as they may deem right, to receive subscriptions; that George Roe, Esq., James Perry, Esq., and Sir Edward McDonnell, be appointed Treasurers; and George F. Mulvany, Charles Menara, and Samuel Ferguson, Esqs., Honorary Secretaries to the general committee."

[Here follow the long list of names of the noblemen and gentlemen composing the general committee of management.]

ADDRESS FROM THE GENERAL COMMITTEE TO THE COUNTRYMEN OF THOMAS MOORE, IN ALL LANES.

The general committee of management of the Moore testimonial, appointed at the meeting of the friends and admirers of Thomas Moore, held at Charlemont House, Dublin, on the 29th March last, deem it right to address those identified with the Poet, by community of country, on the national importance of the object proposed.

Although Moore's fame is the property of his age, and his name is enrolled amongst the most elegant of British Poets, he was essentially the Poet of Ireland; his highest and most ennobling inspirations were drawn from the land of his birth. To Moore Ireland owes a debt of gratitude far beyond that incurred by a mere participation in the lustre of his fame. In the Irish Melodies deep love of country is linked with every charm which the most exquisite combination of poetry and music can realize to the mind, and the beauty of song is enhanced by national associations. While the author of "Lalla Rookh" claims the admiration of all who delight in true poetry, the author of the Irish Melodies deserves, peculiarly, the grateful affection of Irishmen.

It is from no narrow view of the fame or merits of Moore, that the committee make their strongest and first appeal to Irish sympathies. All nations regard their illustrious men with a species of extended family love. They are proud of them. If pride in our great men be our national privilege—some permanent expression of it becomes a national duty. The same feeling which points out the native city of the Poet as the proper place, in which to erect a testimonial to him—