

should blame any one but myself. Others may have acted according to their conscientious convictions. I resisted mine, and on grounds that would not bear the test of calm reflection, and how much less the warring light of Eternity! I ought to have known the way of God's grace and truth better. Perhaps, however—and here I try to comfort myself—there may be in all this a token of Divine mercy; for it may have prepared me to bear the more patiently the heavy cross which was to be laid upon me—to drink the more readily of that bitter chalice which was put into my hand. For I can now say with a depth of truth which no one but a Catholic can understand—"The Lord is my light and my salvation; whom, then, shall I fear? The Lord is the strength of my life; of whom, then, shall I be afraid?" And further, I can now suffer as a Catholic alone can comprehend, and count it all joy, if it only be for Christ and Heaven.—(Pp. 216—218.)

We have implied that this volume is chiefly taken up with the controversy, and with those reasons founded on the study of the Fathers, which led the writer to perceive the utter instability of the Anglican position. We quote, however, the following passages as illustrating the condition of the Anglican communion in America. One can only lament and wonder at the power of so utterly rotten and baseless a system to create such misery in the process of getting rid of it:—

THE PROTESTANT EPISCOPAL CHURCH IN AMERICA.

1st. The very application made to the Church of England to consecrate and send Bishops to the United States, and the very objects of the mission of such Bishops—what they are to "do and teach" under it—as set forth in the application, were framed and settled, not by the successors of Apostles, but by convention, made up of some half dozen presbyters, and a few more laymen, the latter of whom, if we may believe the Memoirs of the American Church, by the Right Rev. and Most Venerable Dr. Colute, exercised a controlling influence. 2. This application, and the objects of the mission applied for, being duly considered by the government of England, an act of parliament, "gave and granted," under certain specified conditions and restrictions, to certain persons belonging to the United States, the power of Episcopal jurisdiction. It is true this power was placed beyond the reach of the authority who gave it, and hence could not be revoked by that authority. Still the transfer by the very conditions of the grant, while it gave release from one lay power, subjected it virtually to another. Hence by the constitutions and Canons of the Protestant Episcopal Church in the United States, an absolutely controlling power is given to the laity in all questions, as well of faith as of mission. So that no point of doctrine can be settled—no new diocese be formed—no new Bishop be sent—no Presbyter receive mission—and so on, to the end of the chapter, without the express consent of the laity. And when we add to this their fixed Canonical authority, the moral influence they must necessarily exercise over the Clergy, in a system where the daily bread of the Clergy is dependent upon their will, we see that in their release from the domination of the Anglican King and parliament the American Bishops have gained little in the way of an independent exercise of their mission. Here as there, instead of a real descent of authority as the theory is from the divine fountain, the stream is made to flow backward and upward. Besides, in England and the United States there is a remarkable resemblance in the condition respectively of the lay powers. In both these powers are irresponsible. Of the independence of the king and the English parliament I will not speak; but of the independence of the laity in the Protestant Episcopal Church where I was a Bishop, I will say, that while the Clergy are subjected to strict and salutary discipline, not a canon nor a rubric exists which can make laymen—even while exercising their functions in settling the faith and controlling the mission of the Church—answerable to any tribunal for the foulest heresy or the most rampant schism!—(Pp. 142—144.)

The arguments by which souls are led to conversion, or at least those of which they feel the cogency, differ in different cases. One class of arguments are addressed to the heart, another to the reason. In Dr. Ives's case the former appears to have been the singular jealousy Protestants show of any attempt to appreciate Catholic truth; any serious notion of inquiring into the claims of Catholicity is at once scouted as highly dangerous. This, when they themselves profess their religion to be founded on free inquiry seems strange indeed. The cruelty and recklessness with which they impute dishonesty or base motives to converts was another reason which led Dr. Ives, as well it might all generous minds, to consider, after all, the possibility whether the Catholic Church might not be identical with the slandered and suffering Church of Christ. The Catholic Church, too, seemed the Church of the poor; that was another great and visible mark; and the Catholic Church alone dared to afford any instituted method for the remedy of post-baptismal sin. Such were the leading ideas which addressed themselves to this honest and liberal mind. Deep research into the Fathers, and into the history of the Anglican "Reformation," of which we have in this volume a carefully-arranged collection of results, completed the work of conversion. It will be found on such subjects as the infallibility of the Church, the Primacy of St. Peter, and the leading features of the Anglican revolt from the Catholic Church, to contain, in a brief compass, a clear and compact array of evidences from the early Fathers, which we not only most earnestly recommend to the study of such among the Anglicans as believe it to be just possible, we ask no more, that a convert may have taken the better part in sacrificing all to join the Catholic Church, but also to those Catholic Clergy who are

likely, as indeed all are, to come in contact with Anglicanism, inquiring into Catholicity, and who, therefore, ought to provide themselves with those arguments which are precisely the best adapted to affect their conscience and lead them to the truth.

IRISH INTELLIGENCE.

JOHN O'CONNELL'S LETTER TO THE PEOPLE OF IRELAND.

London, March 29, 1854.
Fellow-Countrymen—A voice so weak as mine would not, even in our present emergency, be raised in humble but earnest appeal to you, were I not urged thereto by friends from many quarters—nay, blamed for my delay!
My only claim to be heard is a long and sincere, though it may be deemed by many a valueless, service in your cause. And even had I been inclined to presume, there was enough to check and cast down the most forward spirit, in the sad spectacle of the crowning misery and degradation of our country—the attempted gibbeting of Irishmen by Irishmen, for the amusement and scornful pity of our masters.

Can it be needed to call upon you to rally in defence of our cherished and revered religious orders? I know that all you need is to have a plain, and simple, and immediate course pointed out, whereby to indicate to the world your determination to protect the sainted inmates of our convents and our monasteries from insult, even at the hazard of our lives!

Unestimable are the benefits that Ireland owes them. When a bolder and honester persecution than the snake-like creeping thing in favor with Chambers and Whiteside, afflicted the land, the foreign houses of the religious orders were freely thrown open to receive and harbor, to instruct and send back to us devoted missionaries, to aid the decimated and fainting remnant of our admirable secular clergy, in supplying to our spiritual wants, at the direst hazard to themselves; and so to keep unbroken the chain of pastors which otherwise might have failed, under the terrible agencies that were crushing down and utterly impoverishing their flocks.

When open persecution ceased, the religious of Ireland gladly retired within their cells, there to offer up their potent prayers for her and for her children, there to impart the precious blessings of religious education to the little ones of Christ, and thence to issue only for purposes of mercy, of charity, of piety, the humblest, and the most self-sacrificing!

And it is these holy communities—the salt of the earth—they whom it were England's most pressing interest to see everywhere diffused, as the surest means of leavening down to safe and moderate action the now fearfully working mass of brutish ignorance and animal passion that threatens, at some sudden moment, utterly to disrupt and blast into pieces the fair, smooth outward surface of her society—it is they whom England now so madly rejects, and cheers on every puny whipster to assail!

Let us not, however, fail to recognise, and gratefully, that many of her representatives, at their own great peril from popular disfavor, have stood up nobly against the popular cry, and aided us in our battle.—To select names from amongst them would be to select names from amongst the good and the noble, where good will and manly purpose were common; and the newspaper record of last night's debate sufficiently displays the staunchness and the value of the service we have received.

What, then, remains for us? To pour in petitions; and by meetings everywhere, with calm and reasoning, but firm and heartspoken language, to impress upon every man of right feeling and sound sense in the British legislature the wantonness, the needlessness, the insulting outrageousness, and, especially at this juncture, the want of wisdom and the danger of the proposed legislation. Englishmen are more alive just now—when the storm of war is about to break over Europe—to these considerations than, perhaps, is thought in Ireland. And if we do not rouse a senseless pride against us, by loud threats and bitter invective, we may, we shall succeed!

Petition, then—calmly, but firmly—briefly and to the point. Hasty and bitter expressions would be but natural on our part; but they would assuredly destroy our present chance of inflicting on the bigots who attack us the shame and disgrace of defeat. And if we fail in the honorable effort to conciliate and persuade, we, at least, will be guiltless of subsequent evils, and will have the approval of all good men, of whatever country or faith, in our stern resistance to the last.—Ever, fellow-countrymen, your devoted servant,
JOHN O'CONNELL.

The Committee engaged in making the requisite preliminary arrangements for the Aggregate Meeting—to be held in Dublin after Easter, for the purpose of protesting against the aggression upon Nunneries—has issued the following address:—

TO THE CATHOLIC PEOPLE OF IRELAND.

Fellow-Countrymen—Fresh insults are again heaped upon our religion. Our nuns, endeared to us by so many ties, are threatened with outrages as cruel and wanton as any that were inflicted during the persecution that we fondly hoped had ended, and injuries, second in malice and venom to none that have been already felt, are once more menaced against the most virtuous of women, and the most cherished of Ireland's daughters.

"Who is there in all the land that does not know their worth and virtue?—and what portion of this afflicted country has not been consoled and aided by the heroic services of these devoted children of the Cross? The young and innocent—the poor and suffering—have reaped in plentiful abundance the fruits of the sacrifices, the prayers, and the labors of these spouses of the Lord—and, therefore, they are hated. Their purity, their devotion, their angelic lives, have provoked envy amongst those who cannot imitate—and since it is apparent that they have stood between the lambs of the flock and the wolf thirsting for their blood, therefore have the enemies of our faith resolved to strike down those who, in their schools and convents as well as in the abodes of pain and misery, have ever proved themselves the noblest champions of the poor. Suspicion, ever haunting guilty minds—and slander, the sole strength of craven souls—are to be let loose against these holy virgins—and the power that throws its mantle around the very vilest to shield them from the hands of justice till she has made good her claims against them—is now about to deliver the very sweetest of all ministers of mercy to be the prey and sport of every obscure calumniator.

"Fanaticism, misrule, and neglect, have, in the chastening mercy of Almighty God, reduced our island to the greatest depth of woe. Our fertile soil feeds

not the weary hands that till it, the green sod beneath us covers the bones of our best, and far and distant lands are the homes of our self-banished brethren.—In the very midst of our despair, when in the nation's weakness the voice that speaks her agony is scarcely heard, our enemies renew their hopes, and gather their strength again to effect in our time what centuries of persecution failed to do in the days of those who went before us.

"But it is time now to rise—for our apathy is guilt, and our divisions downright treason.

"As men and Catholics—as citizens who have a claim to freedom—and as the children of the apostle Patrick, we urge you to wake up from your fatal sleep—to bury the unhappy quarrels that divide you—to unite in an effort that needs but earnestness to be successful—to multiply and concentrate your energies—and to resolve that you will never cease in your renewed exertions to protect the consecrated homes of our religion, till, by the blessing of Almighty God, you have silenced the malicious voices of your enemies for ever.

"Your representatives in parliament have done their part, and done it well; but without your co-operation, their learning, their eloquence, their zeal and perseverance will be altogether useless. Others, who are not of us, indignant at the unmanly cowardice and fiendish hatred of our assailants, have come to our rescue, and they deserve at least to be assured that they struggle for men who are in earnest. We invite you then to take such measures as may be the best to make our resistance effectual—to attend the great meeting for which we are making our preparation—to call meetings of your own, parochial and municipal—to prepare and sign your petitions—to gather yourselves in all the moral force that you can muster—and to get ready the materials of an agitation such as that which purchased Emancipation in the lifetime of our Liberator, and broke the efforts that have been made to repeat it since his lamented death."
H. J. MARSHALL, Chairman.
JAMES BURKE, Secretary.

CATHOLIC UNIVERSITY.—We understand that the appointments to chairs in the Catholic University will be only provisional for several years—for three years it is said. So much the better. An institution of this kind ought, like one of Napoleon's armies, to be able to grow its own Generals. During this period the operations of the University will chiefly consist of Course of Lectures; and, 'on dit,' that Dr. Brownson, the great Catholic publicist, of Boston, and Dr. Dollinger, the eminent Church Historian have been invited and have consented to deliver a course of lectures each. It is likely that the Rector, and some of his distinguished associates in the Oratory, may also deliver lectures during the first session. Eugene Curry has been named for the Irish Chair; Florence MacCarthy for that of Literature; and Aubrey de Vere for Political economy. We do not believe, however, that any general appointments have yet been made—and we give them merely as rumors. There is very little doubt that they would be considered eminently suitable.—Nation.

His Grace the Archbishop of Dublin has received an additional remittance of £300, from the Rev. Dr. Donnelly, the indefatigable collector in America, for the Catholic University.

DEATH OF THE REV. J. WARD, C.C., CASTLEBAR.—We sincerely regret to be obliged to announce the sudden and premature decease of the above-named clergyman, which melancholy event was caused by the bursting of a blood-vessel. He was universally esteemed by his fellow-clergy, and by all who knew him during his collegiate and missionary career. May he rest in peace!—Tuam Herald.

CATHOLIC MUNIFICENCE.—The Wexford People pays this well deserved tribute to the munificence of an Irish Catholic gentleman:—"Intelligence has been received of the arrival in Rome of Richard Devereux, Esq., of this town, accompanied by our parish priest, Rev. J. Roche. For the past ten years Ireland has been familiar with the name, and the charity of Mr. Devereux. The princely transfer of £14,000 for charitable purposes made by him before his recent departure, has not yet, however, been publicly recorded. The transfer has been made to seven trustees, four clerical, and three lay gentlemen, and is, we believe, for the following objects:—£2,000 for the education of the poor of Wexford; £1,000 for persons left widows in the employment of the family; £1,000 for the support of poor Curacies; £1,000 for a Magdalen Asylum in Wexford or Liverpool; £1,000 to procure a mission each year in some parish in the diocese of Ferns; £1,000 to the Society for the Propagation of the Faith; £1,000 to the College of All Hallows for the education of three Students of the diocese of Ferns for the foreign Missions; £1,000 to the Wexford Convent of Mercy to train two females for foreign Missions, and £1,000 for Masses for the family. The amount is to remain funded to the credit of the Trustees. Some weeks ago a gentleman paid a visit to the Archbishop of Dublin, and in strict confidence laid on the table a bundle of notes for the Catholic University. On the gentleman's departure, His Grace examined the notes and found them to the value of £4,000. The gentleman, we have reason to believe, was Richard Devereux."

JUSTICE TO IRELAND.—The most obsequious toadies and tug-hunters of our City Council, are at last becoming disgusted with the Irish policy of Lord Aberdeen. At the last meeting of the Council Sir Edward McDonnell gave a narrative of his mission to London, to urge the claims of Ireland upon the ministry. He was sorry, he said, that he had nothing favorable to report. As to Ireland's right to a portion of the revenues raised by the Woods and Forests Commission, he found it impossible to bring it before parliament with any chance of success; but he believed that if the Council thought well of accepting the grant in the form of a loan, Government would concede it to them "upon favorable terms." The next question he had been instructed to advance was that of postal passenger communication between Dublin and Holyhead. He had presented the Corporation petition upon this subject, at the bar of the House, and a large array of Irish and English members mustered for its support; but, despite of all their exertions, it was defeated by a ministerial majority. "The government took a most decided part against us (observed Sir Edward)—in fact, they went so far as to make statements which they must have known were untrue."—"Unfortunately (he added) the debate was impatiently listened to, which, indeed, is, generally speaking, the case when the subject is an Irish one." This, from the enthusiastic gentleman who, at the Ministerial Banquet in London last week, rejoiced in "the amicable feelings at present prevailing between the in-

habitants of England and Ireland;" and who boasted that the Irish people were at present exhibiting their disregard of O'Connell's maxim that "England's difficulty was Ireland's opportunity."—Nation.

The Limerick Chronicle publishes contracts with the government for twenty-six batteries for the defence of the Irish coast.

MORE VOLUNTEERS FOR THE WAR.—A further draught of a hundred picked men, belonging to the Highland companies at present quartered in Galway, have volunteered for the East, and will shortly leave for the seat of war.

IRISH MILITIA.—It was announced some weeks since in the House that the Irish militia would not be called out this year. From the increased gravity of the situation, and the fact that nearly every soldier of the line will be out of the kingdom before many weeks, I have good reason to believe that the subject is being reconsidered by Lord Palmerston and the government. It is by no means improbable, therefore that they will be called out for permanent duty. In that event most of the Irish regiments would be sent to do duty in this country, while their English brethren in arms would go to Ireland.—Correspondent of Dublin Freeman.

The Galway Packet writes:—"Major General the Earl of Lucan goes out to Turkey as the commander of the British cavalry. If the gallant general be as great at scattering the enemy as he has been in exterminating his Irish tenantry, the arms of England will be eminently successful in the coming war. If he storm the enemy's position with the same rapidity as he levelled the homesteads of desolated Mayo, the war will soon be brought to a close."

CAPTURE OF A RUSSIAN VESSEL.—On Thursday, a Russian vessel, on making for Waterford harbor, was fired into from Duncannon Fort and captured. The master and crew were totally ignorant of the declaration of war. The vessel, which was corn laden from the Black Sea, three months out, is at present in Waterford harbor, and the master and crew have been committed to goal as prisoners of war.

A LIGHTHOUSE ON STRAW ISLAND.—In consequence of the two additional lighthouses, now in course of completion on the Island of Arran, being sufficient to guide all vessels inward bound, the old lighthouse on the summit of North Island will be removed, and a new one erected on Straw Island, opposite the village of Killoan, for the accommodation of ships putting to sea from this port.—Galway Packet.

AN OLD PROPHECY.—We recollect having heard, some twenty years ago, a prophecy which the present war brings again to our recollection. We cannot vouch for its inspiration. However, the threatening aspect of affairs in the East at the present moment seem to attach some importance to this prediction.—It was to the effect that Ireland would not regain her independence until men with snow upon their helmets should crush the power of England, and that her first disaster would be met in a sea fight. We now relate this for as much as it is worth; but a short time will tell us whether the present war has any relation to it or otherwise.—Ibid.

ENGLAND'S DIFFICULTY.—The Limerick Reporter remarks:—"Notwithstanding the show of confidence, we cannot think the Times confident—we cannot think England so. England might be confident, if she were willing to be just. As she is not willing to be just, she has more cause for diffidence than confidence. Under other circumstances, though she stood alone, she might be more than a match for Russia. But the circumstances which would render her so, she has employed her power in destroying instead of creating or preserving. As we have read and believe, the outward splendor of Russia conceals behind it more misery than that of any other country in the world—unless England should be excepted. If Ireland were united, she would be still weaker. But, notwithstanding the unnatural and afflicting division of Ireland, England is not strong. If tyranny and corruption are sources of weakness, they exist in England as well as in Russia. Accordingly, when England meets Russia, the weak meets the weak—not the strong the strong. We cannot wish for the triumph of Russia, as we can never wish for the triumph of the tyrannic and oppressive. But are we therefore bound to wish for the triumph of England? Assuredly, not at this day, nor ever until we see her adopt the policy of full and speedy justice to Ireland. As to the present alliance between England and France, what shall be the issue? Shall it be the joint triumph of England and France over Russia, a renewed triumph of England over France, or at some day to come a vengeful triumph of France over England? If the desires of nations, like those of individuals, be still as they have ever been, England has so much cause to apprehend danger from her present ally as from the enemy against whom both have arrayed themselves in the onset. Ireland desires justice, not vengeance. If she desired not justice by vengeance, however, we think it not improbable that her desire might yet be fully gratified. England is in the beginning of danger. When or how shall the end come?"

EMIGRATION.—The Tuam Herald supplies the following remarkable statement in reference to the movement:—"We regret to state that the rage among the peasantry for quitting the country still continues unabated. Indeed, from the returns which we give below of the numbers that in one single week have passed through this town on their way to America, it will be seen that the movement is going on to a very alarming extent at the present time. From the two villages of Belmont and Milltown alone, upwards of 40 emigrants have taken their departure. On every side the human tide rolls on, and so inadequate has the amount of available labor in the market now become for the requirements of farmers and others that, though unprecedentedly high rates of wages are given, still it is found very difficult, and in some places impossible, to procure laborers. The following is the return of the number of emigrants of all ages that have passed through Tuam since Monday last:—On Monday, per Bianconi's cars, Wallis's vans, and other conveyances 46
Tuesday 38
Wednesday 34
Thursday 47
Friday 23

Total 177
About one-half of this number is from the county of Mayo, and the remainder from the rural districts hereabouts. Nothing can be imagined more affecting than to see the emigrants bidding farewell to the relatives and friends they leave behind, and bemoaning the hard fate that rudely severs all the endearing ties of kindred."