

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, AUGUST 4.—The *National* contradicts the report that the Montagnards had met for the purpose of selecting a Republican candidate for the presidency of the Republic. It urges upon the Republicans the necessity of great circumspection in the choice of a candidate, and hints at the propriety of a preliminary ballot, in order that the selection may be satisfactory to the majority.

I learn to-day, from a source on which I can rely, that the principal men of the Mountain had another meeting yesterday, for the purpose of coming to an understanding as to a candidate for the presidency of the Republic. No decision was come to, as there is to be another conference with the personal friends of General Cavaignac, and then with the principal Socialist committees; after which it is proposed to have a general meeting, and to put different candidates to the vote, it being previously stipulated that the minority shall respect the decision of the majority, and support the candidate on whom the choice shall have fallen. There is not at present the slightest prospect of General Cavaignac having the support of the Mountain.—*Correspondent of the Globe.*

ROME.

A letter from Rome of the 24th ult., announces that the Governor of Lugo has been arrested on the singular charge of being an accomplice of the brigands who infest the country, notwithstanding the great zeal he displayed a few months ago against the band of Il Passatore; a zeal which the government was on the point of rewarding with a medal of merit, when these strange accusations were brought against him.

GERMANY.

A letter from Vienna states that Lord Palmerston has addressed a note to the Austrian government representing that there can be no objection to the release of Kossuth and his companions by the Turkish government, as they consent to go to America. The subject causes frequent exchange of communications between Vienna and Constantinople.

The Hessian government has declared itself strong enough to take the reins into its own hands again, and the Diet has ordered the executive troops out of the land.

AUSTRIA.

VIENNA, JULY 30.—Count Rechberg, the newly appointed ambassador to the Porte, is still here, and it is not probable that he will leave for Constantinople until something has been settled relative to the exiles of Kiutayeh. The Sultan, either because he is tired of such an onerous charge, or because the representations of Sir Stratford Canning have become more urgent, has communicated to this government his intention to liberate the political exiles of Kiutayeh (I believe there are but six) on the first of September, 1851. This has led to a violent remonstrance on the part of Austria, and I am much inclined to believe that the Porte will hesitate to take a step which could not fail to give the greatest umbrage as well to Russia as this country.

A circumstance occurred a short time since which, if I am not misinformed, has led to a very warm correspondence between the Austrian Minister for Foreign Affairs and the representative of the United States at this court. A young American, of very respectable connexions, who was about to take orders was imprudent enough to accept a letter of introduction from some political refugee abroad to a friend in Pesth. However, on his arrival in that city, the traveller resolved not to present the letter, and after passing a day or two in the Hungarian capital, he pursued his journey into the interior. When at Grosswarden he entered a coffee-house, and there must have discussed events, either past or present, somewhat too freely, for he was suddenly seized, searched, and the letter being found, thrown into a most miserable prison, where he remained 30 days, and probably would still remain if the matter had not been warmly taken up by his legation.

VIENNA, AUGUST 3.—The *Wiener Zeitung* states that the emperor had granted a full pardon to two individuals who were implicated in the Hungarian insurrection, and had been sentenced to several years' imprisonment. It is expected that the emperor's journey to Galicia is postponed, partly on account of the new loan, and partly on account of some Hungarian affairs of much importance, which are under consideration by the ministry. The emperor presides almost daily at the privy council.—*Amsterdam Courant, August 5.*

THE PROTESTANT ARCHBISHOP OF DUBLIN ON THE PAPAL AGGRESSION.

The Protestant Archbishop of Dublin held his annual visitation on Tuesday, at St. Patrick's Cathedral. According to the established custom he addressed his assembled clergy on the topics which seemed most likely to occupy their attention, and on which his Grace's opinions were most likely to be looked for by those under his episcopal jurisdiction. The principal topics chosen for the occasion were the "Papal Aggression," the "Ecclesiastical Titles Bill," and the "Jewish Disabilities." Considering that the Archbishop of Dublin is not only a Bishop of the Established Church, but also a Peer of Parliament, it might have been easily anticipated that topics which have occupied churchmen and parliament men almost to the exclusion of all others, during the past six months, would have been brought under the notice of the Dublin clergy, now that the parliament has settled all to its satisfaction.

But though these topics were expected to be discussed, the crowds whom we are told, thronged the Cathedral to hear the Archbishop's address,

could hardly have expected that an Archbishop, and one of the "English interest" too, would have so plainly asserted, and so lucidly demonstrated, that the "Papal aggression" was no "aggression" at all—that, to use the words of the address, "the only novelty is, as you are aware, the substitution in England of regular Roman Catholic Bishops for Vicars Apostolical exercising all the episcopal functions, but acting as the Pope's deputies, and removable at his pleasure." The Archbishop is a man of common sense. He can see no novelty, no innovation, no aggression in all this; the "only novelty" he could see is the voluntary abandonment of personal control and authority by the Pope. His Grace, though no favorer of the claims of "the Church of Rome," is a hard-headed man, and does not allow his judgment to be warped by passion in such matters. In the act he fails to see any "novelty," and in the manner in which it was done, and in the language whereby it was announced, he can see nothing that was not reasonably to be expected from one claiming to be the head of the Christian Church, and "Christ's viceroy on earth." He is rather surprised too, that other men could expect to find the Pope adopting feeble and hesitating language, which would practically deny the consciousness of his own exalted position. We could not expect that Dr. Whately would put these views in a form and language palatable to Catholic minds, and in conformity to Catholic sentiments. He has his own opinions and his own prejudices, and cannot be expected to give expression to a great truth without, in some degree, clothing it with a covering of his peculiar views. The fact, however, that a Protestant Archbishop, no matter in how anti-Catholic a tone, has given utterance in his visitatorial address to these two important admissions, is too notable a fact to be passed by in silence, or to allow of the substance of the admissions to be lost sight of in a querulous discussion, as to the tone in which they were made. Against Lord John Russell and his ferocious majorities we place the calm, deliberate conclusions of this eminent Protestant divine, as to the two facts:—

First—That there was no real aggression.

Second—That there was no language used by the Pope on the appointment of the English Bishops, save such as must have been used by any person holding the ecclesiastical position held by the Pope of Rome.

The Archbishop's opinions as to the Penal Bill are equally distinct, and hardly less important. He thinks it was uncalled for, and calculated to do much social mischief, and, therefore, abstained from voting for it. His Grace's present hope is, that it may "remain a dead letter;" but even in this case he decries that "animosity and discontent" will be the living fruits of the mischievous course pursued by the fanatics.—*Freeman.*

THE LATE DR. LINGARD.

The following biographical notice of the late Dr. Lingard, which appeared in a letter in the *Times*, may prove interesting to some of our readers:—

TO THE EDITOR OF THE TIMES.

SIR,—Several esteemed friends of the late Rev. Dr. Lingard, including an eminently gifted personage, having expressed a desire that I should write some statement respecting him that may serve to prevent erroneous narratives from being circulated, I comply, though with considerable diffidence, with their request, and select *The Times* as the most widely circulated paper, and therefore best medium for fulfilling that object. Though I am aware there are many estimable persons whose acquaintance with that learned and amiable man has been of more than double the duration of mine, yet the friendly intimacy it has been my privilege to enjoy for the last 17 years, will enable me to narrate some of those incidents in Dr. Lingard's life which he has at various times communicated to me.

The public prints have stated, I believe correctly, that Dr. Lingard was born on the 5th of February, 1769, in the city of Winchester, where the name of Lingard is of very old standing, for I distinctly recollect the Doctor showing me the name in the *Winchester Book*, among the possessors of a house and land in the city at the time of the Domesday survey. It has also been correctly stated that Dr. Lingard prosecuted his early studies at Douay, but perhaps it is not so generally known how narrow was the escape from a sudden termination of his career on the outbreak of the French revolution. I have heard him narrate it nearly in the following manner:—

"When we were about leaving Douay, I resolved to visit Paris, for I then thought I might probably never have another opportunity, and, though it was rather a hazardous experiment, I went. All went on well and safely till the last day of my stay, when a miscreant of a *bonnet rouge*, who, by some inscrutable mystery, saw 'Ecclesiastical student' written on my face, suddenly shouted 'Calotin!' This was from the *calotte* or coil—the black skull-cap, so commonly worn by the continental clergy. I quickened my pace; but the cry continued, and at last was accompanied by the agreeable refrain 'à la lanterne!' 'Calotin! à la lanterne!' I darted up a narrow passage, followed by the mob, which was now headed by a stout *dame de Halle*. In the passage were some posts, which I got through, or over, I cannot tell you which. I reached the end of the passage; and, on turning the corner, I caught a view of my pursuers and their she-captain, and saw that madame, being, fortunately for me, possessed of more ardor than circumspection, had stuck fast between the posts, and that the *citoyens*, her companions, could not advance until the impediment was removed, nor very easily retreat, from being so closely packed. So I got clear off, leaving them all really in what may be called a 'fix.'"

Dr. Lingard revisited France when Bonaparte was First Consul. In that journey he was accompanied by Mr. Mawman, the original publisher of his history. The Consul was very civil, and ordered that Dr. Lingard should have access to the documents he wanted.

A statement has appeared to the effect that Dr. Lingard was once offered a cardinal's hat, which has been elsewhere contradicted. I have heard him give the following account of the manner in which the dignity was offered to him by Pope Leo XII.:—

"Cardinal Litta called on me one morning at the English College (Rome), and told me it was the Pope's wish that I should be a cardinal. Now, this was not at all in my way, so I said I could not accept it, as it was my intention to return to England, and go on with my history. He said that probably his Holiness might overcome that resolution, and that I was to go to the Vatican the following day. I did so, and, after going through many large apartments, was shown into a smaller one, where, seated in such a position with respect to the door, that I did not perceive him on first entering, was his Holiness Leo XII. He received me very kindly, seemed amused at my walking into the middle of the room, and then suddenly turning round and perceiving him, and immediately broached the subject. He said he wished me to become Cardinal Protector of the English missions. I told him I could not undertake anything of the sort, that I possessed none of the qualifications necessary for such an office, and that it would quite put a stop to the progress of my history. His Holiness replied that I must live in Rome, that whatever could only be got in England might possibly be procured, perhaps without much difficulty, and that whatever influence he possessed in other countries should be at my service in procuring MSS., &c., for my purpose. I then said I did not possess the means that were, in my opinion, necessary properly to maintain that dignity, to which he replied that that objection could be easily obviated. Still I remained obstinate, but even at our parting interview he returned to the subject, and said I should be a cardinal *in petto*. This I did not care about, so long as it was to remain there (i.e., a secret in the Pope's breast)."

I may here be allowed to remark, that had Dr. Lingard desired any ecclesiastical dignity, he might easily have been gratified; but a life of "illustrious obscurity," as it has been well termed, was more consonant to his taste and disposition, and he never at any time would consent to meddle in ecclesiastical government. His opinion may have been occasionally asked, and when given could not fail to be received with respect, but it was well known and understood that he did not wish to be consulted on these subjects, nor that his general occupations should receive any interruption.

In his personal character and demeanor he was most gentle, kind, and obliging, and in the quiet village and neighborhood to which he had retired, he was a universal favorite, totally independent of his literary reputation. Such a thing as a religious feud was never heard of during the whole 40 years he lived at Hornby. With the late incumbent of the church (whom he survived only a few years) he lived in the continual interchange of all the kind offices of friendship and good neighborhood, and when that respected clergyman was dying he bequeathed his guinea-fowls and domestic pets to his Catholic friend and neighbor, because "he knew Dr. Lingard would take care of them," and this long-continued and intimate friendship subsisted without a shadow of suspicion in the minds of others of any difference entertained by them as to the spiritual doctrines they respectively held. Among other indications of a kind and gentle heart, may be mentioned Dr. Lingard's great humanity to the brute creation. In conversation and general manner he was always lively, cheerful, and facetious, with a continual flow of good spirits and vivacity.

I do not know whether it is worth while to notice a statement or rumor, "that he was as much afraid to go to bed as he described Queen Elizabeth to be." Since my acquaintance with him I have been nearly every year his guest at one time or another, and he never certainly gave any encouragement to sitting up later than half-past 10 or 11 at the most. During the last nine or ten weeks of his protracted life he became restless, as is not uncommon with old people, or those suffering from debility from any cause, to which in his case must be added the increase of a painful and distressing malady which had for several years past more or less afflicted him. But, beyond the occasional restlessness of fever and then only of late, I am not aware that there was anything at all remarkable in this particular. When the infirmities of old age crept on he frequently had short naps during the day, and as a natural consequence did not sleep so well at night; but assuredly his medical attendant and intimate friends have seen nothing that could call for a remark on so trifling a subject.

M. F. LOMAX.

Preston, Friday, July 25.

PROSELYTISM IN CONNEMARA—FALSEHOODS OF THE SOUL-BUYERS.

The *Times*, with its usual liberality, refused insertion to the following letter:—

TO THE EDITOR OF THE TIMES.

Ballinakill, Clifden, Co. Galway, July 18, 1851.

SIR—Your journal of the 11th instant contains extracts of a letter published by the Rev. Hyacinth D'Arcy, of Clifden, in the *Christian Examiner*; and as I am in a position to prove to you and your readers that all the statements contained in those extracts are a tissue of misrepresentations, I expect as a matter of justice you will be kind enough to insert my reply. When the abettors of the unchristian traffic in souls, which is briskly carried on among the starving victims of famine and landlord oppression by the Rev. gentleman and his associates, have contrived to enlist on their behalf the powerful advocacy of the *Times*, it becomes more necessary to afford you an opportunity of judging of the means adopted by those gentlemen for the accomplishment of their ends.

The first extract runs as follows:—"On Saturday, the 14th, Dr. M'Hale and his Priests met several people returning from market on Ballycoursere-road, and the Priests wanted them to kneel and ask the Archbishop's blessing, but they said that belonged to God." They then told some of them to go to the Archbishop and ask pardon, and said that he was ready to forgive them, but they steadily refused. Some of the children brought out their Testaments in their hands, as they heard the Priests were coming up the road. I do trust we shall have a goodly band of them when the Bishop of Tuam returns to hold the Confirmation. Their firmness is very encouraging, and some of the most bigoted Romanists in time past are now expressing a wish to have their children taught."

I had the honor, in company with a large body of Clergymen, to accompany his Grace the Archbishop of Tuam on the evening to which allusion is made in the above extract, and beg leave most respectfully to submit the facts of the case to your consideration. As I did not meet or see this Rev. Mr. D'Arcy in any shape or form, either lay or Clerical, on the road during that walk, in charity I allow it may be possible that

the Missionary staff may have imposed on him in their narration. "That the Priests wanted the people to kneel and ask the Archbishop's blessing" is evident to be an invention to any man who has an acquaintance with Catholic usage and feeling. For the Roman Catholics freely and of their own accord prostrate themselves, and ask and receive the benediction of their Bishops, believing that they are the successors of the Apostles, "the dispensers of the mysteries of God," and placed over them by the Holy Ghost to rule the Church, and to watch them as persons who are to account for their souls." This pious practice is coeval with the Church, and as Catholic as her existence in every part of the world.

The Rev. H. D'Arcy says "the children brought out their Testaments, &c." As an eye-witness I positively affirm that I did not meet or see during that walk on that evening either man, woman, or child having a Testament, or any other thing in the shape of a book, coming to meet the Priests. The Clergy met a few of those straying sheep, and as remorse seemed to have devoured their very souls, and prevarication was indelibly written in their countenances, few will deny but that it was the duty of a Bishop and a Priest to endeavor to bring them back to the "One True Fold of Christ, and reconcile them with their indulgent Mother, the One Holy and Roman Catholic Church."

The Rev. H. D'Arcy states "that the firmness of the Jumpers is very encouraging, and that he will have a goodly band of them when the Bishop comes to hold the Confirmation." The consummate hypocrisy of this goodly band could be tested by making the following easy and simple experiment. If any two or three gentlemen would take the trouble to come over and see those straitlaced schools, and have a few pounds at their disposal for distribution, and give notice that they would on a certain day open a shop, and begin to buy at a higher price, and that they would add another ounce to the platter of straitlaced, they would find that the highest bidder would be their man. If Garibaldi, Mazzini, nay, even if Mohamed came, and gave this goodly band more money and meal than the Rev. H. D'Arcy, I am certain they would follow those gentlemen, and leave Mr. D'Arcy alone in his glory.

The second paragraph—"On Monday, 16th, the Bishop told them of his intention to hold a Confirmation, and they all thanked him. Between seventy and eighty of that school expressed a desire to be confirmed, and as he was leaving, they all followed him out, and cheered after him until he was out of hearing. They are in a wretched way for a school-room. The visit took them all by surprise, as they did not expect it."

You need not wonder at the rejoicing of the Jumpers in those days of famine when they hear the glad tidings that a Protestant Bishop is among them to hold a confirmation—that is, to distribute temporal treasures, money, meal, meat, soap, clothes, instead of the gifts or fruits of the Holy Ghost. Whenever Dr. Plunket or Mr. Dallas is about to visit this locality, an announcement to that effect is circulated through the district for a fortnight at least before the time, and strong inducements are held out by the staff to the starving poor to come in great numbers, and that any person attending service on those days will be amply paid and rewarded. Fridays are selected, and plenty of flesh meat supplied to this "goodly band." They are days of jubilation and feasting. Is it not ludicrous to see the same persons confirmed over and over every year?—and is it not scandalous to witness a man pretending to be a Christian Bishop administering Confirmation (if he believes it to be a religious ceremony) to persons living in the horrid state of public concubinage? The Rev. H. D'Arcy says "they are in a bad way for a school-room." Here is a noble effort to get the cash—a grand thrust at the purses of the deluded supporters of this worse than Pagan traffic.

Third paragraph—"I do trust Popery is coming to an end here. I heard to-day of their intention of closing one of their chapels, and lessening the number of Priests; but I do not like to say much about it until I inquire further and satisfy myself it is a real fact. May God grant it. Some of the people are a little close yet from M'Hale's visit; but notwithstanding his direction to them not to speak to the Jumpers, and to cross themselves when they meet them, it is wonderful how free they are in communicating their mind."

I need not inform you that it solely and entirely belongs to the Archbishop either to close a chapel or lessen the number of Priests should any such emergency arise in the diocese. And I beg to say that no such intention was ever formed, much less expressed, by his Grace of Tuam, privately or publicly, either in his Pastoral address to his Clergy, or during conversation, regarding the Deanery of Connemara, and for the proof of this truth I need only tell you and the public that no chapel was closed, and no reduction made in the number of Priests in Connemara. Yet, strange to be told, it appears that this new-fangled Rev. gentleman must have received at his ordination, a few days ago the extraordinary gift of intuition, which enables him to see into other persons' hearts, and discover secrets which are entirely unknown to their own innate power of perception. If he is to be believed, Popery is at an end here; but I am of opinion that Popery has not much to fear from such a source, and beg to state if the English gold ceased to flow into Connemara, that he would be a very harmless animal in his intercourse with the people. Having already lost his estate, which gave him great influence among his former vassals, if he had no money to bribe and buy, then would he float on the surface of society as a worthless thing beneath the notice of the community.

In closing this letter, already too long, I take leave to inform you and the extensive circle of your readers that I hold in my possession the sworn affidavit before a justice of peace to the fact that £20 was offered as a bribe to make a convert, and that as much as one farthing or a morsel of food was not given during the last five years of famine by those "Christian Missionaries to any starving Catholics, unless they abjured their Faith and trampled on the dictates of their conscience. I further state that landlord coercion was another powerful auxiliary at their command to propagate Protestantism. You can see whether such means could establish the religion of Christ among any people—I have the honor to remain your obedient and faithful servant,

WILLIAM FLANNELLY, P. P.

IRISH POOR HOUSES.

TO THE EDITOR OF THE TIMES.

SIR,—By some skilful manœuvring I fear parliament will, in all probability, be prorogued before the returns relating to the great mortality in the west of Ireland are out of the printer's hands. It is always