

ters of some of the first citizens of Dublin—that she herself sent the message alluded to of her own accord—that the letter was altogether her own—that she has continued to reside ever since with a lady above all reproach—that she goes in and out as she chooses—that almost daily she is to be seen at Mass in one or other of the churches at her own option—sometimes alone, sometimes with whatever friends she may select; and lastly, that I have kept her back from making, by a published letter, a full avowal of her repentance and return because of the annoyance to which she had been already exposed from some who assert themselves to be your subjects, and who were polite enough to threaten her with visits from the police, and to give no great proofs of much charity or forbearance.

I will only add to all these plain statements that the parties of whom I speak were invited to bring the police they threatened—that they had no difficulty placed in their way of discovering her residence, or that of her children, and that I was for some time in daily expectation of a communication from those who were referred to me for all the information they needed upon the case.

And now, having done with this matter, I shall proceed to publish what I have written, and reply to you through the press, not caring to let somewhat of my contempt for you escape in my wish that Christian men may know your dishonorable conduct, and that some trouble may be spared to those whose duty leads them to unveil the characters of the pretended Pastors of the people.

In conclusion, I will add, may God have mercy on you, and the prayers of the accused, returning good for evil, save you from the punishment of those who persecute the Church, and speak lies against those loved by Jesus Christ.—I remain, then, very plainly,

"H. I. MARSHALL.

"The Most Rev. R. Whately, &c., &c."

A correspondent of the *Tablet* says that—While the country is kept awake with threats of insult and aggression upon the nunneries it may be well to bring under the reader's notice some evidence recently laid before Parliament of the influence which nunneries in Ireland have upon the moral character of the very lowest class of the population. I refer to a report from Mr. Perry, honorary secretary to the Tasmanian Female Immigration Association at Hobart Town, to the Emigration Office of that colony, on the character and conduct of two or three cargoes of poor girls sent out to Van Diemen's Land from the union workhouses and other establishments in and out of Ireland. These poor girls, so far as they had any education at all, were indebted for it directly or indirectly to Nuns.—The nunneries have in their hands the education of the poor; and it is through the agency of Nuns and Nuns' schools that the moral training of the lower class of women in this country is ultimately and substantially formed. I do not know in what establishments the girls now in question received the greater part of their education. The probability, almost the certainty, is that the greater part of it came from Nuns' schools. Upon this, however, I do not insist, but am content to take them only as average specimens of Irish female morality in the lower classes—the fact being that as a general fact the education of these classes is in the hands of the Nuns:—

"Hobart Town, Jan. 2nd, 1853.

"Sir—Agreeably with the request contained in your memorandum of this day's date, I have the honor to report for the information of his Excellency that the conduct of the immigrants by the ships *Beulah* and *Calcutta*, whilst in the depot at the wharf, was very satisfactory. All the immigrants by those ships (except two at the depot retained at present to clean the rooms, &c., and two in St. Mary's Hospital), have obtained respectable situations, and being discharged from the depot. Since their entry into service I have, with very few exceptions, received the most gratifying accounts of their character and conduct. The very large majority of the immigrants were Irish Roman Catholics, and had been for years past brought up in different union workhouses and establishments in Ireland, consequently they knew little or nothing of domestic service; but experience has now proved that very many of these girls are likely to make most valuable servants, particularly in those instances where their mistresses have used kindness and forbearance towards them, and have taken the trouble to instruct them in their new duties. Their aptitude for and quickness at learning how to perform the services required of them is, in many instances that have come under my notice, surprising. The girls sent out are very well adapted for country servants, and as many of the girls, both by the *Beulah* and *Calcutta*, have gone into situations in the country, their conduct has been so good, that many applications have been made to me by the settlers lately with which I could not comply, there being no girls at the depot.

"I must not omit to mention that the moral character of these Irish girls has not, to my knowledge, in one single instance been brought into question.—Some few of the English girls who came in the *Beulah* from Portsea have, I am afraid, gone astray; but out of nearly 400 single females who arrived in the ships *Beulah*, *Australasia*, and *Calcutta*, I have not heard of more than four instances where the girls have left their situations, and preferred obtaining a livelihood in an improper and immoral manner. If more instances had occurred I think I should have heard something of them, as many persons here are over anxious to mark anything amiss or improper in the character, conduct, or management of the free immigrants. I consider the arrival of these girls here, and their distribution throughout the island, has been a great public good, and I only sincerely hope and trust that the further supply will not be stopped. Now that they are being better appreciated by the public, the demand for them has much increased, and latterly the applications to me for servants have been much more numerous than at any earlier period.

"I have, &c.,

"(Signed)

"ARTHUR PERRY,

"Honorary Secretary to the Tasmanian Female Immigration Association.

"George King, Esq., R.N., Emigration Officer."

**HORRID TRANSFORMATION.**—A correspondent writes us, that a Glasgow swell, who went out in the Typhoon, landed at Melbourne dressed in the genuine Buchanan Street style, with gold watch and two rings on his fingers. A short time afterwards, one of his fellow-passengers, shocking to relate, saw him with two caddies selling greens in the streets of Melbourne. He said he was making money, and was quite jolly.—*Mail.*

## TENDENCIES AGAIN.

Such is the heading of an article in the *Churchman* of last week, from the editorial pen of Mr. Henry N. Hudson, A. M. The "tendencies" of a "churchman" are a good deal like those of a church-vane or weathercock, which shows the way the wind blows at the moment, but affords no ground for a prediction how it will blow to-morrow. As the pointed arrow, however, veers round from time to time, now pointing "East," now due "West," now "West by North," it may be amusing, and at last perhaps serve a scientific purpose, in the composition of the statistical tables of heresy, to note the changes as they occur. With this view we cite the following passage from the article above mentioned:—

"The Sacramental principle, it is continually harped from divers quarters both within the Church and without, is fraught with certain original and inherent tendencies to Popery. By this is probably meant that Popery is wrapped up among the logical consequences of that principle. Such being the case, it of course follows, that any one who embraces that principle, and pursues it out to its logical consequences, must needs land in Romanism.

"Now, suppose it to be granted that such are indeed the logical consequences of the Sacramental principle, taken by itself. This makes nothing against either the principle or the holders of it; for the very law of our method is that no one point or element of Christian doctrine is to be pursued into its logical consequences, for the simple reason that it is not given to man to grasp the lines and the terms of absolute truth. It is a fundamental principle of the Church, as we understand her teaching, that no one principle must be involved into its logical issues, to the oblivion, or displacement, or undue depression of another."

"The very law of our method is that no one element of Christian doctrine is to be pursued into its logical consequences!" "It is a fundamental principle of the Church, as we understand her teaching, that no one principle must be evolved into its logical issues!" That is plain-spoken at all events. We always knew it was a characteristic of our high church friends to hold a principle, or "element of Christian doctrine" (as Mr. Henry Hudson calls it) and stickle for it too, but to reject its logical consequences, and trample on its "logical issues." So frank an admission of this very intelligent and rational procedure on their part, is, however, unusual. A little more:

"To illustrate our point," says the *Churchman*—"The principle of Church authority, if taken alone, and followed up into its logical consequence, would doubtless result in the Papal Supremacy."

The doctrine of Sacramental grace, if detached from the combination and carried out alone, could doubtless be developed into the superstition of the Romish Mass. . . . So again, the doctrine of the Immaculate Conception, if its *deductible contents* be fully developed and evolved, will doubtless draw on the practice of Mariolatry. And he adds, "it seems evident enough that there were certain Romish tendencies inherent in the original institution of Christianity," in a word (as he says) "that the original principles of Christianity involved this gigantic evil (Popery) as the issue of their local consequences; so that, if developed and carried out, they could not but result in such a system; . . . so that if people are resolved to tolerate no system that can possibly be developed into Romanism, the voice of reason and of history will undoubtedly tell them they have no other way but to abjure Christianity altogether."

This is certainly the fairest statement we have for a long time met with in a Protestant paper, amounting as it does, to exactly this, "Christianity, logically carried out, is Romanism," or to vary the expression, "The logical contents of the religious system revealed by our Lord, is Popery!" And again, it is the fundamental principle of what Episcopalians fondly enough term "the Church," i. e. their own sect; "not to follow out any one element of Christian doctrine into its logical consequences;" that is, it is their fundamental principle to be inconsistent with themselves, and to swallow any contradiction whatever without choking. This is precisely what we have always said of them, and it is pleasant to see them acknowledge it. If anything could be predicted of persons who adopt and profess absurdity and logical consequences as their "fundamental principle," it might be said that they were coming to their senses. In the name of common sense and the English Dictionary, Mr. Hudson, what is a logical consequence? When a proposition is contained in the premises from which it is drawn, then the truth of the former is a logical consequence of the truth of the latter; and this consequence, mind you, by the force of the terms, is necessary and absolute. The premises true and the logical conclusion from them false! If that is admissible, my dear Sir, then there is no truth or certainty of any sort; you need not believe anything, however irresistibly it may follow from the most sure and even self-evident premises. If the premises are true, and the conclusion follows from them, i. e. is contained in them, then the conclusion is true, too, depend upon it; or else there is no more any truth, and the human intellect is not a faculty for the cognition of truth—is as worthless, in fact, as a watch that does not keep time and can't be made to keep it.—*N. Y. Freeman's Journal.*

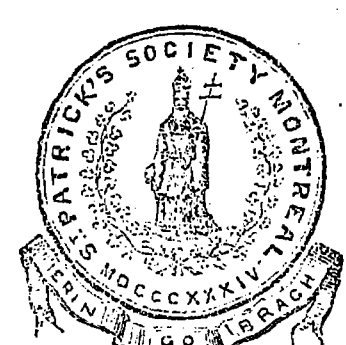
The *Glasgow Citizen* mentions that a young man is on a visit to Glasgow to pass his "holy day" from the Australian gold diggings. After working at the diggings during the summer months, he went to Melbourne for a holiday, intending to stay there for a considerable time and then return to the diggings.—He found the cost of living in the town was excessive; and on making a calculation he concluded that he could voyage to Scotland, stay a month with his friends, and return to Melbourne, at no greater expense than his proposed sojourn at that city would entail:—so he forthwith set out for the Old Country.

**CONJUGAL DISPUTANTS.**—It is stated in one of the Boston papers, that in that city, there are upwards of forty *Divorce suits pending*, in which the several parties complain against each other for the commission by them, respectively, of nearly all the sins of the decalogue!—*American Paper.*

A certain old lady was once arguing strongly for woman's right to preach, when some one attempted to put her down with a text from St. Paul,—"Ah!" said she, "there is where Paul and I differ."

**VERY PARTICULAR.**—A melting sermon being preached in a country church, all the congregation fell to weeping, except one man, who begged to be excused as he belonged to another church.

## ST. PATRICK'S SOCIETY.



A SPECIAL MEETING of the SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING next, the 13th instant, at EIGHT o'clock precisely.

N.B.—A full attendance is requested as matters connected with the Great Exhibition of Dublin will be submitted to the meeting.

By Order,

H. J. CLARKE, Sec.

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FOR JUNE.

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**CONTENTS.**—ART. I.—CIVILIZATION AND THE CHURCH.—No. 1. II.—CONGREGATION AND COLLEGE DE PROPAGANDA FIDE.—I Illustration. III.—THE SPIRIT AND SCOPE OF EDUCATION. IV.—REPUTATION NOT ALWAYS PROOF OF MERIT. V.—ALLOCATION OF PUPS IX. VI.—JAPAN—ITS RELIGIOUS HISTORY.—No. V.—with 2 Illustrations. VII.—SCIENCE UNDER CATHOLIC INFLUENCE.—(concluded). VIII.—SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.—VI. IX.—ENCYCLICAL LETTER OF THE POPE. X.—LITERARY NOTICES. XI.—RECORD OF EVENTS.

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## ENLARGEMENT OF THE METROPOLITAN.

Since the commencement of this publication, we have often had occasion to express our grateful acknowledgments to the Rev. Clergy and others, who have manifested an interest in its success, particularly by getting up clubs, and sending us lists of subscribers. That we fully appreciate their friendly co-operation, and are disposed to make a liberal return for the patronage we design to increase the contents of each number, commencing with the month of August, by adding SIXTEEN PAGES OF MATTER WITHOUT FURTHER CHARGE. This enlargement of the work will enable us also to diversify its contents in such way as to make it an interesting and instructive Magazine to the more numerous class of readers—to the clergy as well as laity, to the better educated as well as to the less enlightened. As this increase of matter, together with the introduction of original articles from able writers, will involve a considerable outlay, we appeal with confidence to the friends of Catholic literature in the United States, for their zealous co-operation in extending the circulation of the work.

P. S.—As we have experienced some difficulty, not anticipated at first, in sending the *Metropolitan*, free of postage, to clubs, we wish to notify our friends, that on subscriptions received hereafter, the postage will not be pre-paid, except the American postage to Canada and the British Provinces.

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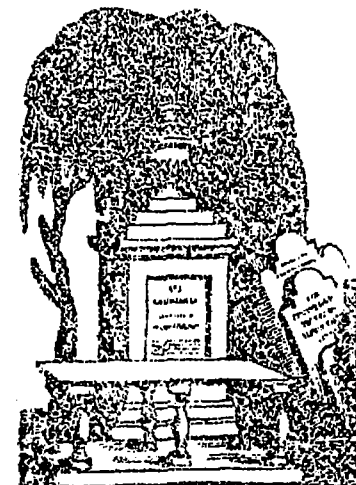
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