

to pretend that you have something professional to do; to tell the public that you are not altogether idle; that your Church is not entirely closed; that you have still some few persons in your congregation; that you are a true minister of the Church of England; that your sermons are not mild exhortations on subjects which you believe, but malignant vituperation on Catholicity. Yes, Sir, you knew well I could not, in justice to my principles, consent to meet you; but you are aware that a Reformation Association has been organized in England, by English Protestants, against the Established Church, and its enormous revenues, and you wish, by your challenge to me, to keep up a show of work against Popery; to spread hatred between Protestant and Catholic in this country, lest by our acquaintance with each other, we would cement a social friendship, which might end in a mutual combination to get rid, not of your faith, but of eight millions and a half of yearly tax on English and Irish industry.

Believe me, Sir, you would be far better employed, during the next season of Lent, in teaching your own people, than in abusing your neighbors; it would be more in accordance with your character to heal, rather than open the wounds of Ireland; your talents would have a more honorable field for their development by preaching charity rather than sowing discord in your city; your life will be much happier, to be acknowledged, as one of Christian toleration, in place of prejudiced sectarianism; and your death will be borne with increased fortitude by the conviction that your fellow-citizens of all classes will shed tears of sorrow on your tomb, rather than follow your bier in unforgiving anger to plant thistles on your grave.

By your challenge to me, and by your allusion to your controversial discourses, you insinuate that you are making converts from our ranks.

Who are they? Name them? Name any one gentleman or lady in Ireland who has joined your ranks? Your bishop, as I am informed, is a good and liberal man; he will, I fancy, forbid you to procure the mechanical machinery necessary for conversion—namely, soup kitchens, Indian meal, and pawn-brokers' forfeited clothes.

I doubt much if he will be pleased with your challenge to me, as you have opened a theme in this hitherto peaceful town which every sensible and impartial witness must condemn as a most wanton aggression on the religion of your fellow-countrymen.—I am, Rev. Sir, most truly yours,

D. W. CAHILL.

(To be continued.)

A PICTURE OF ENGLAND SOCIAL AND RELIGIOUS.

BY A PROTESTANT.

They (Protestant religionists) see around them vast populations, great material wealth, high luxury and comparative civilisation, gigantic political power and state splendor, and the scope and tenor of their grim oracular revelations uttered from their fastnesses is this: You are gorgeous and wealthy, seeming prosperous and progressive, luxurious, refined, in a material sense enlightened. But we see a canker eating into your heart; there is no pith and marrow of goodness in all this bloated carcass of Sybarite abundance. With all your civil bravery and state pomp, you are self-indulgent, greedy, sensual, drunken. You oppress the poor, you adulterate and use false weights; are forestallers and regraters; your judges are without mercy; you plunder the widow and the fatherless; you "turn yourselves away from your own flesh;" selfishness, heartlessness, avarice, a sordid commercial spirit, pervades every class, especially the highest; and we tell you that, maugre your hosts and fleets, your wealth and refinement, your material progress and political achievement, you are going to destruction headlong, and what are now yonder thrones and palaces will be the haunt of the wolf or become the solitary reign of the moping owl. Sodom, Gomorrah, Babylon, Nineveh, Damascus, it is all the same. Some of them "one just man" would have saved, but they could not get a solitary exception to the universal corruption, and so they all ended in "hideous ruin." Without going to Scripture at all, we daily come upon the wreck of ancient cities whose solitude we now share with the lizard or the cony, and when we ask ourselves what could have dispersed these two millions or those three millions of citizens, cast down their carved columns, and made a wilderness of their aqueducts and hanging gardens, the answer is the same—luxury, corruption, selfishness, avarice and vice. The barbarian came with his sturdy virtues, his patriarchal life and his hardy self-denial, and the Sybarite, the scheming millionaire and the silken fools of mere material refinement fled like the dream of an Arabian tale. It is the same now as it was long ago. All

Compound for sins they are inclined to
By damning those they have no mind to.

Our distinctions of class are endless; before a stranger we double ourselves up like a hedgehog, with all the bristles outward; our Princess Royal must be confirmed in state, with satin, Windsor uniform, and trumpets of the Guards, as if there were precedence in salvation, and Cassio were right, when, after concluding that "there are souls that must be saved, and souls that must not be saved," he adds, "yes, but by your leave, the Lieutenant before the Ancient." Although our institutions are republican, and our customs democratic, all our tendencies are aristocratic and exclusive; levelled on the platform, on the hustings, at the poll, we all resume our assumptions the moment we can get rid of the irksome recognition of equality, and fall back into our respective shells of haughtiness and estrangement. If we possess an intellectual perception of the fitness of equal citizenship, if we acknowledge humility, meekness, and the recognition of human equality as a religious duty or moral precept, we never take kindly

to them as an abiding sentiment, or as an instinctive impulse of our character, and as a native sympathy of our minds. What is called our fellow feeling? is of the Jellaby and Booriboolagah sort, a sort of speculative and purely theological humanity that feels a good deal more for the distant Negro and the Hottentot than for the white slave who galls our kibe at home. Hence no nation has been more cruel, more persevering, more relentless in its persecutions; hence our laws up to a very recent period have been Draconian, written literally in blood; hence, even now they have less real sympathy with the failings and frailties which have their source in our own neglect; hence we bound and chase our people into the station and the jail, on the slightest grounds, at the tenderest age, and without the slightest regard to the moral slaughter we are dealing around us, hence we do so little to prevent pauperism and crime, and only turn our attention to the condition of our poorer brethren when we think of Horsford and his Mendicity Society, continue to make the union uncomfortable, or administer an additional dose of police and punishment, as the true euthanasia of society, and the sole moral instructors of the state. Does pauperism increase? Why, harden and tighten the workhouse test. Does crime advance? Double the constabulary, and increase the legal facilities of conviction. Do anything to the poor—but your duty by them. If religion ask, "Where is thy brother?" answer, "I know not. Am I my brother's keeper?" If the Great Teacher whisper, "Who is thy neighbor?" Speak the truth and confess "I have no neighbor." If the stranger lie wounded and destitute pass by on the other side, pitch him a soup-ticket, or give notice to the policeman at the next station. Time is money, and you are wanted at the counting-house. Now all these evasions of your duty—all these Brumma-gan substitutes for the real spirit of considerate kindness—all this doing good only by paying for it and not doing it—all this betaking yourselves to any dodge of Sunday pew piety, or subscription lists or domestic missions to shirk the clear obligation of personal neighborliness, individual exertion, real and genuine intercourse with your humble and poverty-stricken parishioners round about you, the diffusion throughout the whole of society of the honest spirit of heart sympathy and unaffected friendliness and frankness—what have been their fruits, what have been the results of mere orthodoxy of faith, of progress solely in sound believing of purity, of creed alone? What has come of that neglect of these urgent requisitions of the prophets and of the great apostle of charity? Why, just what might have been expected—a war, an antagonism of classes, an estrangement of all, a wild mad whirl of the excitements of material ambition and sordid money-getting, a total neglect of the ignorant, the poor, the vicious, a daily increase in the spirit of mendicancy, and the cunning of poverty, an enormous advance in commitments, a fearful enlargement of gigantic crime. When education is proposed it is ignored because nobody can agree about his share in the management; when society gets worse the Home Secretary calls for more constables, and Mr. Drummond has nothing to propose but more hulks and more hemp. Miserable quacks! futile featherheads! Ineffectual tw-legged speciosities! Do you really think Providence will suffer you to shirk your own work, by putting it off upon the jailor and the hangman? Is this your civilisation—your experienced knowledge—your legislative wisdom—your religion—your evangelism? Have you nothing else and nothing better for learning the world better than you found it than the old recipe of every lazy tyrant, every negro king, every slave driver, or barbaric chief? And you, poor presumptuous sinners, that talk so glibly about, "for the least offence, sending men out of the country, and for the greatest out of the world," is your own clay of such virgin porcelain, and your own lives so above all exception, and your own acts, albeit on the safe side of the mere law, so entirely innocent and commendable, that you can afford to assume such lofty airs of retributive justice in dealing with your world-forsaken fellow sinners.

I know our country disposition well.

Their best conscience

Is not to leave undone, but keep unknown.

"Use every man according to his deserts, and who shall scape whipping?" "See'st thou yonder justice rail at that simple thief? Change places, and, handy-dandy, which is the justice and which is the thief?"

Thro' tatter'd clothes small vices do appear—
Rob'd and furd' gowns hide all. Plate sin in gold,
And the strong band of justice hurtless breaks;
Clothe it in rags, a pigmy's straw doth pierce it.

No. The countries where prevail the mildest legal codes are those where offences are fewest. The people who rely most on moral and spiritual agencies for the suppression of vice are rewarded by the greatest success. The nations where distinction of rank and class interfere least with the sympathies of a common human equality are those where the averages of virtue are by far the highest. The Anglo-Saxon race treat even their negro slaves worse and with harsher pride than any other stock; either they run away or are ground out of existence. Once for all, we must find out some other way of eradicating pauperism and crime than agencies which only seem to stimulate their growth, like the grass which grows rankest round the stone under which its roots are crushed. We do no good by harshness, by increasing punishment and multiplying the code of offences, nor by "keeping the people under." Our police seem only to detect offences, not to suppress them. Our exclusiveness and class distinctions do not produce greater social order, but only greater envy, hatred, and uncharitableness among classes. Even where we succeed in inspiring terror of the law, we only stimulate ingenuity to find out some way of injuring society of which the law do not take cognisance, and against which the State has not "fixed its

canon." We must plant virtue in the heart if we would see it developed in the life; we must overcome evil with good, else it will not be overcome at all. What all of us have to do is to diffuse over society "the law of kindness"—to make up our minds to this, that human nature may be led but will not be driven; and that, as our existing social government is a disgrace to civilization, so no measures of social economy can succeed which are not founded in a reverence for our common human nature and a deep sympathy with its temptations, its trials and its hopes.—*Weekly Despatch.*

[The above picture of the social and religious state of Protestantism, coming as it does from a Protestant authority, is perhaps one of the most humiliating blows that Exeter-Hall egotists have been dealt for some time, and more than proves the position simple truth has compelled us to assume on several late occasions. We commend the above article to the careful perusal of Protestant egotists in general, and anti-Catholic bigots in particular.]

IRISH INTELLIGENCE.

We read in the Dublin *Weekly Telegraph* of the 10th inst., that the first Diocesan Synod held in Ireland for many centuries was opened on Wednesday, 7th inst., in the Cathedral Church of Armagh, under the Presidency of His Grace the Most Rev. Dr. Dixon, Archbishop of Armagh and Primate of All Ireland. The particular object for which this Synod has been summoned is to solemnly receive and give effect to the Decrees enacted in the National Council of Thurles, A.D. 1850, as also those of the Provincial Synod of Drogheda 1854—and to enact such disciplinary regulations as the particular circumstances of the Catholic Church in Ireland may require.

On Sunday week, the great Mission of the Redeemers in the extensive parish of St. James (or Hook), Wexford, was brought to a close. Father Theunis preached the farewell sermon. The spectacle, on leaving on Monday morning, is described as very touching. Immense crowds assembled to say "Farewell." "At length the Fathers tear themselves away from the people assembled at Temple-town, but it is only to encounter greater crowds all along the way. As they approach Duncannon, the crowds increased at every perch. All the village of Duncannon turns out. The Waterford Militia, stationed in the fort, join the people. They wish to bid farewell to "their own Father Petcherine," and he is equally anxious to bless his "poor soldiers." Now the crowd becomes immense. The poor of "the barony" are waiting at Father Murphy's gate to attend the Fathers to Ballyhack. Father Theunis begins to fear that some accident might occur. So he implores the people in the most affectionate and moving terms to go home. Some could not induce themselves to refuse his request. Others could not bring themselves to leave him. Great numbers turned back—great numbers rushed on. Father Petcherine saw there was no use to contend against them; so he commenced to say his Rosary with them, and continued to do so from that to Ballyhack; the people, to the number of 2,000 or 3,000 surrounded him, and answered him with all the fervor of their souls. The paternal, tender love of this extraordinary man for the Irish people is only equalled by their admiration of and affection for him." Eventually the good Fathers were able to proceed on their journey, and were conveyed in cars to Waterford.—*Weekly Register.*

LOUGHREA.—We are happy to learn that the funds for the erection of a new cathedral at Loughrea are rapidly increasing. Already a large sum has been lodged at the National Bank, and we feel assured that when the work is once commenced, there will be no lack of means to carry out the fortunate undertaking.—*Galway Vindicator.*

CONVERSION.—Mrs. Lloyd, mother of Lady Rossmore, has joined the Catholic church in Kilkenny.

ACTION FOR DEFAMATION.—It is stated that George Stevens, Esq., nephew of the late Mrs. Kelly, has retained Mr. McDonagh, Q.C., Mr. Whiteside, Q.C., and Mr. D. C. Heon, as his counsel in an action for slander which he has commenced against Mr. Christopher Campion, for having charged him with being implicated in the late revolting murder. The action will be tried at the sittings after next Trinity Term, before the Lord Chief Baron. The damages are laid at £5,000.

A GOOD LANDLORD.—Arthur Kavanagh, Esq., having ascertained that some of his tenantry were obliged to purchase seeds at a ruinous price on the credit system, generously purchased various seeds of the best description to the amount of £500, and presented the tenants with the same in proportion to their requirements at half price. It is not surprising that the tenantry on the Kavanagh estates should be devoted to such a landlord.—*Carlow Sentinel.*

The second reading of Mr. Spooner's Bill on Maynooth was staved off on Wednesday and Thursday by other business, and a count-out. This last interrupted a discussion upon the all-important subject of the Scotch Reformatory Schools. Mr. Maguire was at the moment calling attention to the bearing of the measure upon the just rights and position of the poor Catholics of Scotland.—*Weekly Register.*

We have great pleasure in announcing that Her Majesty, wishing to mark the conclusion of peace by an act of mercy, has given orders that a free and full pardon shall be granted to all persons under sentence for political offences. Consequently, Frost and his associates, convicted of treason in 1849, and subsequently transported to Australia, will be set at liberty; and Mr. Smith O'Brien also will be permitted to return to his native country. An exception is made in the case of those of the Irish convicts who so unworthily broke their parole and fled to America.—*Times.*

IRELAND FOR THE IRISH.—An affray occurred between the Clare Militia and the civilians at Newport (Monmouthshire) last week, for which Richard Green and William Pritchard, on the prosecution of Michael Callaghan and Stephen Connor, were brought before the magistrates. Colonel Vandeleur attended on the part of the militia. After a long trial the complaint was withdrawn. It was sworn that the soldiers called out "Ireland for the Irish."

DISBANDMENT OF THE MILITIA.—So the Irish Militia are to be sent to their homes at once:—that is, if they have any to go to—and, probably, will be the first regiments that are disembodied, though they were the last called out!! This is "Justice to Ireland!!" Why, in common fairness our Militia should, at least, be kept upon full pay until every English regiment had been turned adrift; and why should not the Irish regiments, that have done so nobly and sent so large a number of volunteers to the Line, be kept up, as was talked of, until March, 1857? That would have given the officers some little chance of remunerating themselves for their losses, in place of giving them three months' pay!! Is Ireland and all connected with it always and for ever to be unthought of and uncared for?—made use of when required, and kicked when done with? Is it not beyond unjust that the English Militia should have been called out for training and embodied for the last three or four years, and Ireland left till the last moment, and then the first to be sent to the right about? Is this honest—is this just—is this fair by our countrymen? No one can for one moment approve it, and yet so it is!! Every regiment in England ought to be disembodied before an Irish one is thought of. We advise the Government, ere they let loose so many idle individuals on the country, to think of the risk they are incurring, particularly in the large and populous towns such as Cork, Belfast, &c.: in the first of these places 3,000, in the latter 2,000 men, without any means of livelihood, are to seek an existence! We hope sincerely, that if the ruling powers are determined on disbanding the Militia, that they will do so very gradually, and wait for the time of harvest to effect it.—The major part of these men were persons of no profession or trade when they enlisted, and what is to become of them until September, when there is a chance of their finding work in the fields? To keep them until then would be but an act of common justice as well as of sound policy. We have thought it our duty to call the attention of the Irish Executive to this momentous subject; we do so in the most friendly spirit, hoping that the hint we give them may meet with their best and most serious consideration, and thereby prevent the danger we think it more than probable will ensue. What are the Irish Members of Parliament about? Are they sleeping at their posts, that they do not rouse themselves and in their places advocate the cause of their people? Why do not the Lord Lieutenants of counties represent the case and danger we incur to the Irish Government? Is it not their bounden duty to do so?—and why do not the members for boroughs and counties call upon them so to do? The reply of Mr. Frederick Peel to the questions of Colonel Dunne and French, show that at present there can be no doubt of its being the intention of the War Ministry to disembody all the Militia regiments; and there is no time to lose, if it be desired to induce the Government to reconsider the subject. The correspondent of a morning cotemporary explains that the recruiting orders lately received by commanding officers cannot be accepted as proof that there will be any postponement of the disembodiment process. These orders are mere routine. The document referred to is nothing more or less than what is termed a "beating order," which is issued annually with the Mutiny Act, and without which recruiting by "beat of drum" is illegal. When the Militia is disembodied, the enrolment of recruits will be continued by the permanent staff until the establishments of the several regiments are complete.—*Dublin Evening Mail.*

Agricultural labour is well forward in this and the neighbouring counties. Never was there seen such an extent of ploughed land as this season presents.—Wheat looks very well, and the oats have been got into the ground in fine condition.—*Derry Standard.*

The corporation of Waterford are determined to resist payment of Minister's money, and the Mayor had an interview with the Lord Mayor of Dublin, who promised co-operation in any legal measures that may be taken to rid the people of the impost.

Mr. Lawlor, of Ballyroe, was found drowned in the canal at Milltown, Athy, on the morning of the 7th instant. The relatives of the deceased believe that he met his death by unfair means. The deceased was on his way home from the market of Athy on the 6th.—*Leinster Express.*

FIRE IN STRABANE.—SEVEN LIVES LOST.—A most destructive fire occurred in Strabane during the night of the 9th instant the Deaf and Dumb Institution there being almost entirely consumed. The most terrible circumstances connected with it is, that no fewer than seven children belonging to the establishment lost their lives. It is stated that six of the children have been burned to death and that the body of the other is supposed to be buried in the ruins.—*Cor. of Daily Express.*

THE MURDER OF MISS HINDS.—The Right Hon. the Attorney-General has refused to give his fiat for the bringing of a writ of error in the case of the convict Dunne, convicted at the last special commission of Cavan for inciting and hiring others to murder the late Miss Hinds. The objection meant to have been relied on was, that when one of the jurors became unwell after the prisoner exercised his right of challenge, and another was sworn in his place without objection, and before any evidence was gone into, that the prisoner should have again been put to his challenges as if it were a completely new jury, even though he did not object to the substituted juror. The law will therefore take its course, and both prisoners will be executed on the 16th of this month at Cavan.—*Freeman.*

THE MURDER OF MRS. KELLY.—In the Court of Queen's Bench on Thursday an application was made on the part of Mr. George Stevens, the nephew of Mrs. Kelly, that the information taken against him might be returned to the Crown Office as a preliminary to a motion to admit him to bail. He was committed on Wednesday evening for trial at the next assizes for Westmeath, on a charge of having conspired, with others, to murder Mrs. Kelly. The order was granted.

In passing through Rutland-square, says the Dublin *Tablet*, we observed with surprise, opposite No. 15, the office of the Irish Church Mission Society, a placard to the following effect:—"Under the patronage of His Excellency the Lord-Lieutenant!—Bazaar for the four Ragged Schools!!" Surely there must be some imposture or mistake in this announcement. It cannot be possible that Her Majesty's representative would insult the feelings of Six Millions of Catholics by patronising schools instituted for the purpose of robbing their children of the true faith.