

of a Catholic University, and carrying it into execution.

This committee, with all the weight and authority which the Church of Ireland can impart to it, has now the honor to address their brethren in America, respectfully, yet confidently, soliciting aid and generous co-operation towards the advancement of that great work, to which the committee directs its best energies—a work indeed of immense magnitude, which cannot be successful unless other countries come to the aid of poor, afflicted and persecuted Ireland—a work imperatively called for, in order to enable Ireland to preserve her ancient Faith, and, by maintaining the freedom of education, to impede the fatal influence that government would exercise on the religion of the people, were it allowed to usurp the exclusive right of instructing the rising generations, as has been the tendency of many of the states of Europe in later times.

Ireland is not without some claim on the sympathy of nations. When the asylums of learning were elsewhere desolated through the misfortune of the times, she threw open the halls of her colleges to the youth of other countries, not only imparting to them knowledge, but providing them liberally and gratuitously, as venerable Bede observes, with everything necessary for the prosecution of their studies. Her Missionaries are known throughout the whole world, in the East as well as in the West, everywhere sustaining and diffusing with great zeal and devotion the Faith of St. Patrick, which has never suffered loss or taint in its own island home. Many of them have been raised to the highest dignities in your youthful churches which hold out such glorious prospects for the future, and have merited the respect, veneration, and homage of men, as well by the brilliancy of their cultivated minds as by their pure and exalted piety, which has never been surpassed in the best ages of the Church. It has been hitherto Ireland's glory to carry the Faith to, and propagate it in other countries, and it still appears to be her destiny to exercise great influence on other countries by the vast tide of emigration that is pouring from her afflicted shores, and by the attachment which her exiled children retain to the religious institutions of their native land. If a truly Catholic spirit be preserved in Ireland, religion in other countries must be highly benefited by it; but if a spirit of indifference were introduced by godless education, the evil effects of such a change would be felt in the remotest regions of the earth, that are daily visited by thousands, whom poverty and persecution have driven from our country. With claims such as these, length of service, sanctified by centuries of suffering for the Faith, may not the Old Country hope that her appeal, in this dark hour of trial, will receive a noble response in the generosity of American friendship? Yes, Ireland turns with confidence to her children in the "Far West," and their numerous and prosperous descendants in the land of freedom. She has nurtured them in the true Faith, which she has preserved for them and for herself by the ready sacrifice of earthly possessions, and often, when the occasion demanded, by the generous expenditure of her blood. In her poverty she asks for assistance from the wealth and generosity of her friends and children. The magnitude and importance of the project committed to her care, the immense sums required for its accomplishment, the opposition to be expected from those that had so long and so remorselessly persecuted her creed, but, above all, the principle of heavenly Faith, and the freedom of education, involved in the contest, demand, and will, we trust, secure the zealous co-operation of all who value their christian liberties and the complete emancipation of the kingdom of Christ in spiritual concerns from state bondage.

"What participation hath justice with injustice, or what fellowship hath light with darkness? Let us hold fast, brethren, the confessions of our hope without wavering, for He is faithful that hath promised, and let us consider one another to provoke unto charity and to good works; not forsaking our assembly as some are accustomed, but comforting one another, and so much the more as you see the day approaching."—(Heb. x. 23.)

Signed in the name of the committee,
(SEAL) † PAUL CULLEN, Archbishop of Armagh,
Primate of all Ireland.
PATRICK LEAHY, D. D. } Hon. Secs.
P. COOPER, D. D., }

THE FIRST ENGLISH CATHOLIC PROVINCIAL SYNOD.

We are approaching the most important era, in the history of the English Catholic Church, since the unhappy days of the Reformation. Dr. Grant, the Bishop of Southwark, has arrived in his diocese, and the first provincial synod of the newly-appointed hierarchy, will be shortly occupied in the momentous concern of drawing up a code of canon law for the future government of the Catholic Church in England.

For the last three hundred years the Church has been in leading-strings, in a state of helpless infancy; it was deemed incapable and unfit to be entrusted with its own government; in fact, its pristine glorious light was gone, and its course of regularly-adjusted action, round the centre of unity interrupted, by the death of Dr. Thomas Watson, Bishop of Lincoln, who died in prison in the year 1584.

The subsequent history of our Church is told in a very few words. After the death of Dr. Watson, Catholic England was reduced to the situation of a foreign-mission, under the immediate jurisdiction of the Pope; and while the regular clergy were left under the superintendence of their own respective superiors, the secular clergy were placed under the direction of an archpriest, the Rev. G. Blackwell. The English missions continued under the government of an archpriest till 1623, when, by letters-apostolic of Pope Gregory XV., Dr. William Bishop

was consecrated Bishop of Chalcedon, and furnished with extraordinary and ordinary jurisdiction to govern the Catholics of England and Scotland. In order to guard himself against arbitrary decisions, and to make his government acceptable to the clergy, Dr. Bishop chose a dean and eighteen canons as his chapter, and appointed five vicars general and twenty archdeacons as his assistants. During the reign of James II., in the year 1685, Innocent XI. ordained Dr. John Leyburn, Bishop of Adrumetum, Vicar-Apostolic of all England, and subsequently, in the year 1688, associated with Dr. Leyburn, as Vicars-Apostolic, three other bishops with titles taken from churches in *partibus infidelium*; England was then divided into four districts, viz., the London, the western, the midland, and the northern. In the year 1753 Pope Benedict XIV. published his celebrated constitution, *Apostolicum Ministerium*, to afford the vicars-apostolic all guidance and help in the discharge of their important functions. This partition of England into our vicariates lasted till the time of Pope Gregory XVI., who, by letters-apostolic, dated 1840, made a new ecclesiastical division of the counties, doubling the number of the vicariates, and appointing a Vicar-Apostolic to each of them, viz., the London, the western, the eastern, the central, the Welsh, the Lancashire, the York, and the northern districts. In the year 1847, the vicars-apostolic assembled in London, and, "taking under their consideration the expanding state of Catholicity in England, their own perplexed and difficult situation arising from their having no fixed rules to guard them from arbitrary decisions, and the uncertain, anomalous, and painful position of the clergy," came to the resolution to depute to Rome two of their body, viz., Dr. (now his Eminence the Cardinal) Wiseman and the late Dr. Sharples, in order that they might petition Rome to grant the long-desired hierarchy. In fine, in consequence of these petitions from the Vicars-Apostolic, of petitions from the clergy, and of other petitions from the laity, his present Holiness, Pope Pius IX., issued his apostolic letter, dated the 29th of September, 1850, in which he restored, with his pontifical authority, the hierarchy of England; that is, he established for the government of the English church a bench of bishops, consisting of a metropolitan and twelve suffragans, with titles taken from cities in their respective sees.

We are then approaching, we repeat again, the most important era of our Church history. We have broken asunder our leading strings, and acquired a free, independent action. We have exchanged an imperfect, temporary, and complicated, for a permanent and regular form of ecclesiastical government. In a word, to use the language of his Eminence the Cardinal Archbishop of Westminster, "our beloved country has received a place among the fair Churches, which, nominally constituted, form the splendid aggregate of Catholic communities, and Catholic England is now at length restored to its orbit in the ecclesiastical firmament, from which its light had long vanished, and begins now anew its course of regularly adjusted action, round the centre of unity, the source of jurisdiction, of light and vigor."

It is now generally believed, and as confidently hoped for by all classes of Catholics, as Dr. Grant is arrived in England, that the twelve Bishops will be shortly summoned by the metropolitan, for the purpose of exercising synodical action, in the drawing up and enacting such a code of canon law as shall be compatible with the social position of Catholics in England.—*Catholic Standard*.

CATHOLIC DEFENCE ASSOCIATION.

The committee appointed to draw up the rules of the Association assembled on Thursday and Friday at 45, Lower Sackville-street.

The following members of the committee attended:—His Grace the Lord Archbishop of Armagh and Primate of all Ireland; his Grace the Lord Archbishop of Tuam; the Right Rev. the Lord Bishop of Meath; the Right Hon. Viscount Gormanstown; John Reynolds, Esq., M.P.; George Henry Moore, Esq., M.P.; Anthony O'Flaherty, Esq., M.P.; G. O. Higgins, Esq., M.P.; Francis Scully, Esq., M.P.; M. J. Blake, Esq., M.P.; John Sadlier, Esq., M.P.; William Keogh, Esq., M.P.

The committee was engaged for several hours arranging the details of the organisation of the new association.

The address alludes, in the first instance, to the Ecclesiastical Titles Act. It then alludes to the aggregate meeting held for the purpose of protesting against that act, and states the resolutions agreed to at that meeting. The objects of the Catholic Defence Association are then enumerated. They are:—

First, to secure Freedom for the Catholic Church. To ensure the Repeal of the Ecclesiastical Titles Bill.

Next, "to relieve the Catholic people of Ireland from the intolerable burden of sustaining an ecclesiastical establishment from which they not only derive no benefit, but the funds and ample resources of which are expended on persevering efforts to subvert the faith and overthrow the religion of the country."

The address concludes by appealing with confidence, not only to the Catholics of the British empire, but to our brethren in every country and in every clime, to contribute to this great enterprise.—*Dublin Freeman's Journal*.

CATHOLIC UNIVERSITY.

To the Editor of the Freeman.

St. Jarlath's, Tuam, Sep. 19, 1851.

DEAR SIR—It will afford the friends of the Catholic University much pleasure to find the growing interest for its success on the other side of the Atlantic. It is only a few days ago that I received

from the Very Rev. J. H. McDonough, Canada, a sum of above twenty pounds towards that great object, together with a most interesting letter, which I regret to have mislaid, as it is well worthy of publication. Besides the money now remitted, the writer adds that his parishioners will be always disposed to contribute towards an object on which so much depends in elevating the character of Ireland, as well as the prostrate condition of its people.

While foreign countries are thus bestirring themselves in our cause, it is gratifying to find that the children of Ireland at home are alive to the advantages of which the University must be productive. Nor is this conviction of its beneficial influence on the destinies of Ireland confined to Catholics. It is shared by Protestants, who are liberal in the true sense of the word, and who, without compromising their own religious opinions, are anxious to forward a great literary institution from which everything bigoted and uncharitable will be banished, and over which justice, and the most perfect regard to the rights of conscience, will preside. The following letter from Dr. Gray, the consistent and enlightened advocate of the rights of his countrymen, will be read with pleasure by every friend of sound education.

"FREEMAN'S JOURNAL OFFICE,
August 18, 1851.

"MY DEAR LORD ARCHBISHOP—Will you do me the favor of handing to the Committee of the Irish Catholic University the enclosed £50 on behalf of the proprietors of the *Freeman's Journal*, as their subscription to the first great institution that has promised to enable the youth of Ireland to become great and learned without either compromising their conscience or being taught to disrespect their country.

"I am, my dear Lord Archbishop, faithfully your Grace's obliged friend,
"JOHN GRAY.
"His Grace the Archbishop of Tuam."

In the name of the University Committee I beg to express the gratitude which they must feel to the spirited proprietors of the *Freeman*, who, not content with the powerful advocacy of free education, afford by their generous contribution the most unequivocal proofs of their ardent wishes for its success. With such aid and such sympathy growing with the rising prospects of the country, and filling a nation with hope that its education will, as it should, be free, the subsidising system of educational conscripts must cease to disgrace those who administer, and enslave those who receive it.

I have the honor to be, my dear Sir,
† JOHN, Archbishop of Tuam.

LETTER FROM PORTUGAL.
To the Editor of the Tablet.

Lisbon, 28th Aug., 1851.

Dear Sir—Your new Catholic University is a good project that promises to succeed. This will make Ireland what she was in times of yore—the nursery of orthodox education, to which the youth of foreign nations had flocked to obtain instructions. But you will not be able to stretch them now, as our forefathers did then, the same generous hospitable hand. The times have sadly changed. I have espoused your University's cause in one of our public journals, the *Nacao*, in this city, by way of preparing the Portuguese mind in case collectors may be deputed to this country.

If you should not happen to have Clergymen more capable and efficient for that purpose at home with you, I would not hesitate to devote my humble services to the good Irish cause as far as Spain, Portugal, all South America, from Cuba to Cape Horn inclusive, with the adjacent islands are concerned, being familiar with the languages of all those regions, besides not being altogether a stranger in those parts, so if I may be in this manner useful you know where to find me. I am not yet tired of serving fatherland on either a large or a small scale, whenever an opportunity may offer for doing so. We have some few in this quarter who were born in Ireland and of Irish parents, but who cannot bear to be called Irish, but English, if you please. They appear to be ashamed of poor persecuted Ireland, and, for this very reason, I am ashamed of them, and refuse them my society. They feel no interest in either the weal or woes of their country, consequently I leave them to their Johnny Bull comrades.—I remain, my dear Sir, your very obedient servant,
THOMAS DEVEREAUX.

LETTER OF THE ARCHBISHOP OF WESTMINSTER.
"St. Leonard's-on-Sea, Sept. 20, 1851.

"My dear Lord and Brother in Christ—I enclose a check for £15, of which £5 I offer towards the expenses of the Defence Society, and £10 towards the University. This is indeed a trifle compared with the greatness of the undertaking, but I trust it will only be an instalment of what I may be able later to contribute. Your Grace knows how thoroughly I sympathise with this important and sacred work.—I am ever, my dear Lord Archbishop, your affectionate brother in Christ,
† N. CARDINAL, Archbishop of Westminster.
His Grace the Archbishop of Armagh.

THE ARCHBISHOP OF TUAM.—We are in hopes that the Catholics of London will have an opportunity—so long and so ardently desired—of hearing this illustrious bishop preach in one of our churches during the ensuing month. His Grace will, we understand, visit the metropolis after his sermon in Liverpool on the 28th ult., and will proceed hence to Edinburgh on a visit to the eloquent and zealous Bishop Gillis. We trust the Catholics of the capital will seize on the occasion to express their feelings of admiration for the truly great prelate's splendid talents, and gigantic services to the Catholic Church, in a suitable address.—*Catholic Standard*.

The Archbishop of Armagh was waited on by a deputation soliciting his Grace to be the Celebrant of High Mass, but, in consequence of previous arrangements, his Grace could not comply with the request. During the week, the Archbishop of Armagh visited the several chapels in this town, and also the various Catholic schools attached, and he has expressed himself in warm terms of approbation at the manner in which these very useful establishments are conducted.—*Liverpool Correspondent of the Tablet*.

THE PROPAGATION OF THE FAITH.—On Thursday, the 18th ult., the thirteenth anniversary of the Irish branch of the Society for the Propagation of the Faith was celebrated with great pomp in the Metropolitan Church, Marlborough-street, Dublin. A very large concourse of the Faithful assembled, and the church was ornamented with great splendor for this important ceremony. The Rev. Mr. Strickland, S.J., from Madura, preached the sermon. Some degree of interest attached to this circumstance, as the Vicariate of Madura is situated in that part of India where St. Francis Xavier, the great patron of the Propagation of the Faith, wrought his miracles of conversion.—*Tablet*.

OPENING OF A CONVENT AT ARMAGH.—The Pavilion at Armagh is now converted into a convent. Two ladies of the Sisters of Charity are at present residing in it, and other Sisters are expected shortly. It is said that these ladies will open a school for the gratuitous education of the poor female children of their own religious communion.—*Belfast Mercury*.

The Catholic clergy of Ennis, for the first time, walk the streets in black college cap and soutane of same color when upon parochial duty.

DEATH OF THE REV. JOHN HAYES, P.P., HOSPITAL.—It has seldom fallen to our lot to record the death of a clergyman with deeper feelings of regret—regret widely shared—than that of the Rev. John Hayes, late P.P., Hospital. On last Saturday the reverend gentleman felt himself indisposed, owing to the fatigues and hardships to which the sacerdotal office at this period is subject; but towards the evening he found himself recovered, and retired to rest as usual. On Sunday morning, however, the reverend gentleman not appearing as usual, and the hour for the celebration of Divine worship approaching, the Rev. Mr. Rafter, C.C., sent a servant to his bedchamber to have him called. On the servant entering the room, she beheld the reverend gentleman helpless and unable to utter a word. She immediately called the Rev. Mr. Rafter, who, on entering the room, found the reverend gentleman all but dead. Restoratives were applied, but all in vain. A medical gentleman of Tipperary was immediately sent for, but before he arrived the Rev. Mr. Hayes was no more. His death to his friends, and they were numerous, is an irreparable deprivation; but he is gone to a glorious immortality.—*Munster News*.

THE BISHOP OF PERTH, VICAR-APOSTOLIC OF WESTERN AUSTRALIA.—Sailed from Woolwich on the 11th instant, per the ship Anna Robertson, for Swan River, Western Australia, the Right Rev. Dr. Brady, Catholic Bishop of Perth, vicar-apostolic of Western Australia, accompanied by a highly-talented, accomplished, and zealous Catholic divine, to labor in that far-distant portion of Christ's vineyard, for the spiritual and eternal welfare of the flock entrusted to the pastoral care of his lordship (Dr. Brady). His lordship, than whom there is not a more zealous, apostolic, and indefatigable laborer, whether in Great Britain or the colonies, had been for some time past in the "Eternal City," and in other parts of Europe, on matters of the most vital and paramount importance, connected with the interests of our holy religion in his extensive diocese.

Another highly-gifted, zealous, and experienced priest from Ireland is to follow his lordship in the course of a month or six weeks hence for the missions of Perth. Catholicity is considerably on the increase in the colony of Western Australia since it has been made a convict settlement. Many conversions from the ranks of Protestantism to the Catholic Church there have taken place since the appointment of the Right Rev. Dr. Brady as the first Bishop of Perth and Vicar-Apostolic of all Western Australia, in 1843. When Dr. Brady went to that colony eight years ago the Catholics did not exceed twenty in number, but now, thank Heaven they are in hundreds.—*Catholic Standard*.

THE CHRISTIAN BROTHERS.—It is always with great and increasing pleasure that we bear our testimony, year after year, to these true models of all that educational establishments should be. We say it emphatically, there is no charity which has claims higher, or so high, upon Catholic and Irish support. While the government have been systematically and industriously endeavoring to pervert the National Schools to their own purposes—purging them of whatever leaven of national spirit they at first contained, and never losing sight of the object and essential idea for which they were established, that of training up the barbarous Irish in patent "loyalty" and "enlightenment"—while for that purpose they have been studiously eviscerating their school-books of every passage, every fragment of history, or scrap of poetry, which might remind them of their country; the Christian Brothers, on the other hand, without public assistance (save such voluntary aid as they now come to claim) have been extending and maturing the blessings of their mode of education. One day Ireland will truly recognise how great these blessings have been. For ourselves we can sincerely say, that if we have ever conceived the idea of an exalted national character for Irishmen—a character of which Christian Faith is the presiding principle, a tender love for Ireland, the deepest human sentiment, with a superstructure of all necessary and useful learning, and the sunshine of natural Irish buoyancy and happiness shine through all—that idea has been realised by perusing the class-books, and looking in the faces of the pupils of the Christian Brothers.—*Nation*.