

da, where the richer dioceses of Montreal and Quebec for instance, generously spare of their abundance to come to the aid of the poorer dioceses of Bytown and Toronto. But it is a matter of regret that the United States appear among the contributors for so moderate a sum. No matter how great may be our own religious necessities, it would be easy for us to set aside our weekly cent, to provide our Catholic brethren in Tonquin and China with the blessings of our religion, and to show them that America is not inhabited solely by Protestants. These countries know us only through Baptist and Methodist missionaries who seek to pervert them; and Dr. Gutzlaff acknowledges that instead of endeavoring to convert the idolaters, he busied himself in distributing among the Chinese boatmen whom he suspected of being Catholics, tracts against the Blessed Virgin. Since several years the United States appear in the annual receipts of the association for the sum of \$700 and \$800, and in that amount New Orleans invariably comes in for \$700 and Pittsburgh for \$65; New York has had only once a place in the list of donations, and that for the modest sum of \$7. Can this suffice for the Empire City, the great commercial metropolis of the Union?

In the beginning, the moneys to be distributed were divided equally between the missions of Louisiana, Kentucky, and of China; but by degrees the field of operations was enlarged, and we now see it embracing the five parts of the globe. I have taken pains to collect and add together the yearly distributions for the last twenty-nine years which have elapsed since the founding of the association, (inclusive of 1850), and I find, that in that course of time, the Work of Propagating the Faith has distributed among missionaries Eight Millions of Dollars, and in this sum, the share of the United States has been \$1,800,000. Since 1827 the Diocese of New York has participated in its benefactions to an amount of \$105,000, exclusive of a sum of \$20,000 allowed to the Dioceses of Buffalo and of Albany since their formation in 1847. We may then see by what ties of affection and gratitude the younger Church in America is bound to her eldest sister in France. Our first martyrs, among whom I would mention the names of Breboeufs, of Rasles, of Jogues, came to us from the realms of "the most Christian King." We owe to the same nation our first Bishops, a Dubois, a Brute, a Cheverus, that nation which continues so well to its glorious title of "Eldest Daughter of the Church," and which, at the cost of its own peace, after having assisted us to achieve our national independence, aids us unceasingly with its largesses to win souls to our Saviour Jesus Christ.

In 1822, before the Association for the Propagation of the Faith had been founded, the United States and Canada possessed together only twelve Bishops; they now have forty-eight, and under them a number of Clergy to correspond, and already the Church in her foresight has divided off regularly into dioceses the whole North American continent, from Hudson's Bay to New Mexico, from Labrador and Newfoundland to Vancouver's Island. Yet, while we render our homage of gratitude to the Holy See for the powerful and effective organization, and the encouraging development which its active solicitude, enlightened and guided by the zeal of the American Episcopate and the labors of our provincial Councils, has created, nevertheless, we may be allowed to attribute the merit of a moderate portion of the progress of Catholicity in North America to the opportune largesses of the work for propagating the Faith. It is not America alone that has felt the beneficial influence of this divinely blessed foundation; the entire world has experienced its effects, and since 1822 the Catholic missions everywhere have received an admirable and powerful impulse. At that time Europe was just emerging from a tempest of revolutions and wars, which had desolated land and sea even to its antipodes. The decay of the missions, which had been begun by the suppression of the Order of the Jesuits, had been accelerated by the persecution of religion in France, the imprisonment of the Supreme Pontiff, and the spoliation of the property of the Church. The numerous foundations, the colleges and domains which had been set apart by princely munificence for the support of missionaries, had all been swept away; there were no means to provide for the passage of the priest to the land of his destination, and for his support there after he had arrived; regular communications across the ocean were wholly interrupted, and the Clergy, decimated by persecution, had as much as it could do to recruit and fit up its thin ranks. It seemed as if it would be accomplishing a great deal to build up the ruins of the Faith in Europe, and as if all distant apostolates would only be withdrawing from the energies and strength so much needed at home. The old missionaries that were still alive, overloaded with labors and fatigues, felt their end drawing nigh, with no prospect of others being sent to succeed to the burthen of their task; when any one of them happened to die, the neophytes, after having buried their spiritual father, looked in vain for a successor to come and fill his place at the abandoned altar. The desolation of these poor churches had reached to such an extent that they were unknown to those of the faithful in Europe, whose piety would have prompted them to come to their relief, and the destitution of the Catholic missions was such, that the Church with great difficulty maintained the positions acquired of old, and could not venture to aspire to new conquests.

But by means of the resources which the association for the Propagation of the Faith provides for the apostolate, a happy change was brought about, and the Church has been enabled in her struggle against schism, heresy, and infidelity, to act at every point upon the offensive. The Seminary of Foreign Missions in Paris, which in 1822 had only twenty-eight members scattered throughout all Asia, had in 1847 one hundred and forty. The Congregation of

the Lazarists, founded by St. Vincent de Paul, increased the number of its missionaries from thirteen to one hundred and thirty. The Society of Jesus, that had reduced the number of their members employed in missions to 471, had in 1846, 627 Fathers engaged in them. New associations—the Redemptorists, the Passionists, the Oblats, the Marists, and many others, rivalled in zeal with the older congregations, and this increase in the numbers of the Clergy put it in the power of the Holy See to multiply the number of episcopal circumscriptions, in order, by a definite organization, to impress upon the missions the stamp of vitality. During the period above described of thirty years, 89 Bishops or Apostolic Vicariates have been established by the Holy See. Oceania, which possessed at one time none, is now divided among eight Prelates; Africa, which in 1822 had only one Bishop, has at present nine; China and India have received an increase of 22 dioceses to the number they possessed before the development and extension of the Church in North America, as explained elsewhere.

In order to attain such great results, the human means employed appear very feeble, and the Christian recognises in it above all other things the grace of God. What are in comparison to their sterile labors of Protestant missions? The Bible Societies of England collected as their annual quota in 1847, an aggregate sum amounting to two millions of dollars, and those of the United States \$600,000 more. But all the money that is spent is of no profit except to booksellers; a large portion of it goes into the pockets of shipowners, in the pay they get for the numerous passages of the Rev. tourists and their interesting families. Only last week one of these wandering ministers related with great gravity in a church in this city, that having sailed to evangelise the Cafres, he had thought it prudent to stop short of his destination, and to land at St. Helena, and there preach to the British soldiers. This is a pretty fair sample of the labors of Protestantism, and if such missions manage to use up pretty completely all the money that can be collected for them, it is easy to understand why they lead neither to the conversion of savages nor to the martyrs of the missionary.

The charitable association which has been treated of in the foregoing lines, is, in another way, of eminent use to Catholicity and science, by its publication of the letters of the missionaries under the title of *Annals of the Propagation of the Faith*. But this subject is of itself important enough to deserve at our hand a separate and second article.

## CATHOLIC INTELLIGENCE.

### THE IRISH UNIVERSITY.

It is truly a great satisfaction to us to record the success which has attended the collections in the United States, in aid of this proud monument of Irish faith, and of the unchanged and unchangeable devotion of the people of Ireland to the Catholic Church. In every city where the rev. collectors have appeared, the response has been liberal and cheerful. This is as it should be; for Ireland has been profuse in her contributions to the Church. Her sons have studied the Sanctuary in all ages and in all climes, and we are particularly indebted to her for the rapid increase of the Catholic religion in our own America. The Catholic world can point to Ireland as a powerful witness of the incorruptability of divine truth. Every means has been resorted to which cunning men could devise to lead her astray. The "tinsel bait" has often been thrown out, and as often has it failed to catch the child of steadfast Ireland—power has been resorted to, to intimidate the people from the practices of their religion, and that, too, has failed, and now we find her again, rising out of her ashes, of famine and disease, with a giant resolution, to rear an institution which will give a fresh impetus to religion, and protect her youth from the closely-woven snare of the enemies of her cherished faith.

The undertaking has proved to be too much for her means, but not for her wants; and in this moment of her penury, she asks of her brethren, of more favored climes, a slight return of benefits bestowed.

We have every reason to believe that the Catholics of America will gladly avail themselves of this opportunity of expressing their gratitude to Ireland. Ireland and her faith are now the objects of Catholic solicitude all over Europe. America, too, desires to share largely in this undertaking, and hence we find the most cordial welcome extended to the rev. collectors wherever they go. Our own Archbishop was amongst the first to give support to those gentlemen on their arrival in the country, and thus encouraged by the American Prelates, the collections have prospered to the fullest expectation.

The following statement shows the amount received by the Rev. Messrs. Peyton and Mullen, in the Southern cities:—

|                   |            |
|-------------------|------------|
| Charleston, S. C. | \$1,706 00 |
| Columbia, "       | 103 00     |
| Augusta, Ga.      | 530 00     |
| Columbus, "       | 125 00     |
| Macon, "          | 260 00     |
| Savannah, "       | 830 00     |
| Atlanta, "        | 92 00      |
| Montgomery, Ala.  | 130 00     |
| Mobile, "         | 750 00     |
| New Orleans, La.  | 1,400 00   |

The amount received in New Orleans may appear small, but when it is considered that the Rt. Rev. Bishop of Buffalo had just completed a collection for his Cathedral, and a Rev. gentleman from Virginia, a collection for his church, the sum is regarded as truly liberal by the rev. collectors.—*Catholic Mirror*.

The Council of Baltimore was to close its sitting on Thursday, 26th inst., the Festival of the Ascension.

We learn that many decrees of very great importance have been passed by the Bishops, but no publication of them can take place till they have been confirmed at Rome. It is understood that not less than seven or eight new Sees have been proposed to be erected. If anything farther can be made known with propriety we will advert to it next week.—*N. Y. Freeman's Journal*.

At the Convent of the Visitation of Frederick, Md., on the 11th inst., Miss Mary Plunkett and Miss Julia Wernig, were received to the White Veil, the name of the former in religion, is Sister Mary Catherine, the latter, St. Mary Alphonsa. On the same occasion, St. Mary Dolores was admitted to the Holy Profession. The ceremonies were performed by Rev. Father Mulledy, assisted by Rev. Mr. Plunkett, of Martinsburg.—*Catholic Mirror*.

The Catholics of Pittsburgh are building a Cathedral, to cost \$130,000, with a steeple 339 feet high. It is to be 220 by 120 feet in size, and will seat 10,500 persons.—*Catholic Telegraph*.

CONVERSIONS.—Mrs. Martha Forde, a Presbyterian lady, who had been engaged as instructress in a national school in this county, has been converted to the Catholic doctrine, and received by the Rev. Mr. Synan, P.P., into the Church.—*Limerick Reporter*.

Died at Mill-street, Carrick-on-Suir, R. C. Jackson, Esq., late of South Lodge. He was received into the Catholic Church three days previous to his death by the Rev. Patrick Power, C.C.—*Ibid*.

Mrs. Galton, wife of the Rev. J. S. Galton, Perpetual Curate of St. Sidwell's, was lately received into the Catholic Church at Tor Abbey, Torquay.—*Catholic Standard*.

AFFAIRS OF ROME.—Letters from Rome in the *Univers*, under date April 26th, state that the nomination to the Archbishopric of Dublin and the Bishopric of Liege were a chief topic of conversation. "In Ireland the candidate for the vacant see is presented to the Holy See by the Episcopal body, who choose him by the majority of suffrages, and submit him to the confirmation of the Court of Rome. In Belgium the Holy See nominates directly; but the government on one side, the Clergy on the other, and very often the diocese interested, and even sometimes the great Ecclesiastical bodies, whether secular or regular, never fail to designate the candidates whom they judge the most proper to fill the vacant see. We are assured that the subjects presented for the Bishopric of Liege are very numerous, and chosen among the *élite* of the Clergy of the kingdom. The system followed in Ireland and in Belgium cannot but produce an Episcopal body independent and truly devoted to the Church."

The Jubilee ordered by the Encyclic of Nov. 21st, and opened at Rome on March 19th, closed on Sunday, April 18th. The alms contributed to the Propagation of the Faith, and also the relief of the poor, were very abundant, and the general devotion shown most edifying. Not fewer than one-half of the French troops are estimated to have made their communion.

## IRISH INTELLIGENCE.

### ADDRESS OF THE CATHOLIC DEFENCE ASSOCIATION.

#### TO THE CATHOLIC ELECTORS OF IRELAND.

Fellow-Countrymen—Every hour shows more clearly how necessary it is that you should send a strong body of faithful men to strengthen the Irish party, and to represent your interests and feelings in the new parliament.

Among the millions of national property spent upon objects more or less useful, there is one sum of only 26,000 a year devoted to the education of the national Clergy of Ireland. This is not a grant made year by year, but a permanent endowment, given once for all by a former parliament, as the immense estates taken from the Church in these islands by sarrilegious kings were given by them to favorites, such as the Dukes of Bedford, the family of Lord John Russell. The parliament which made this gift well knew that their predecessors had robbed the Church of the Irish nation of its whole property—a property given to it by the piety of its own members—and had given that property, which is little less than six hundred thousand pounds a year, to maintain the foreign garrison, which calls itself the Established Church of Ireland.

At this moment the pledge which Protestant bigotry is exacting from candidates for seats in parliament almost throughout England and Scotland is, to vote for the confiscation of this poor instalment of justice to Ireland.

The Solicitor-General of the present government has declared in favor of this agitation. The Earl of Derby, the first Minister of the Crown, has tampered with it. He has declared that "the government have no present intention" of confiscating the endowment, but that he is greatly disappointed in his expectation he entertained when he supported it; that "it will be very difficult to maintain it in consequence of the attitude which the Roman Catholic Church has assumed, and the spirit of aggression which it has adopted." "That those who supported the grant in 1845 are not inconsistent if they have changed their opinions as to the policy of that grant from sad experience of the fruits which it has borne;" and these fruits he contrasts with his expectation that the grant would have produced an enlightened and well-educated priesthood, well-affected to the crown, and respecting the authority of the government; disposed to inculcate charity, forbearance, and peace among all classes of society, together with devoted loyalty to the sovereign and obedience to the law of the land." The meaning of all this is very clear: Lord Derby wishes to prepare the way for the confiscation of the endowment if he finds it politically convenient to propose it in the new parliament.

But observe what the "disappointment" is of which he is pleased to complain.

1. He complains of "aggression" on the part of the Church. No one pretends that there has been any aggression in Ireland. He means, therefore, that the Pope has appointed Diocesan Bishops in England.

2. He complains that the Irish Clergy have not obeyed the law and taught loyalty.

What law have they disobeyed? The Ecclesiastical Titles Act, which they could not have obeyed without abandoning their religion altogether, and without becoming Protestants or worse!

These, then, are our crimes. The Pope has taken the steps which he thought necessary for the spiritual benefit of the Catholics in England, and we and our Clergy have disobeyed a law which we could not have obeyed without denying our God and our Faith. But observe, Lord Derby is "disappointed;" he expected that these things would have been prevented by the fruits of the endowments of Maynooth.

He is "disappointed?" When he agreed to endow Maynooth he expected that in consideration of this endowment the Supreme Head of the Catholic Church upon earth would abandon the measures which he thought necessary for the good of the Catholic Church.

He really believed, it seems, that he could buy the Holy Roman Church to abandon her own principles and duties, and that not in Ireland only, but in other countries, for the sum of \$26,000 per annum to the College of Saint Patrick Maynooth.

This is the exact price at which he valued the holy Church throughout the world.

It is strange that with history before him he should have dreamed that the Catholic Church could be bought at any price; stranger still, that he should suppose any man, however base, would sell it for a bribe so contemptible.

He values the conscience of the rulers and members of the whole Church, throughout the world at the sum of twenty-six thousand pounds.

But he is as much disappointed by the fruits of the endowment in Ireland as at Rome.

He expected the Catholic Clergy of Ireland would have obeyed the law, but they have openly refused obedience to the Ecclesiastical Titles Act.

Who are they that have disobeyed this law? The Archbishops and bishops of Ireland. They have treated it, as they were in duty bound, simply as if it did not exist.

He calculated, then, upon the effect to be produced by that endowment of 1845, not upon the students who benefited by the endowment, but upon the Bishops of Ireland. He was calculating on the "fruits," not of education, but of bribery.

Every student who has been ordained since that endowment was made, is as yet a junior Curate. Lord Derby is disappointed, and with their conduct, for they have not been consulted in the matter, but with the conduct of their Bishops. He is disappointed that the Bishops should disobey a law which prohibited the exercise of their religion, because he thought that their acquiescence would have been secured by £26,000 a year. With this bribe he thought he had bought the honor and conscience of the Irish Church.

Let him know that the Church of Ireland was no party to such a bargain. In accepting the endowment of Maynooth she never for a moment contemplated the abandonment of her religion, and its duties. She accepted it as a small instalment of justice from a legislature which had robbed her of millions. She was ready, and is ready now, and before the endowment—and even when she was persecuted by the state—to teach and practice peace and obedience to human laws, so long as they are not inconsistent with the laws of God and of His Church; when they are, she has ever disobeyed, and will ever disobey them, even if she were bribed by all the wealth of which she has ever been robbed. She would gladly see the Protestant state leave religion in this country to itself, withdrawing from the Protestant Clergy the whole of the endowments which the state has given, and still gives, to them (endowments wrested from the Catholic Church); and in this case she would neither require nor desire any state grant either to Maynooth, or any other object. But do what he will, she will not sell her Faith—she will not fall down to worship his golden image.

If he can, and if he will, he may perhaps follow consistently the example of his predecessors.—They have tried two opposite plans in Scotland and in Ireland, in both of which the rich and the poor are of different religions. In Scotland, where the rich are Episcopalians, and the poor Presbyterians, the experiment was first tried of giving to the religion of the rich the whole property taken from the Catholic Church; and when this experiment had produced nothing but bloodshed and misery, it was given to the religion of the poor, since which time Scotland has enjoyed peace. In Ireland, where the rich are Protestants, and the poor Catholics, the whole endowments of the Catholic Church have been taken from the Church of the many poor, and are still given to the Church of the few rich. To this there has been, hitherto, only one trifling exception—the endowment of Maynooth. If Lord Derby chooses to confiscate this endowment, upon him, not upon us, be the responsibility of returning to a system of injustice from which it was the first departure. Do what he may, the Church of Ireland will neither be subservient nor disloyal. She leaves to her enemies the loyalty which results from money; hers will ever spring from duty, from honor, and from conscience.

But you must decide, fellow-countrymen, whether our enemies shall assail us or not. We know they have the will. If you return to parliament a strong and compact body of members to maintain the rights of Ireland and of the Church, they will not have the power—the hopes of Ireland lie in the numbers and hearty union of the Irish party.

By order of the Parliamentary Committee of the Catholic Defence Association,

H. W. WILBERFORCE, Secretary.

### THE ARCHBISHOP OF TUAM—MR. SHERIFF SWIFT.

The supporters of Mr. Sheriff Swift in Sligo, feeling themselves rather hardly dealt with by some exceptions that have been taken to their selection of an Englishman, as a candidate for their county, have forwarded to the *Tablet* the following most important letter from the great Archbishop of the West. Perhaps this letter may be considered a not unapt commentary on the selection of Mr. Bowyer for Dundalk, for which reasons quite as effective could, doubtless, be alleged:—

"St. Jarlath's, Tuam,  
Feast of the Annunciation, 1852.

"Rev. Dear Sir.—On my recent visit to Sligo, I was deeply impressed with the interest felt by the Clergy and people in the coming elections. Though requested by several influential Ecclesiasticals to address the electors on the subject, I respectfully declined, as it more immediately belonged to their respective Ecclesiastical superiors to expound to them their solemn duties. On this subject of the elections, though it involves religious interests of great magnitude, as well