

scription. The right of the people of Europe to change their constitution has never been doubted. England did so in adopting her *Magna Charta*—France in admitting the *Tiers Etat* to a share in the Government—so with Germany, and Prussia had just had a constitution given her by her King. The Pope wishes to establish certain constitutional reform, the freedom of the press, the promulgation of opinions, and to act as a father for the physical health and social welfare of his subjects.

The question is, shall these reforms be made? Austria opposes it. It is the interest of the Austrian government—not of the Austrian people—to crush the seeds of reform which have been sown in Rome. Freedom in Italy may affect the stability of the government of Austria—for Metetrich fears the Russian bayonets less than he does the power of a single newspaper. To sum up the argument in one proposition, it is the aim of despots every where to annihilate freedom.

Three times already has Italy achieved the elements of conquest which have made it great in power and influence.

The first was when Rome achieved the conquest of the world, and from the Indian seas to the British channel, she was undisputed mistress of the waters.

The second, when she went forth with the mild away of Ecclesiastical power, and extended through every nation bearing with it the mission of love and peace.

The third, when in the middle ages, during the 13th, 14th, and 15th centuries, she seized and wielded the sceptre of a magnificent commerce, before which the powers of Europe and Asia bowed in awe. It was during these ages that Venice was mistress of the Adriatic—that Florence was a city of palaces—that Genoa was the emporium of wealth and art. During these times, science, art, and literature revived, and the glories of the Augustan age shone before those of Leo X. Mankind can never forget, nor cease to admire Michael Angelo, Raphael, Dante, Ariosto, Petrarch, Cellini, or Christopher Columbus.

And now for the fourth time is heard a voice from this ancient capital—which may again be great by extending constitutional law and liberty to her people—from the dome of the Vatican now waves a banner marked with the holy emblems, and bearing the motto—'Peace on earth, and good will to all men.' On the other side of the Atlantic all eyes turn to it, while from our watch towers the eyes of America are fixed upon it and cheer on him who would liberate his country—who is descended from the house of Alastair, the patron of freedom and friend of O'Connell.

'Great and good philanthropist! Noble patriot! Glorious reformer! I, as one not recognizing your faith, am ever willing to acknowledge your virtues. Press on! go on! Give liberty to your people, give freedom to your government, and if the myriads of Austria threaten, remember that the hearts of the American people beat warmly and sympathetically.

Mr. Tyler then read the following resolutions:

1. Resolved, That the light which has appeared in the valleys and on the mountain tops of Italy has been seen by the friends of humanity throughout the world, and is hailed by them as the coming aurora which will illuminate this revered land, from Calabria to the Alps.

2. Resolved, That the liberal movements now in progress in Italy under the example and auspices of the Papal Sovereign, awakens in the breasts of the American people the deepest interest, sympathy, and respect. The humane and patriotic citizens of this country, cannot regard the advancement of free institutions in any part of the world with coldness or indifference, nor can refuse to extend the approbation and aid of their influence and opinion, in favour of the noble efforts of a great philosopher, or the hopes of an oppressed nation.

3. Resolved, That as citizens of the American Republic, we look forward with earnest solicitude and expectation to the period when the Italian people shall be united in one bond of constitutional government and national independence.

4. Resolved, That we are inspired to hope for the happiest result from the moderation and firmness, the wisdom and piety of Pope Pius IX. Unmoved by the perils of internal dissensions or the gloom of hostile bayonets on his borders, he has persevered in his glorious mission of Italian regeneration, resting with a firm assurance on the final justice of that Eternal Power, who alike rules the Elements of Nature, and the destinies of

The resolutions were unanimously adopted. Francis Diamond, Esq., after some brief remarks, read the address to the Pope from the people of the city and county of Philadelphia, which is intended to accompany the resolutions. The address was adopted.

The meeting was eloquently addressed by Wm A. Stokes, David Webster, and others.

#### THE SIGN OF THE CROSS.

Whene'er across this sinful flesh of mine  
I draw the Holy Sign,  
All good thoughts stir within me, and collect  
Their slumbering strength divine,  
Till there springs up that hope of God's elect  
My faith shall ne'er be wrecked.

And who can say, but hateful spirits around,  
For their brief hour unbund,  
Shudder to see, and wait their overthrow?  
While on far heathen ground  
Some lonely Saint hails the fresh odour, though  
Its source he cannot know.

#### VENI SANCTE SPIRITUS.

Come, O Holy Spirit, dawn  
Send from heaven, Thy sacred throne  
Thy irradiation bright;  
Come, the needy's Sips benign,  
Come, who givest grace divine,  
Come, the heart's celestial light.

Sweet consoler of the breast,  
Contrite spirit's gentle guest,  
Soft refreshment of the heart,  
In our labour, solace sweet,  
Coolness 'midst oppressive heat,  
Comfort under sorrow's smart.

Light of blessing all divine,  
Even the spirit's inmost shrine  
Of Thy faithful people fill:  
If Thy Godhead absent be,  
Man is naught but vanity,  
Nothing is devoid of ill:

Cleanse our souls from evil's stains,  
Water all that dry remains,  
What is wounded heal and save.  
Bend the rigid to Thy will,  
Cherish what is cold and chill,  
Right what error doth deprave.

To thy faithful, who confide  
In Thy mercy for their guide,  
Grant thy seven-fold gifts of grace;  
Virtue's palm to them extend,  
Grant to them a happy end,  
Grant perennial delight. Amen.

#### ALLOCATION OF HIS HOLINESS POPE PIUS IX.

[A correspondent has furnished us with a copy of the Allocation delivered by His Holiness at the Consistory on the 17th ult. We have only room at present, to give the following portion translated from it. Ed. Tas.]

"But there is yet another thing, which afflicts and troubles our mind exceedingly. It is assuredly not unknown to you, venerable brethren, that in our times, many of the enemies of the Catholic faith especially direct their efforts towards placing every monstrous opinion on the same level with the doctrine of Christ, or confounding it therewith, and so they try, more and more to propagate that impious system of the indifference of religions. But, quite of late, we shudder to say it, certain men have appeared, who have thrown such reproaches upon our name and Apostolical dignity, that they do not hesitate to slander us, as if we shared in their folly, and favoured the most wicked and most wicked system. From the measures, by no means alien to the sanctity of the Catholic Religion, which in certain affairs relating to the Civil Government of the Pontifical States, we thought fit benignly to adopt, as tending to the public advantage and prosperity; and from the amnesty graciously bestowed upon some of the subjects of the same states at the beginning of our Pontificate, it appears that these men have desired to infer that we think so benevolently concerning every class of mankind, as to suppose that not only the sons of the Church, but that the rest also, however alienated from Catholic unity they may remain, are alike in the way of salvation, and may arrive at everlasting life. We are at a loss from how to find words to express our detestation at this new and atrocious injustice that is done us. We do indeed love all mankind with the utmost affection of our heart, yet not otherwise than in the love of God, and of our Lord Jesus Christ,

who came to seek and to save that which had perished; who died for all, who wills all men to be saved, and to come to the knowledge of the Truth; who therefore, sent his disciples into the whole world to preach the Gospel to every creature, proclaiming that they who should believe and be baptized, should be saved, but they who should believe not, should be condemned, whose therefore will be saved, let them come to the pillar and ground of the truth, which is the Church, let them come to the true Church of Christ, which, in its bishops and in the Roman Pontiff, the chief head of all, has the succession of Apostolical authority, never at any time interrupted, which has never counted aught of greater moment than to preach, and by all means to keep and defend the doctrine proclaimed by the Apostles by Christ's command; which from the Apostles' time downward, has increased in the midst of difficulties of every kind, and being illustrious throughout the whole globe by the splendour of miracles, multiplied by the blood of martyrs, exalted by the virtues of Confessors and Virgins strengthened by the most wise testimonies and writings of Fathers, hath flourished and doth flourish in all the regions of the earth, and shines resplendent in the perfect unity of the faith, of sacraments and of holy discipline. We who, though unworthy, preside in this supreme seat of the Apostle Peter, when Christ hath laid the foundation of the same His Church, shall never at any time abstain from any cares or labours, that, by the grace of Christ Himself, we may bring those who are ignorant, and who are going astray, to this only road of truth and salvation. But let whoever oppose themselves remember that heaven and earth shall indeed pass away, but that nothing can ever pass away of the words of Christ, nor change be made in the doctrine, which the Catholic Church has received from Christ, to be kept, defended, and preached."

#### FATHER McDERMOTT'S DEFENCE.

TO THE EDITOR OF THE FREEMAN.

"We, the undersigned Roman Catholic Inhabitants of the town and vicinity of Strokestown, having read with the utmost surprise and indignation the calumnious statements and assertions contained in some of the public prints, and reported by the newspapers to have been made in the Houses of Lords and Commons, against the unsullied character of our beloved and revered Pastor, the Very Rev. Michael McDermott, the venerable Archdeacon of Elphin, feel it to be a duty incumbent upon us to come forward on the present occasion to offer the most unqualified denial and contradiction to the facts which are falsely and malignantly put forth as the foundation of these calumnies.

"The gratuitous accusers of this most respected, dignified, but calumniated Clergyman, have first asserted that he denounced the late Major Mahon the Sunday before his death from his altar, and Lord Farrham is reported to have certified in the House of Lords that in denouncing the late Major Mahon he made use of the following words:—

"Major Mahon is worse than Cromwell, and yet he lives." It appears that when the maligners of our Pastor found by his own letter that the charge of denunciation was untenable, as having been made on a Sunday, they turn round and state, with a degree of matchless effrontery, on the authority of a nameless peer, that the denunciation took place on Monday, the day immediately before his death.

Now, we hereby declare, without fear of contradiction, and hold ourselves in readiness, to confirm this our solemn declaration by sworn affidavits in any court of justice, that we have been invariably in the habit of attending at Mass on all Sundays and holidays in the year in the chapel of Strokestown—that we have a distinct recollection of our having heard Mass in the chapel of Strokestown on Monday the 1st day of November, called All Saints Day, being the day before Major Mahon was murdered, and that the Very Rev. Michael McDermott, our parish priest, did not open his lips to address one word to his flock on that day.

We further unhesitatingly declare that we never heard the Very Rev. Michael McDermott, on Sunday or All Saints day, or any other day, on which he ever addressed his flock from the altar, to denounce the late Major Mahon, or to express the words attributed to him in the reported speech of Lord Farrham, or any such words, or any words of a similar import, or any

Luke Carlos, grocer, &c.  
Nicholas Fahy, dealer,  
Francis Kenny, ropewalker and manufacturer  
Thomas Cassidy, slater and plumber.  
John Smyth, farmer.  
Patrick McGee, farmer.  
James Guise, private, &c.  
J. F. Callaghan, woollen draper, &c.  
Daniel Hughes, farmer.  
Michael O'Beirne, wine and spirit merchant.  
Patrick M'Manus, woollen draper, &c.  
J. W. Lynham, grocer, and spirit merchant.  
Hubert Croghan, wine and spirit merchant.  
Peter Heary, wine and spirit merchant.

#### ALLEGED ROMAN CATHOLIC DENUNCIATIONS.

(From the Bristol Mercury.)

Various statements have been published implicating Irish Roman Catholic Priests as instigators to the foulness of murder. The baronage of such a thing was so horrible that we were extremely loath to transfer the accusations to our columns, and generally avoided doing so. Denunciation from the altar was a charge so easily made; the words used were so liable to be misunderstood, so great a field was opened up when the idea once got a foot, for the display of malice, by circulating false reports of what was said, that we felt it was like condemning a man unheard, publicly to represent him as having been guilty of conduct so atrocious. Were there real grounds on which to prove a case of denunciation, followed by murder, we could not doubt that the Executive Government would institute a prosecution; for there had never been a question, in legal quarters, that the law was able to reach such offenders. But for the sake of humanity, and of our common Christianity, we believed the representations published were greatly overcharged, and considered the vehement abuse of the Times and other papers, founded thereon, as no better than a hasty and unjust verdict based on very loose evidence. That unjustifiable language has in some cases been used by Roman Catholic Priests, we fear must be admitted; but we are not to condemn a whole body for the indiscretion of a few. We say 'indiscretion,' as being unprepared, so far as to use a harsher term, for it might not be forgotten that the worst of the language imputed, particularly in the case of Major Mahon, has been denied.

Supposing, indeed, that any Roman Catholic Clergyman was so vile as to encourage the most malignant passions of an ignorant peasantry, what motive could he have for doing it in public, at the peril of his own life, when the professional adorns him so secure a means of effecting his object in perfect secrecy? Such a cowardly minded fellow would be pretty certain to adopt the most skulking mode of working out his object, if he really had such an object in view.

Much stress has been laid on the fact that the heads of the Roman Catholic Church in Ireland have taken no steps to discontinue and anathematise 'denunciation.' But it seems to be forgotten that, were they to do so, the act would be tantamount to an admission that denunciation had become the practice of their subordinates. It is true we do not know that they have even made private enquiries, and given private admonition where anything like just ground appeared to warrant it; but we hope and think it is not a mistaken charity which induces us to conclude that they will have done all that proved circumstances required.

Considerable excitement prevails amongst the Wesleyan Methodists in the West of England, in consequence of a report that has been extensively circulated that one or more of the Wesleyan Ministers in the neighbourhood of Bridgewater have become Puseyites; it is no unusual occurrence to see them wending their way to Church during the time of divine service in the Wesleyan chapel, dressed in the long Roman coat adopted by the Oxford Tractarians, with a large prayer book under the arm, looking as demure as any son of Loyola, any opposition from the officers of the society is visited with immediate dismissal. A few weeks since, a respectable tradesman in Bridgewater, who held the office of curate, and was summarily dismissed without any reference to the laws or usages of the society. It is supposed by some, that a notable altar is in preparation for the chapel. Bath Journal.

THE SISTERS OF ST. VINCENT DE PAUL.—M. de Sartiges, French charge d'affaires in Persia, has just established at Teheran a house for the Sisters of the Hospital of St. Vincent de Paul.