

(Laughter.) Not contented! when able-bodied men are laboring for 4d. a day, and some girls, young women, 1 1/2d. a day. I dined with a Scotchman lately, near Limerick, who recently invested much money in Ireland, and this gentleman said, speaking of the laborers, "I never saw such men; I had no idea of them before I came; I give them 18s. a day, with a kind word, and they will lay down their lives for me. I never saw such men. Tell they are called when there is no work to do; what, lazy, upon 1 1/2d. a day!" And now will you allow me to ask you, as my jury, who is to be blamed for all these evils? I don't want to blame the English solely. We call upon the Irish landlords to open the rich and varied mines that are beneath our feet; to open manufactories; to amend their laws of land-letting, and stimulating Irish commerce. Look at our kindred in America; don't we see them there, free from the vice attributed to them here? We have been much maligned by the press and the Protestant Church during late years, when our only crime has been, we have fought for our political privileges and our religious creed. I will conclude with the year 1847, when the potato-rot and famine-fever staggered the living and scourged the land. The poor Priests lived by your side at that time; they did not neglect you. In Liverpool thirteen Priests in their black shrouds lie buried under your feet. (Sensation.) Then came the cholera. The poor tenantry, turned off their farms; and under the burning heat of July, might have been seen without shelter—180 persons living in the fields, lying dying in all the horrors of wretchedness. (Sensation.) The famine and plague were not sufficient, but the exterminating landlord levelled the cottages of his poor tenantry to the earth, and sent them out in emigrant ships, packed, so that it became almost a floating funeral hearse over the broad-waters of the deep. Ten thousand of these poor persons perished in America—(deep sensation)—and others perished through ague. But Ireland now is getting better; she is getting free from all her poverty and ailments. The green grave is closing up over her wounds; labor now begins to look up in Ireland. Manufactories are springing up in large towns; the people are spreading over the earth to improve their condition; and in America, in every village may be found an Irish home. Irish abound from the shores of Canada to the forests of Mexico. I perceive now there is no slander or articles against us in the Times. And do you know why? Because Napoleon III. stands at the head of 500,000 men! (Tremendous cheering.) The Emperor and Empress lately attended a review in France where 100,000 men were present. They attended High Mass in the field, and, in the sight of the whole troops, knelt down humbly before the Priest. One hundred and ten cannons were discharged when the Priest lifted the Sacred Host to the blue vault of Heaven, and 100,000 men bent upon their knees and adored their Lord and God. (Enthusiastic cheering.) When Prince Albert was in Dublin, I thought of writing a letter to him upon the grievances of Ireland. I shall do so yet. The governments of Europe are beginning to stir. Austria has turned the Times newspaper out of her dominions; the Queen of Spain has prohibited it also. Bulwer was turned out at forty-eight hours' notice from Spain, in consequence of his interference with the Catholic worship. We have now seven Catholic thrones: and when Leopold dies, his son having married into a Catholic family, we may expect an eighth. So, as God is just we may expect the triumph of the true faith. And, as all nations come to an end, there may be a time when England shall fall, and receive that retribution attending all injustices. To use the words of Macaulay, whom I don't like to quote, there may be a time when a New Zealander will stand upon London-bridge sketching the ruins of that great city. (Cheers.) Nineveh, with all her beauty, perished; Palmyra, the great seat of learning and architectural splendor, is now crumbling into dust. Babylon the Great, the terror of her times, is now punished for her cruelties. Scarcely a vestige of ancient Rome is now standing. All gone—ruined; and I wish England to take my warning in time, and beware of the wrath of God in persecuting His Church and the faithful Irish people, for in the words of the Scotch poet—

By oppression's woes and pains,
By our sons in servile chains,
We shall drain our dearest veins,
But we shall be free.

The Rev. gentleman then retired amidst the most enthusiastic cheering.

AFFAIRS OF CHINA.

The following most interesting letter we take from the columns of *L'Ami de la Religion*. It first appeared in the *Civiltà Cattolica* of Rome, which was indebted for it to a missionary who left the province of Chang-Hai not more than three months ago, and was, therefore, well acquainted with the theatre of the insurrection and the war. This account contains, not only the latest facts, but also many interesting details regarding the Celestial Empire:—

"Your readers will, doubtless, be pleased to learn some quite recent particulars of the events going on in China. My friends in Chang-Hai, who are especially the civil and military representatives of several European governments, and particularly the French Consul and the Commander of the *Cassini*, have received from me similar details which I gave them without a word of comment. Those friends considered my principle a just one, viz., to leave the inferences to be deduced from the facts themselves.

"I was not much surprised to learn, by a letter of the 22nd June, that a treaty had been concluded between the English and the insurgents of Kuam-Si, when the *Hermes* made her voyage to Nankin. Scarcely had the departure of the *Cassini* and M.

de Montigny taken place, when the English began to manifest their real political sentiments with regard to the rebels. But it is certain that the very day, on which the French steamer raised her anchor to quit Nam-Pon, the English and American vessels, purchased by Tao-Tai, received orders to leave Tchen-Kiam-Fou; two others, who were about to set sail to go to the assistance of the imperials, were threatened with being sunk if they raised anchor; two Junks were also retained in the port of Chang-Hai under the cannon of the *Hermes*. In fact, the British commander seeing that his prohibition was disregarded, placed his artillerymen at their posts, and thus enforced obedience. The English, according to the public rumor, expect to make money by this insurrection, and they go about every where saying that, before two months, the rebels will quietly take possession of Poo-Sé and Poo-Tong, where they hope to see them arrive.

"The Protestant minister, Taylor, returning from the camp of the rebels, spoke confidently of their strength, their good conduct and their sympathy for Europeans. But what is still more certain than the news retailed by Mr. Taylor is the fact that a Canadian, named Richard, and another British subject, set out, on the 10th or 12th of June, from Chang-Hai, in a vessel laden with valuable merchandise; their intention was to barter with the people of Kuam-Si, and to purchase in Nankin, or its vicinity, a lot of land to establish a factory; they carried a written recommendation which had been given them by the interpreter of the English Consul.

"The political opinions of this same interpreter, in favor of the revolution, are manifest from various articles published in the English journal of Chang-Hai. The commander of the *Hermes* displayed a livelier sympathy for the rebels than did most of his officers, or yet the governor of Hong-Kong. This minister (who, in a despatch, gave the title of *Majesty* to the leader of the Kuam-Si revolt) declared, in a less official conversation, that he saw nothing in Nankin but a pack of brigands. So true it is that man is often controlled by circumstances, and obliged to act against his convictions.

"I must not omit to mention one fact which seems to me, at least, of no small importance. It is that the Protestant ministers and their adherents lay great stress on the acts and counsels of the British government. Now, the ideas which they form of a country whose tongue they know not, depend in great part, if not wholly, on their interpreters. Long experience can alone supply their deficiency in this respect, which at present gives rise to many unfounded opinions and false reports.

"But what cause is it that these Bible-missionaries support? on what impulse do they act? For pity's sake, do not judge them too harshly. Their shame on seeing the sterility wherewith the hand of God strikes their preachings, in some measure excuses their vexation and their annoyance of the Catholic missionaries, when we take into account that they have come so far to have nothing to do but eat up the funds of their propaganda and look on in stupid wonder at the real progress made by the holy Catholic faith. You know that the Catholic missionary has to combat amongst the people (as far as is consistent with the law which debar foreigners from entering China), the sect of Fo, an immense development of the Hindoo Buddhism; in the department of letters, the doctrine of Confucius, less rude, but badly interpreted by its votaries; and finally a limited number of Mahometans and Jews who, in the great cities, have mosques and synagogues. We have had the consolation of making the truths of faith known and loved by a great number of persons of the more cultivated classes and to the purest sect now existing in China, viz., that which lives exclusively on vegetables. We have penetrated the disorderly instincts of the secret societies, and especially of the Palin-Kiao, a sect no less political than religious which has been, for a period of two hundred years, seeking to effect a dynastic revolution and the expulsion of the Tartars. There is now, in this Babel of eastern superstitions, announced by preaching and by writing the word of God, a leaven which, with the aid of divine grace, produces a salutary fermentation in the midst, even, of indifference.

"If you ask me what is the total number of heretics, I will give you the same answer that I did last year to another friend: In Kian-Nan, there are no other heretics than the English and American residents, although they have full half a score of churches; and about forty ministers, in the city of Chang-Hai alone. This numerous, but unfruitful legion, has not obtained a single proselyte. To tell the truth, it is not proper to accredit Protestantism with the agents of the ministers, bought over at a golden price, any more than the tens, or even hundreds, of poor people of both sexes to whom the Bible-missionary gives out a certain allowance of copper-money, proportioned to their exactness in coming once or twice a week to the preaching and the distribution. With their sermons, their schools, their temples, their heretical books scattered in profusion (books, which are, for the most part, only wretched translations parodied from the magnificent works due to the old Jesuits) with their constant comings and goings, in every port, these pseudo-apostles succeed—not so much in promoting the object of their own ministry as in impeding ours, by means of the disdain and contempt which they draw down on Europeans. Their version of the Sacred Scriptures is, in great part, the publication of a manuscript of the ancient Jesuits. This manuscript, being lent by an old inhabitant of Macao to the manager of the Protestant propaganda established in that city, was never returned to him. The original is in London, and we are assured that the library of Hong-Kong possesses an exact copy of it. These gentlemen have opened some schools which send out very bad subjects in-

deed, according to the testimony given me by Mrs. Aicock, (who died lately) wife of the English consul, herself a zealous Protestant, and otherwise very intelligent. What idea can be formed of youths of fifteen, twenty, and even older, conducted in their walks by the sister of an American bishop, in sight of the whole Chinese population, without any regard for decency or decorum? It is, perhaps, a good way to save the expence of paying a superintendent; but, as to inducing the Chinese to embrace Protestantism, this about as efficacious as a minister preaching in the open air in Chang-Hai, his wife on one arm, and the other caressing his dog. I must not forget to mention that the lady's dress was an edifying commentary on her husband's sermon.—One day, the English consul addressed me in the following terms:—'You, Roman Catholic missionaries, labor with great success in this country; but our ministers expend a great deal of money in the sea-ports without making any notable progress.' The reason is, that they have not the requisite qualification, viz., the firm resolution of making themselves Chinese with the Chinese, and that they do not practice celibacy, without which that heroic resolution is utterly impracticable.

"Now, whence comes, amongst Protestants, this admiration for the pretended Christianity of the rebels? The descendants of Luther, Calvin, and Henry VIII have an innate desire of assimilation which often scandalizes some worthy people who are Protestants from the geographical position of their country. In this class I place the English and Americans of the consulate and of the principal houses in Chang-Hai which are known to me, and particularly the English consul, nay, even the interpreter, though I sometimes find fault with his mode of interpreting. In consequence of this desire of assimilation, certain missionaries of the Reformed Gospel, and especially those who are infected with the rationalism of the secret societies, have not failed to make an alliance with a horde which advances with Genesis in one hand and a sort of creed in the other; a horde which reads a species of Decalogue, which recites hymns to *Heaven, Father, Brother, and Breath or Spirit* (Tien-fou, Tien-léum, Tien-fum); which observes a calendar; which avenges itself for the desperate resistance of the Bonzes by the burning of pagodas and the slaughter of the people; which tramples on the crucifix; which destroys, burns, assassinate, and fills every place with fire and blood; which threatens or even kills the Catholics whom it cannot induce to join its sect or enter into its projects; which terrifies all women who would preserve their chastity; which, in short—to sum up all in one word—is making a revolution!

"Certain ministers who could not at first perceive the good fortune coming to them from Kuam-Si, feigned to believe that the rebellion was instigated by the Catholics and their missionaries; some even went so far as to write that it must have originated with the Superior of the Jesuits. On the other side, Sili, Viceroy of Canton, thought to excuse his defeat to the Emperor, by informing him that the rebels adored Cham-ti, and that, in battle, they despised death like the worshippers of the Master of Heaven. Such were pretty nearly the means whereby the Viceroy of Nankin sought to turn the monarch's wrath against the Christians. It must be confessed, however, that the latter functionary was somewhat more guarded in his perfidious suggestions; but I will add that his moderation was most probably owing to the presence of M. de Montigny, the French consul in Chang-Hai, together with that of two French men-of-war, the *Capricieuse* and the *Cassini*, in the Chinese Seas. On both has already fallen the chastisement which, in this country, has rarely failed to overtake the persecutor. We must observe that the calumny set afloat by them was still more unwarrantable, in as much as that, of all the Chinese empire, the province of Kuam-Si is the only one that contains no Catholics; the mission of Miao-tze has not yet been attempted. As for Protestantism, it has openly manifested a sympathy for rebellion and the rebels which I dare not conscientiously attribute to the more rational portion of the English, the Americans, or even of the preachers themselves.

"But then comes the question, is the revolution really a Christian movement? I confess I have never been able to understand the discussion going forward in Europe on this subject. I left Chang-Hai on the 2nd of June, Hong-Kong the 7th of the same month; and, all that has since come to my knowledge, has only tended to strengthen my previous convictions, which I will now give in a few words: In forty or fifty of the rebel leaders, there is a mixture of biblical Methodism and Mahometan fatalism. Remember what I have already said of the religions which exist in China, and the innumerable quantity of Protestant books scattered every where; add to this, the proximity of Canton, the traffic with Europeans in the southern ports, the spirit of the secret societies in Europe and their communication with the societies of a similar nature in China, the ancient celebrity of our Catholic books in that country, the compilation of the Koran, the Masonic principles which have glided into the sects of Miao-tze and Palin-Kiao, the hatred inspired by the tyrannical oppression of the government in all its branches; the inundations and the famines which that oppressive government has produced, and does still produce; the feeling of patriotism, really outraged in some, and in others serving as an honorable pretext for revolt, and, lastly, the presence of Europeans in the Chinese ports; such are the elements which, combined and judiciously employed, have drawn together all the disaffected, and produced from their ranks what is called the 'Christians of Kuam-Si.' Such an appellation does not appear misapplied in the mouths of Protestants; in fact, the creed of the insurgents is of such a nature, that the secretaries of Reform have no reason to reject them;—what else is it than a recent schism and confusion in a more ancient schism and confusion. Neither have the Mahometans any sufficient reasons to object to it—for, in this creed of the Kuam-Sians, the idea of the Trinity is very obscure, indeed; they cannot discern whether the second and third persons are God, and their Jesus does not seem to be so. The younger brother of Jesus, Tien-Te, with the inferior personage who rules as king over the four cardinal points, has received from the Heaven-Father, a mission signified in obscure and mysterious terms. Now he descends to

earth, anon he mounts up to heaven; all with the view to drive out the Tartar, to kill Hien-Fum, who is indicated under the most odious names, and to deliver China from the stranger.

"In the opinion of experienced men, there is the hand of a European nation visible in this whole affair, and they will explain to you why and wherefore.—Some think that the free-masons of Hong-Kong are at the bottom of this revolt; others ascribe it to the Hungarian rebels; and there are many who attribute it, either wholly or in part, to the residence of Garibaldi in Hong-Kong or Canton. I may add that a Chinese, who thoroughly understands his own countrymen, told me, seven years ago—'The secret societies are hatching a revolution.'

"But what are the tendencies of the Chinese people? Seeing the inhabitants of the disturbed districts (although the rebels are in possession of three large cities) doing nothing but tremble, fly, abandon their towns and villages, hide their women and secrete all their valuable goods, while continuing to live in subjection to the imperial mandarins, can it be said with any show of probability, that this is a national movement? The Chinese people cannot be persuaded that Tien-Te is the descendant of their ancient princes; the latter is a sort of pseudo Louis XVII, but his fate will, perhaps, be a better one. If the Chinese, one fine morning, should happen to find this inscription over the gates of their capital—'Overthrow of the Tartar dynasty, now quietly replaced by emperors of Chinese blood; diminution of taxes and equality in their distribution; proper administration of justice, and liberty for the citizens to have recourse to the tribunals without damage or expence; abolition of the arbitrary power of the magistrates and the whip of their satellites;'—it is certain that few of the Chinese, perhaps not one, would remain indifferent to such a restoration. But if the first of these articles were erased, the people, notwithstanding the humiliation which they may feel in seeing themselves subject to a Tartar ruler, would not trouble themselves about it.

"As for the Catholic religion, what has it to fear or to hope? It would have to dread the persecution of the rebels if, after their triumph, they persevered in the conduct which they have pursued in Nankin and in Ou-Cham-fou; and, as a matter of course, the intrigues of the bible-missionaries. On the other side, the Catholics had already very little reason to praise the Tartar emperor; but if he came to succeed, he might take revenge on the Catholics, deceived by the mistaken notion that the rebels belong to Christianity. Moreover, there is reason to fear the intervention of Protestants in the struggle, and still worse, that of schismatic Russia, unless the English take advantage of the present confusion to propagate an 'opium' policy; poisonous to soul and body, ruinous to the people and their empire. Woe—seven-fold woe—to that abominable traffic!

"Yet, whatever turn affairs may take, we have sufficient grounds for hope. In the first place, if the English or Americans gain the ascendancy, they will not trample on the liberties of Catholics; if we obtain liberty to preach and to practise our religion, what more do we want, with our faithful and our institutions, in order to effect the conversion of numberless pagans? On the other side, we are accustomed to persecution, and are well convinced that the faith is propagated by martyrdom more than by any other means. The opium trade will also decrease in time, if the English and Americans find means to offer China some merchandise in exchange for her teas and her silks. If we add that France has ministers and ships of war; and that her diplomatists favor Catholic missions, we trust it is no illusion to hope that the influence of France will break the chains which weigh so heavily on the faithful and their missionaries, and propagate the Catholic religion in this far-off East.—But I have not yet spoken of the real foundation of our hopes, viz., the grace and assistance of God which never fail those who trust therein, and which dispose all things *propter electos*. From all these troubles I expect a favorable result, for which we certainly will not be indebted to any party, either Kiam-Sian or Tartar.—China will be thrown open for the free preaching of the Faith; hence, although the Chinese revolution has neither been projected by, nor for Catholicism, it will be more advantageous to it than to any other institution, which ever party may prevail. I have no sympathy for either; my only desire is for the repose and eternal salvation of the Chinese nation.

ALFRED DES ESSARTS."

IRISH INTELLIGENCE.

THE AUGUSTINIAN CHURCH IN GALWAY.—Letters have been received in Galway from the Rev. Mr. Page, who is now engaged in collecting subscriptions in America for the above church, announcing that his mission has been most successful. At the time of his writing he had collected over £900 and there is no doubt that this sum will be considerably increased before the close of the year. The Rev. Mr. Kilian is also laboring zealously and indefatigably for the same cause, both in this country and in England.—*Galway Packet*.

The Rev. Richard Everard, for many years Catholic curate of the parish of Togher, has been appointed by his Grace the Lord Primate parish priest of the united parishes of Clogher and Walshstown, vacant by the death of the late Rev. Mr. Markey. The Rev. Mr. Kearney, C.C., Tullyallen, is now the Catholic curate of Tenaven, and the Rev. Mr. Powderley, lately ordained has been appointed C.C., of Tullyallen.—*Dundalk Democrat*.

The Right Rev. Dr. Durcan has appointed the Rev. Mr. O'Rourke, lately Professor of Theology and Belles Lettres in the Irish College, Paris, to the united parishes of Ballisodare and Kilvannet, vacant by his lordship's promotion to the episcopacy. The Rev. Mr. O'Rourke was well known for some years past to the Catholics of the United States as the Paris correspondent of the *Baltimore Catholic Mirror*. His lordship has also appointed the Rev. Mr. Jones to the curacy of these parishes.

On Tuesday night last, the Catholic Chapel of this town was broken into, and the chalice, communion plate, &c., carried off.—*Westmeath Guardian*.

Through Mr. Pollard Urquhart, the Income Tax Commissioners have apologised for the insolent manner in which their officer transmitted the Income Tax form to the Right Rev. Dr. Cantwell; and they express a hope that his lordship will have no further "substantial difficulty" about filling up the return. Dr. Cantwell states, however, that the commissioners have not "at all removed his doubts, or even touched the difficulty."