

almost total annihilation of innumerable and most valuable Libraries; the reducing to beggary of very many thousands of men, as well as of defenceless and now houseless women;—the robbing and pulling down of upwards of a hundred public hospitals, the Godly refuge of the destitute sick; the starving of the poor to such an extent, as to lay the foundation of the many subsequent insurrectionary rising in various parts of the country, and lead to a loud cry for the re-establishment of the Monasteries;—(too late, alas! to be effectual, for the new tenants of Woburn Abbey and other such demesnes, had already taken too kindly to the Cloister, now freed from its austerities, to return again readily to the comparative poverty of their former homes);—and finally, the strangling of Christian Charity within the arms of a Poor Law, and the creation of a new evil in the world, that loathful species of degraded humanity which England calls a Pauper;—and in lieu of the once glorious and hospitable piles of Glastonbury, Crowland, or St. Cross of Winchester, where there was ever rest for the pilgrim and bread for the hungry,—the covering and disfiguring of the land of Allied with Unions and Penitentiaries, Workhouses and Jails.

Happily for the fortunes of the present generation, England, Dear Brethren, no longer groans beneath the oppression of any such royal monster. Its sceptre is now swayed by the gentle hand of a Queen, whose diadem is less brilliant than the virtues that give lustre to her womanly and maternal brow; and if prayers, loyal in their intent, and earnest in their sincerity, ever ascend in her behalf to the throne of Him "by whom Kings reign," we attest that God of eternal veracity, such prayers arise daily for their gracious Monarch from the faithful hearts of her Catholic subjects. Well, Beloved Brethren, it is within the seventeenth year of such a reign, and while England's crown repose thus gracefully upon a female head (we blush for England while we write it)—that the British House of Commons, that boasted "first assembly of gentlemen in the world," have given leave to bring in a bill, the mere registering of which on the business roll of Parliament, is in itself a wanton and most cruel insult to every Catholic gentlewoman of the United Kingdom!

Like every measure emanating from the purlieus of the "Protestant Alliance," it wears upon its forehead a broad phylactery, such as might have been seen in Jerusalem, between the eyes of a Pharisee; but a falsehood lurks within the transparent folds, for while professing to be solicitous only about facilitating the recovery of personal liberty, its true purport is to slackle the freedom, and eventually, if possible, to destroy the existence amongst us of those exemplary women, whom God has called to welcome the word which all men do not take, and to say to their Divine Maker without reserve and without recall—"Thou art the God of my inheritance, and my portion for ever!" It is a Bill too (and here the effrontery of the measure is on a level with its injustice)—a Bill which never can be passed, without being shamelessly carried to the steps of the Throne, for the sanction—of a Lady! a Bill which never can

some societies behaved so well, that their lives were not only exempt from notorious faults, but their spare time was bestowed in writing books, painting, carving, graving, and the like exercises." The preamble of the Act of 21 Hen. VIII., c. 25, saith: "In the greater Monasteries, thanks be to God, religion is right well observed and kept up; and yet the visitors charged a great many crimes on the monks of Battle, Canterbury, Abingdon, Bermondsey, and almost all the greater, as well as the lesser houses." [A specimen of what visitors and commissioners may do, whatever be the nature or wording of their commission.]

The greatest cause (of the suppression of the monasteries) might be, the king's want of a large supply, and the people's willingness to save their pockets; though it was certainly hastened by the accounts which the visitors gave of them. For, after some debate in council, how to proceed with these houses, the king appointed Commissioners to visit them, and they made such a bad report, that when a motion was shortly after made in Parliament, that to support the king's state and supply his wants, all the religious houses might be conferred upon the Crown, which were not able to expend clearly above two hundred pounds per annum, it met with but little opposition in either house, and an Act was passed for that purpose, about March, A. D. 1535.

"By this Act, and the proceedings of the visitors about three hundred and eighty houses were dissolved, and a revenue of thirty, or thirty-two thousand pounds per annum, came to the Crown; besides one hundred thousand pounds in plate and jewels."—*Ibid.*, p. xxii.

"The suppression of these houses occasioned great discontents, which in October, 1536, broke out into a rebellion in Lincolnshire. But within six days after this insurrection was appeased, another broke out in Yorkshire, called the 'Pilgrimage of Grace,' which grew very formidable, and was not easily nor quickly quieted. But when it was appeased, the king resolved to suppress the rest of the monasteries; and thereupon, A. D. 1537, appointed a new visitation, requiring the visitors to examine everything that related to the conversation of the Religious, or their affection to the king and supremacy, or to their cheats, impostures, or superstitions, or how they were affected during the late commotions, and to discover all that was amiss in them, and to report it to the Lord Vicegerent. This caused the greater abbeys to be surrendered; for some of them had been faulty in the late rebellion, were liable to the king's displeasure, and surrendered their houses to save their lives. The next year (1540) a Bill was brought in for suppressing the Knights of St. John, of Jerusalem, and passed in a short time, and thereby, all their revenues were given to the king, who, by the suppression of these greater houses, obtained a revenue of about one hundred thousand pounds, per annum, besides a large sum in plate and jewels."

† There were granted to him for a further supply, by the Parliament, which began in November, 1545, all colleges, chantries, free chapels, hospitals, and guilds; some of which had been before surrendered. This Act was made so general, that even those great nurseries of learning, the Colleges of Oxford and Cambridge, with those of Eaton were included. But the Commissioners named in this Act for giving the king possession of the Colleges, &c., did not enter upon many of them before his death, which happened in January following, and thereby by most of them remained till A. D. 1548, when being granted by another Act of Parliament (in which the Colleges of both Universities were excepted) to King Edward VI. there were destroyed to the number of ninety Colleges, one hundred and ten hospitals, and two thousand three hundred and seventy four chantries and free chapels.—*Ibid.*, p. xxiv. and xxv.

In reference to the insurrectionary movements that followed the dissolution of the monasteries, Hume says, "The rioters in Devonshire were brought into the form of a regular army, which amounted to the number of 10,000. Their demands were, that the Mass should be restored, half of the Abbeys resumed," &c. Lord John Russell, to whose family Woburn Abbey had recently been granted, put down the rioters, with the help of a German Horse and some Italian Aquebusers under Battista Spicola."—Hume, Edward VI.

become law, till those traditional words have been authoritatively uttered in her own august presence, or before her representatives, and as implying her regal assent—"La Reine le veut. Such is the will of the Queen." If, therefore, Beloved Brethren, you would understand the fatal import now sought to be given to those words of Royal command; recall to mind for a moment the loyalty of Mardochai, and the reward of his fidelity by a Pagan king. Behold Aman, his convicted rival, now robing him before the people, in the king's own apparel, setting him upon the king's horse, and going before him and proclaiming: "This honor is he worthy of, whom the king hath a mind to honor!"—and, then, look to the public insult in store for the Catholic women of this country; and fathom, if you can, the vile depths of a measure, suggestive of so disparaging a contrast between him who reigned in the city of Susan and our own beloved Sovereign. For *She* it is, whom it is proposed to make the insulting medium. "Such is the will of the Queen."

Have the rulers of England, then, Dear Brethren, no more pressing duty to perform towards their Catholic subjects, than to forget their long-trying loyalty, throughout whole ages of injury; and now that the chain of their servitude have been struck off, to trample down anew the most sacred of their liberties? Has the present high-minded Monarch of Great Britain no better return to make to Catholic Ireland, for the enthusiastic devotion that everywhere burst upon her path, as she trod for the first time its hospitable shores, than to append her royal name to an Act of Parliament, tending to traduce the most virtuous female population in the world, as unworthy of being intrusted with the holiest charge that can fall to the lot of woman? For, should this iniquitous Bill ever pass into a law, its unmistakable reading must be briefly this (and its proclamation in the House of Lords will not be less solemn than that which was made of old in the streets of Susan):—"No Catholic mother is fit to be entrusted with the uncontrolled superintendence of the education of her own daughter. No Catholic Nun ought to be held free from just suspicion in the matter of her Religious vows and Monastic seclusion. No Catholic lady, whether in a Convent or out of it, is entitled to have the privacy of her apartments respected, as long as there is daylight in the heavens; nor is there question so delicate which an interested and hostile Commissioner, or stolid County Magistrate may not with impunity put to Mother, Daughter, Wife, or Nun, every day throughout the year, provided the small hand of the time piece be still moving within the inquisitorial circle which it began to describe from the matin hour of eight o'clock. Such is henceforward the Law of England, by the Queen's special command,—and of such outrage are they worthy, whom the Queen hath a mind to outrage."

For the honor, then, of our gracious Sovereign, Beloved Brethren, as well as in defence of our own rights, let us exert to the utmost our own united efforts, to stay the progress of this audacious and dishonest Bill, and to unmask the covered designs of its fanatical supporters. For, as certainly as they have introduced this persecuting measure; with this measure, if carried, they do not intend to rest satisfied. Our duty, therefore, for the future, is daily watchfulness, since the implacable enemies of our Holy Faith are everywhere unremitting in their endeavors to rivet anew the fetters of our former thralldom, and, if possible, to sweep from the face of the land, not every Catholic Convent only, but every Catholic Altar. During the two past years, as you know, they have given us no respite—every engine has been set at work to deceive the people of this country, to excite their religious prejudices, and call into action the worst passions of the multitude against their unoffending Catholic brethren; for if to organize our own Church be to offend them, our very existence, it would appear, is reckoned an offence, and one not to be forgiven. Every worthless apostate, has in turn been paid his wages of iniquity, to slander the church of his betrayal—every pulpit has groaned beneath its own load of calumny; every prayer has been offered up that piety against the Pope could embody in solemn words; and from Exeter Hall to the very urelins of the street, the cry of alarm has gone forth, that the Protestantism of Great Britain is in danger. It was but yesterday, that in reference to this very Bill, both the Venerable Assemblies that annually meet within the Metropolis of Scotland, to praise God in separate strains of harmony, but ever to unite with one and the same voice in the unprovoked vituperation of their Catholic neighbors, urged the immediate signing of petitions to Parliament, to cast a slur upon all who dare look upon the "Councils" or their Savior, as anything beyond the idle words, or impossible conceits,—hinting in mercy the while, at still more stringent persecution. It was, again but yesterday, that within the same City, the Ladies' Auxiliary to the Scottish Reformation Society was heard to sigh over the darkened intellect of the present Government, not yet "sufficiently enlightened" to renew against us, in all the atrocity of their injustice, such measures "as once passed the Legislature in the time of Henry VIII., and which they trusted would again be passed." Apparent comfort was then administered to all present, by the assurance given, that, though "the Bill went to a very limited extent, it was not brought in without a very full and anxious consideration." That Mr. Chambers (its mover) was a Member of the Protestant Alliance, and that it was in consequence of his consultation with them, that the Bill was brought out in its limited and modified shape; as they felt very strongly, that a measure such as had been pointed at, would have very little chance of passing the Legislature." So that, for the present at least, from want of sufficient light within the walls of Par-

liament, our insulted Nuns are not positively to be turned into the streets, with one gown a-piece vouchsafed to them from the liberality of the Crown,* and sent to starve in their nakedness, or beg their bread through a pitiless world. Verily, Dear Brethren, if those more ardent than merciful champions of the Protestant Alliance, really believe in the Divine origin of "Our Common Protestantism" as the phrase goes, and yet see no chance of its safety but in such brutal defences as these, their conception must in truth be a strange one of the Spirit from on high, that came down in tongues of fire upon the Apostles on the morning of Pentecost. If penal Legislation, then they must resort to anew, as a necessary condition of their very existence, let them do so, and afford our undying Faith a second opportunity of proving to the world, that Acts of Parliament cannot kill it. Meanwhile, Beloved Brethren, let us be too thankful to be able to think, that in all this we are the sufferers, and not the aggrieved party.

Yet, as we are not to tempt Providence, but are bound to assist ourselves to the whole extent of the liberty we still enjoy, let us likewise energetically avail ourselves of the right of petitioning; lest our insidious foes impute our silence to fear, or appeal to our indifference for a proof of the harmlessness of their stratagem. We earnestly exhort you, then, Dearly beloved Brethren, to come forward with immediate and active readiness, and to sign the subjoined form of petition, as proceeding from the Catholics of the Eastern District of Scotland—thus shewing, that you value the blessings of freedom which God has already bestowed upon you, and that you are resolved to uphold them. An Apostle, it was, we know, who taught us that "Charity endureth all things" (1. Cor. xiii. 7); but from the same inspired teacher we have also learned, that it may at times become a duty, to appeal to Caesar, to assert our rights of citizenship, and to contend for their inviolability.

While, however, Beloved Brethren, we leave no means untried, which the law places within our reach, to defeat the sinister purposes of those, who blaspheme what they are ignorant of,—but would doubtless act a more generous part were they less thickly enveloped in that moral mist of religious prejudice which has spread itself of late over the minds of so many of our fellow countrymen, like the dense and chilling fog that comes rolling over the land from our eastern shores, let us not fail to love even our enemies, as Christ has loved us, and to forgive them that have offended us, as we hope to be forgiven by Him, against whose Divine Majesty we ourselves have so often and so grievously offended. God knows, Beloved Brethren, we speak the truth in saying, that it has pained us beyond measure, to feel constrained at length thus indignantly to break through the reserve we had imposed upon ourselves, during the daily renewed attacks to which the Catholics of this District have for the last years been so heartlessly exposed—but there are times, and we have reached them now, when silence would be cowardice; and cowardice in a Bishop, Dear Brethren, must ever be, not a weakness, but a crime. Let every Catholic, then, to his post; there are none of us so humbly circumstanced, who may not add a name at least, to our unanimous protest. We have but little to expect from those who bow for the day to Catholic Electors, and with friendly look and honeyed words mendicated their votes at the hustings. Witness the gratitude of him, who, but for the Catholics of Edinburgh, would not on a late occasion have stood so triumphantly as he did at the head of a poll, where, under the circumstances, the second place was defeat, and who found no more becoming language in which to acknowledge their support, than that of unmerited and unjustifiable obloquy against the Supreme Pontiff of the Catholic world. There never was a period when Catholics required more than at present, to depend as much as possible on their own exertions. Let us then, by the lesson to heart, Beloved Brethren and learn wisdom from experience, and yet ever acting on the motto that still o'er-tops the gates of Scotland's Capital, let us bear in mind, that unless the Lord do build up here the City of our freedom, in vain shall they labor, who strive to build it.—While, then, we humbly pray the Lawgivers of our country to spare us the grievance, and themselves the disgrace, of returning again to the blood-stained legislation of a persecuting age, let us more humbly still put up our petitions to the throne of Him who is the eternal fountain of all justice, that grace may be given us so to live, as to propitiate His mercy; that He may spare His people, and be not angry with us for ever!

And "when men shall revile you, Dear Brethren, and persecute you, and say all manner of evil against you, untruly," remember Him, for whose sake you thus suffer reproach, and be glad exceedingly, "for so they persecuted the Prophets, that were before you" (Matt. v. 11. 12), "and may the peace of Christ ever reign within our hearts" (Col. iii. 15), in the name of that Blessed Trinity by whose omnipotence we were made, and to whose mercy alone we look forward for the perfecting of our redemption.

We ordain as follows:—

1stly,—The Litany of the Blessed Mother of God, shall be recited every day at the conclusion of the Holy Sacrifice; to implore of Heaven, through the powerful intercession of her whom the Church proclaims as the "Virgin of Virgins," that they who have chosen Christ for their only Spouse, may be left unmolested within the peaceful precincts of their poor but innocent homes.

* "The lot of the Nuns was more distressing. Each received a single gown from the king, and was left to support herself by her own industry, or to seek relief from the charity and commiseration of others."—*Lincard*, Vol. v. p. 57.—See BURNETT.

2ndly,—Will recite at Mass, on all days, on which the rubric permits it, the Collect "Contra persecutores et male agentes" with its corresponding "Secret" and "Post Communien."

The above regulation is to hold good until further intimation.

† JAMES, Bishop of Limyra, Vicar Apostolic of the Eastern District in Scotland.

CATHOLIC INTELLIGENCE.

THE BRAZILIAN NUNCIO.—The Most Rev. Monsignor Bedini, Archbishop of Thebes in *partibus infidelium*, who has been recently appointed Apostolic Nuncio to the Brazilian Court, arrived in this city (Dublin) on Tuesday, on a short visit to his Grace the Archbishop of Dublin. This distinguished Prelate, who is now on his way from Rome to his embassy, arrived at Kingstown on Tuesday evening.—On Wednesday he visited the Great Exhibition, accompanied by his Grace the Archbishop. On Thursday his Excellency left for Liverpool, by the City of Dublin Company's mid-day mail steamer. We understand he will sail from Liverpool for America on this day (Saturday, June 18).—*Tablet*.

MIRACULOUS CURE OF A RELIGIOUS.—On Sunday last His Eminence the Cardinal Archbishop of Westminster preached in St. Aloysius's, St. Mary's Church Town. In the course of his remarks, he said, "God gave us many signs and marks of His care. And it is for His honor and glory, and for your encouragement and consolation, that I now inform you that within the last few days it has been my happiness to have to verify in one of the religious communities of the Benedictine Convent of this city (London), the instantaneous and perfect cure of a religious, who for six years and a half never left her bed, who was pronounced by every medical man that had seen her to be incurable for life, being affected with disease in her bones, and who at the close of the devotions to the Sacred Heart of Jesus, rose whole, and without a vestige even in outward marks of that complaint which existed for that long period."—*Catholic Standard*.

CONVERSION.—We learn from the best authority that the Duchess of Hamilton, who is now residing in Paris, has become a convert to the Catholic Faith.—*Glasgow Free Press*, of June 11th.

IRISH INTELLIGENCE.

CONVENT INSPECTION BILL.

DUBLIN.—On Sunday Dublin gave an emphatic and general opposition to the vile and atrocious bill now before parliament, for the restrictions of the religious rights of the holy inmates of the convents of Ireland. In every parish throughout the city thousands were to be seen rushing with the most earnest anxiety to append their names to the great protest against renewed penal legislation.—*Freeman*.

GALWAY.—An important and influential meeting was held in Galway on Sunday last, to protest against the infamous bill for insulting and outraging our convents. The meeting was most numerous attended by all classes, and was ably addressed by several gentlemen. The resolutions condemning the proposed enactment in strong terms were adopted unanimously.

TRAFF.—On Sunday last the inhabitants of this town and its vicinity assembled in the Town Hall for the purpose of contradicting certain statements made by the Rev. Mr. Seymour at recent meetings in Dublin and Belfast. It was there alleged that this town was in a state of disturbance, and that proselytism was successful here; accordingly a public meeting of the inhabitants was called in order to give the most unqualified denial to those defamatory statements.

KINSALE.—A petition against this nefarious bill, with two thousand signatures and upwards, has been forwarded for presentation in the House of Commons by Mr. J. I. Heard, M.P., for this borough, with a request that Mr. Lucas, M.P., would support its prayer. The strongest feelings of indignation on this subject pervade the inhabitants of this town, who are blessed with having established amongst them one of those noble institutions.

The conduct of the two county members, Messrs. Roche and Scully, is reproached by the people of this neighborhood, as well as by the clergy (and by none more than our respected Parish Priest) who have made such efforts and sacrifices for their return. They will yet have to render a rigorous account before their constituents here of the trust which they have sadly abused.

Public prayers were offered in our parish chapel by the Very Rev. Dr. Murphy, P.P., for the recovery of the health of that great champion of the Faith and defender of Ireland's Church and Ireland's rights, the distinguished Archbishop of Tuam, who is greatly esteemed by the people of Kinsale.—*Cork Examiner*.

DIocese of Ross.—The following is the resolution of the Clergy of the diocese of Ross, adopted at their conference of the 6th ult., respecting this recent attempt to persecute the old religion, through the stale hypocrisy of zeal for the liberty of the subject, and by assuming the existence of abuses without the semblance of proof, save the vile assertions of bigotry and infidelity:—

"Resolved—That, taught by history and experience we regard legislative interference with the holy seclusion of the inmates of conventual establishments, particularly when grounded on the existence of assumed abuses, as in the present instance, to be not only officious, but cowardly, offensive, and unmanly; that such obtrusion has invariably eventuated in spoliation and immorality; and that, however speciously disguised, we cannot look upon it in any other light than as the insidious artifice of the arch-enemy of all Christian virtue laboring through the agency of irreligious and deluded men, to pollute those sacred abodes of piety, meekness, and purity, the convents of this realm. (Signed)

"M. O'Hea, V.G., Chairman."

It was also resolved that petitions to parliament against this uncalled for and detestable measure be prepared in each parish of the diocese, and forwarded with as little delay as possible.—*Cork Examiner*.