

associates, Catholic schools, and Catholic instruction, and where they might be trained from their earliest days to habits of industry.

"Apart, however, from the advantages that must follow from the proposed plan of colonization, the Irish emigrant and his children, the movement will be attended with immense benefits to Catholicity. Whoever has studied the history of Catholicity in this country, knows how much the Church is indebted for her unparalleled prosperity and her present proud position, to the zeal, to the ardent, undying faith of the Irish emigrant. Wherever he has gone throughout this land, the cross has followed. Wherever he has erected his habitation, there churches have arisen. And so it will ever be. Let Catholic settlements be established, and all the appliances of religion will follow. Let the movement receive that encouragement which its importance deserves, and I feel no hesitation in believing, that ere the present generation passes away, we shall behold new cities spring up where deserts now stand; we shall witness the rise of gorgeous temples, abodes of charity, literary and religious institutions, bright emblems of Catholicity, in localities where now the foot of civilization are unknown.

Like all great movements, the Buffalo Convention will have its opponents. There will be those who can only see in it the scheme of selfish individuals, who seek to dupe the community by their pretended philanthropy. I confess I view the movement in a different light. When I contemplate the happy auspices under which this convention assembled, when I behold its members gathered round the altar in the noble cathedral of Buffalo, invoking the benediction of heaven upon their labors; and when I see the illustrious Bishop of Buffalo bestowing his approval and his blessing upon the objects for which it was convened, I am forced to the conviction that the gentlemen assembled there were sincere in their motives, and honest in their intention; that no sordid and selfish end entered the breast of a single member. Indeed, when we reflect on the well known characters of the gentlemen composing that convention, their high claims to our confidence and respect, it borders on presumption to impugn their motives or question their integrity; much less to charge, that under the pretext of benefiting the poor Irish emigrant, they assembled to concoct some grand political scheme; to cajole the subjects of her Britannic Majesty to cross the St. Lawrence, and to take up their abode among freemen, or, on the other hand, to bid the citizens of this great Republic to forsake the Stars and Stripes, and go dwell beneath the shadow of the British crown. For myself I can see in the whole movement, no ground for these momentous fears. On the contrary, I behold in this commingling of the people of the two governments, a beautiful and striking illustration of Catholic charity; rising in this as in every other occasion, superior to the ties of country, or local prejudices, and seeking above all the moral and social benefit of man, irrespective of the peculiar spot of earth he may inhabit.

"But here, gentlemen, I must conclude. I have protracted my remarks far beyond what I intended. Our readers will pardon me for thus long imposing on their patience; I feel assured, however, that they will sanction the tenor of what is said. Could my voice reach them I would say to them in the language of the Address of the Buffalo Convention:—'We exhort you by the strong claims of kindred blood and common creed, for your own sakes, for pity to your unprovided offspring, for the credit of the Catholic character, for the vindication of the Irish name, for the removal of our reproach in high places, to act with us as we will act with you, in good faith with one another, and with all the world, until at least every second man amongst you who crossed the Atlantic, in search of independence, can say with truth, he has found it.' "OLIVER."

IRISH INTELLIGENCE.

The mission of the Redemptorist Fathers was concluded at Ramsgate on Sunday week, and another Mission was commenced by the same Fathers in Templeton on the same day. The Wexford People, in allusion to the fruits of the exertions of the worthy Missionaries, says:—"This Mission has produced wonderful effects. Nothing could surpass the attention of the people. Every other thing seemed to be forgotten for the time. They stopped many of them at the church door all night in order to obtain a good place next day. The confessionals were crowded so that none but the strong could bear the pressure. At the night devotions and great sermons the large church was so densely packed that we feared some one might be killed—great numbers fainted, thirty or forty some nights. You could not imagine a greater manifestation of solid, sincere, and intense devotion. There was sometimes an outburst of feeling, so deep, so heartfelt, accompanied by a manifest effort to conceal its external expression, that it would move a heart of flint to tears. Father Theunis preached the coinciding sermon on Sunday night. When he came to give them his benediction and bid them farewell, the whole congregation without one exception was melted into tears. The spectacle was indeed a touching one, and well calculated to make a deep impression on all who witnessed it. Here are four poor strange men amongst us only a few days, and the people weep at their departure as a mother does at the death of her only son! Whence has this wonderful attachment sprung? No one gained one penny by them. They did not come with the Bible in one hand and a bundle of bank notes in the other. There was no distribution of beef, bread, or blankets. So far from gaining anything temporal, the people must be at a considerable loss by the Mission. In the first place, they lost a fortnight of their time in the most important season of the year; then they had to subscribe their cash liberally to meet the necessary church expenses—and yet we have the people of a large parish surrounding those poor priests at their departure crying and sobbing, and kissing their hands and the hems of their garments. Such disinterested love must seem strange to those outside the Church.

They will attribute it to any but the real cause. The Scribes and Pharisees of old attributed the miracles of Christ to Beelzebub, and were enraged to see the simple people follow him in immense crowds. Carnal, worldly men—God help them! cannot understand the things of God. There was one conversion from Protestantism, or rather reception into the Church, of the person, has been preparing for some time to embrace the Faith—Mrs. Walsh of Shelburne was prepared by Father Petchering, and received and baptised by Father Doyle. The Sisters and Parochial Clergy are now in Templeton, crowds gathered from this every day. One cannot say too much of the mission here. Father Theunis was quite delighted with the people; they reminded him, he often says, of his own Belgium; they all speak in the highest terms of the people. There is now a fifth, Father Arnold. Father Bradshaw is a little ill, and must return home."

Lord Stuart de Decies has, unsolicited, subscribed £50, for a new Catholic Chapel at Aghish, co Waterford; and has given materials worth £40 more.

TENANT-RIGHT (IRELAND) BILL.—A bill has been brought in by Mr. Moore and Mr. Maguire "to provide for the better securing of and regulating the custom of tenant-right, as practised in the province of Ulster, and to secure compensation to improving tenants, who may not make claim under the said custom, and to limit the power of eviction in certain cases." All buildings and improvements producing increased value, and made at the tenant's cost, are declared to be the tenant's property, and no tenant can be evicted without being paid for his tenant-right (where the custom exists) or the value of the improvements. The claimant must prove the increased value created. Disputes may be settled by arbitration, or else referred to the assistant-barrister at quarter sessions (with respect to claims not exceeding 100*l.*) Where the claims exceed 100*l.*, the referee will be the judge of assize. Sundry other provisions follow.

THE BOROUGH OF DUNGARVAN.—We stated some time since that a learned sergeant, who presides as assistant-barrister in an adjacent county, intended to offer himself as a candidate for the representation of Dungarvan. We are now at liberty to state that we alluded to Mr. Sergeant Berwick. We are also informed that Mr. Maguire, the representative, will not seek to be re-elected, as he intends to stand for Cork.

THE CROPS.—Every where the nascent crops, so far as they have peeped over the soil, promise a luxuriant growth. The young wheat will, with favourable weather, prove an excellent crop. In the country it occupies an unusually large breadth of ground. The early-sown oats look healthy. As the spring advances barley-sowing proceeds, but on a limited area. The potatoe has all but reconquered its olden territory. The planting of the national root thus far in general, and the seed already under ground, is far larger than that of last year. Green-cropping will be pretty general on the larger farms, and as for meadow crops.—*Newry Examiner.*

It is stated that an application will be made in the course of a few days to the Court of Criminal Appeal of the Court of Error, to reverse the verdict against Dunn, who was convicted at the late Cavan Special Commission as accessory to the murder of Miss Hinds. The ground for the application is an alleged mis-trial, owing to the circumstance of a juror being substituted for another who had been taken ill, after the trial had commenced. This, it is said, was done without calling on the prisoner to look to his challenges; and it is added as a further ground, that after the juror was sworn the Attorney-General should have stated the case, which was not done, the juror being simply asked if he had been in court when the statement was made. If the Court of Criminal Appeal should decide against the prisoner, it is said that the case will be held to be good a re-trial of Dunn will take place at the next assizes.

The Weekly Telegraph is henceforth to be known as the Catholic Telegraph and Irish Sun!!

A correspondent of the Cork Reporter, writing from the Crimea, states that a Commissariat man, formerly of the Irish constabulary, recently discovered in one Balaklava, a number of Russian bank notes to the large amount of £26,000.

THE MURDER OF MRS. KELLY.—Notwithstanding all the efforts made to obtain information, the murder still continues involved in considerable mystery; but and to whom she has, it is said, left the estate and £100,000, besides appointing him residuary legatee, and has offered a reward of £500 for such information as will lead to the arrest of the murderers. The Lord Lieutenant has offered a reward of £100, making a total of £600.

A MEMORY OF THE OLDEN TIME.—On Friday evening week the village of Coachford with the country for miles around, was enlivened by a soul stirring and joyous sense; fires blazed on the hills, extending from the banks of the river Lee to the range of the Bogra mountains. In the village good cheer was provided for all, the young and the gay danced to merry airs, of their youth by "Auld lang Syne," or "The King shall have his ain again." A stranger would have fancied that some great event of national prosperity had recently occurred, but this manifestation of good feeling was entirely occasioned by a local event, the purchase on the previous day in the Incumbered Estates Court of the beautiful demesne and estate of Carhus Hall, by Thomas Stephen Coppinger, Esq., of been possessed by the Coppinger family, since 1636, and in 1787 the last forfeiture under the penal laws in Ireland, occurred, by which the grandfather of the present owner known by the sobriquet of "lofty Gavel Act," preferring rather to be the victim of a draconian code than a truckler to that demon Protes-

"He would rather houseless roam Where freedom and his God may lead, Than be the sleekest slave at home That crouches to the conqueror's creed."

Let us hope that religious intolerance and persecution in this country passed away, that all attacks on our Catholic institutions may fail, and that every effort to crush and corrupt the old race and old faith may hve as happy a termination as that connected with the Carhus Estate.—*Cork Examiner.*

EVICION IN THE COUNTY DOWN.—A Greyabbey correspondent informs us that, on Thursday last, William Price, against whom an ejectment had been brought at the last Newtownards Sessions by Hugh Montgomery, Esq., was turned out of his home by the "crowbar brigade," and the roof of his dwelling demolished. The circumstances of the case, which occurred at the time, were peculiarly hard, so unusual to excite the astonishment and commiseration of the Assistant-Barrister. The poor man did not, it is stated, owe a penny of rent, and was distinguished by his industry and the valuable character of his improvements. Of course, landlords will do as they please so long as the law permits them; and it would seem that the tenant farmers of Ireland, not that farm produce rises high in the market, do not care very much about the protection of their own interests.—*Banner of Ulster.*

THE IRISH EXODUS.—The Mars took her departure from the quay on Friday, for Liverpool, having on her deck the largest number of emigrants that has left our port since the commencement of the present year.—*Waterford Mail.* Several families have left this locality during the last week for the "far West." We had imagined that the exodus had been checked, but it appears such is not the case.—*Ballinascloe Star.* Though there is a reflux in the tide of emigration, it is small, as compared with the current of the outward tide which is carrying on to transatlantic parts groups of our fellow-countrymen. The number of emigrants to the States is materially lessened, but still scarcely a week elapses without our witnessing batches pass through this town, bound for America or Australia.—*Tuam Herald.*

SEIZURE OF A LARGE ILLICIT DISTILLERY IN BELFAST.—On Saturday evening, the 19th ult., Mr. William Sheil, Supervisor of Inland Revenue, accompanied by Messrs. Nixon and Sessions, officers, searched the house of David Holmes, in Alexander street, where they discovered, concealed, the head and worm of a still; and having proceeded to another part of the town they found the distillery, containing a large still and all other utensils necessary for carrying on illicit distillation on an extensive scale, the whole of which were conveyed to the seizure store. This is the second seizure of the kind made in Belfast by the abovenamed supervisor and officers.—*Belfast News-Letter.*

THE LATE MR. JOHN SADLEIR AND THE ROYAL SWEDISH RAILWAY COMPANY.—The report of the committee of investigation has been published. It appears that the forged shares amount to £20,000 which will, of course, be withheld from circulation.—The shares wrongfully issued in duplicate are stated to be £19,700; the over issued obligations amount to £12,263. But of these latter a large proportion are held in deposit merely. The nominal value of the shares originally and duplicates over issued by Mr. Saddleir is £275,591 for which the company did not receive any consideration. The gross total of Mr. J. Saddleir's liabilities to the company are estimated at the enormous sum of £346,412.

THE ESTABLISHED CHURCH.—At a meeting of the Corporation of Limerick on Thursday, the 17th ult., Mr. Collen gave notice that he would at the next meeting of the corporation move that petitions be presented to both Houses of Parliament, praying for the appropriation of the revenues of the Church of England and Ireland to secular purposes, namely—the relief of the poor, the payment of grand jury cess, and the education of the people, and that a committee be appointed to prepare such petitions.—*Waterford Mail.*

Mr. Spooner is busily engaged polishing up his armor and getting himself into a state of grace against that day of trouble, the day of the second reading of his Maynooth Bill. There does not appear to be the slightest chance of his succeeding in the attack on "that Sebastopol of the Catholic Church in Ireland," as the clever lieutenant Lord Bernard choose to call it. He may knock up a dust about his own ears, and shout himself hoarse during the assault, but he will retire into the place from whence he came, discomfited. But Catholics do not set so great a value on the Maynooth Grant as these wretched fanatics suppose. They have not yet forgotten the way in which Irish clergymen were educated before that grant was dreamed of by English statesmen. Let the Government necessitate a return to that state of things as soon as they choose.—*Nation.*

MAYNOOTH, THE REGIUM DONUM, AND THE PROTESTANT ESTABLISHMENT.

(From the Times.)

Few people are reconciled to the endurance of an injustice by learning that somebody else has received a signal mark of kindness at the hands of the wrong-doer. Favor shown to another person only envenoms the injury because it shows that the injury flows not so much from the general character of the injurer, as from special ill will and animosity. These, or something like them, must be the feelings with which every Roman Catholic in Ireland must peruse the proceedings of the House of Commons during the past week, limited as they have been, so far as their interest is concerned, to matters purely Ecclesiastical. The House of Commons, is of no sect and of no creed. It is formed by a contribution from every variety of Christian sect, and it is only by an accident, by the retention of a clause inserted for another purpose, that it is even entitled to call itself an exclusively Christian legislature. From such a body we have no right to expect any theological or doctrinal views whatever, but we have a right to require that, standing as the house does, indifferent in its collective capacity between all shades of religious opinion, it should observe the most perfect impartiality, and mete out justice to all men of all creeds on principles quite distinct from the truth or falsehood of their tenets. To relieve all denominations of Christians at the expense of the state, or to relieve none, is a course of conduct perfectly clear and intelligible, but to select one class of Dissenters for encouragement and another for proscription is a course which the country cannot but unequivocally reprobate, as neither consistent with the dignity of the assembly which sanctions it, nor consistent with justice and fairplay to the people injured by it.

The parties that came before the House of Commons last week seeking for justice are the members of the Church of England, living in Ireland, the Irish Presbyterians and Unitarians, and the Irish Roman Catholics. Let us see how their common mother, the state, speaking through her most accredited organ, the House of Commons, deals with the wants and wishes of dutiful children, whom she is bound to cherish and regard alike. The members of the Church

of England ask from her the right of taxing, under the name of "Ministers' money," their Roman Catholic fellow-citizens as well as themselves residing in the eight principal towns in Ireland for the purpose of maintaining Clergymen of the Church of England, in excess of the revenue arising from the property already enjoyed by a Church which barely counts a member for every pound of its yearly income. The House of Commons has nothing to refuse to the Church of the minority, seeking legal authority to enrich itself still more at the expense of the majority, and so Ministers' money is cheerfully granted. Then come the Irish Roman Catholics, doomed to bear the whole burthen of our Ecclesiastical system, and representing, as it seems to us not very unreasonably, that parliament has taken away from them those revenues which before the reformation were their own; that their congregations are extremely poor, and can only supply their Clergy with the barest pittance, and that for this reason it is almost impossible to obtain Priests possessing the requisite amount of education. Things being thus, the Irish Roman Catholics urge the House of Commons not to take from them a small grant which has enabled them to bring up a peasant Clergy capable of encountering the poverty and privations which await a Priest doomed to subsist upon the bounty of his flock, and of providing the children of the Church with the comforts at least of the religion in which they live and die—their guide on this side of the grave and their hope on the other. Who could suppose, who bears in mind the treatment experienced in the matter of Ministers' money by the Clergy of the rival Church, that so reasonable a petition could be refused? But it is so, nevertheless. The House of Commons rejects the prayers of the Roman Catholics, and, while she can refuse nothing, however superfluous, to the Clergy of the Church of Ireland, grudges the barest necessities of existence to her poor and shivering sister. Dives has his good things and Lazarus his evil things. To the Church that has is given, from the Church that has not is taken away even that which she hath. Much has more, and little less; poverty is made poorer, wealth richer; and this by a legislature whose first duty as a faithful steward of the public money, is a rigorous impartiality in the apportionment of its gifts.

But this is not all. Next come the Irish Presbyterians and Unitarians, and request that £40,000 a year may be allotted to them for the payment of their Clergy. To them also the state has nothing to refuse. What though they are a small minority in their native land—what though the Unitarians at least differ from the members of the Church of England far more widely than the Roman Catholics; the House of Commons overlooks and overleaps these paltry barriers and distinctions, and grants the petition of the Irish Protestant dissenters with as much readiness as that of the members of our own communion: No one goes away empty-handed except the Church of the Irish people—the Church of the Irish poor—which administers to those who have no other friends and no other hope, add for her the princely munificence of the British parliament cannot spare a single farthing.

It occurs to us, as no doubt it has occurred to most of our readers, to ask upon what principle are these things done—upon what ground are those who do them prepared to justify them? If it be suggested that the House of Commons will only open the purse of the nation to a faith which is kindred to that of the great majority of its members; how, then, we ask, does it happen that we have public aid given to Unitarians, who deny the very ground-work of our religion? If it be said that we regard necessity in what we do, we answer that the necessities of the Roman Church in Ireland are a thousand times more pressing than those of any other sect, and that in this, as in all other matters, the legislature ought to have ears for the cry of the poor as well as for the claims of the rich. If it be said that it is our policy to starve out the Roman Catholic Church by reducing it to a state of inanition, we answer that no policy can be more unjust, more cruel, or more futile. Law and reason have alike decided that we have no right to prescribe the religion of our fellow-subjects, and that we ought to follow in our grants of money the same rules as in our grants of rights.

Such policy is dangerous, because it justly irritates a whole race whom it is our duty, as well as our interest, to conciliate; and it is futile, because by this pecuniary persecution of the Roman Catholic Church we strip her of her more repulsive attributes, and bind her only more firmly round the heart of the Irish nation. Clothed in purple and fine linen, meddling in courts and intrigues, the Church of Rome has ever borne up with difficulty against the scandals which her own worldly and intriguing Priesthood has created, but stripped of glitter and luxury, compelled by necessity to be pure, abstemious, and simple, praying beside the bed of her penitents in a stifling hovel, or preaching beneath the dripping roof of a dilapidated chapel, the Church of Rome, with all her errors, commands, and will receive, a respect never withheld by the heart of man from really disinterested devotion to any cause, while her well-paid rivals, professing as we believe, a purer creed, and inculcating, as we think, a higher morality, may command cold assent or apathetic acquiescence, but cannot supply the eloquence that comes with such force from the lips of a Church struggling with poverty and steeped in misery.

(From the Press.)

The question of Maynooth is one on which nothing new is to be said; but there are some special points which deserve to be recollected now, when insidious attempts are made to sow dissension amongst the great Conservative connexion of the country. And it cannot be denied that (looked upon from any side) Maynooth is environed with difficulties of a high political nature. The institution of that college was, in point of fact, one of the precursory measures by which Mr. Pitt was enabled to achieve his splendid success of the Irish Union. Whether that great statesman acted rightly or wrongly, there can be no doubt about his acts; and, the "Castlereagh-Correspondence" shows how powerful was the aid which both Lord Castlereagh and Mr. Pitt, himself received from the Irish Catholic body at that time.

There is not a little danger, therefore, that certain retrograde politicians in Ireland would have a focus stand given to them, if the whole transactions of the Irish Union were now overhauled for rigid examination. There are "Liberal" politicians in England who are no friends to the Irish Church Establishment; and yet they refrain from actively attacking it, because they feel that the whole question of the Union is involved in maintenance of the Irish Church. The Maynooth debate comes on again on the 7th of May; but, as it does not stand as high on the list as