

HOW THE IRISH ARE TREATED—CHURCH ACCOMMODATION.

The following is a portion of a Letter from Mr. Sergeant Shee, dated Thomastown, Co., Kilkenny, 20th Sept. 1849.—

A few years ago, intending to spend the last fortnight of October at the place from which I date this letter, I passed with a few Catholic friends through some of the German states, in which the ancient faith of Christian Europe is still wrestling with the novelties bequeathed by Calvin and Luther to their countrymen. Wherever we went we found that a studious deference was paid by the ruler to the religious convictions of his subjects. At Brussels the Lutheran Leopold, like his august niece at Crauthie, might be seen in respectful attendance at the holy offices of a Church, which is not his own, but to which his wife, his children, and his subjects have the happiness to belong. At Cologne the son of the powerful monarch whose pride was broken by the constancy of a Drost de Vischering in company with King Ernest of Hanover, made his offering to the treasury of the glorious Minister. In Protestant Frankfurt, spacious churches were set apart for the public prayers of a large Roman Catholic minority. I pass over the territories of Baden, the Church Communism of which, though intended as a recognition of the great principle of religious equality, it is hard to stomach, and go on to Basle & Berne, where in deference to the notions of a vast majority of the people, ancient Roman Catholic architecture has been manned, into Calvinistic conformity. You are consoled for the loss which taste and Catholicity have here sustained by the strict justice done, before the recent troubles, in point of church accommodation, to the rights of a majority, in the Cantons of Schwytz, Lucerne, Fribourg, and Unterwalden.

There is no Catholic Church in the British dominions which will bear comparison, for architectural beauty or richness of internal decoration, with the Catholic church of St. Urs, in the capital of Soleure, a state not more than half as large as your diocese of Cloyne, with more Protestants in one barwick of it than all the parishes churches of Cloyne, though they were full to suffocation, could contain. In the Glarus and Appenzel, religious and church equality had produced, until lately, between Protestants and Catholics its certain fruits of social peace and happiness. Passing down the Bodensee we landed at the small town of Lindau in Bavaria, where, for a mixed population of Catholics and Protestants, two churches, one Catholic and the other Protestant, of equal size and pretensions, have been erected. Having heard Mass at the former, we journeyed on to Muldenheim, in which two beautiful churches are devoted to the worship of a Roman Catholic majority. Thence to a small place called Luttkyrch, which we reached in time for vespers. Never shall I forget the spectacle contrasted in my memory with what I had often witnessed here, at Thomastown—which the church of this burgh, of perhaps 2,000 inhabitants, presented. It is a spacious edifice in the Grecian style, with a gorgeous altar piece, and built upon a plan common in the Bavarian territory, with just enough of ornament in every part of it to devote that the religion of the villagers, for whose public prayer it was destined, is cherished and honoured by the State. When the bells had ceased to ring, scarcely a creature was visible in the streets. Within the walls a passage wide enough for the suitable display of the ceremonies of the Catholic church separated the women and the men. The congregation appeared for the most part to be of the class of agricultural labourers, and yet all had prayer-books or rosaries in their hands, and seats, and benches to kneel upon. It was pleasant, when the service was over, to see the number that lingered at their devotions, enjoyed without molestation or inconvenience to one another, and to observe the pride, excited by the interest of strangers in their handsome church, which seemed to mantle on the countenances of the well-dressed men, and of the women, with butterfly head-dresses, and gold and silver ornaments, as they made their way to the snug comfortable manse, to pay their respects to the Priest, who had just left the sacristy. On to Memmingen, where the mass of the people, and, as a matter of course, the large churches also are Protestants. The same at Nuremberg—and at Augsburg, as I learnt, a fair enough arrangement. At Ratisbon again, and at Wurtzburg, the majority are Catholics and most of the churches in their hands. But what shall I say of Munich, the capital of a Catholic prince, whose liberality to those who differed from him, and munificence to the church of his ancestors, will be told with honour to his name, for ages after his follies are forgotten

Well, as I went from one fine temple to another, I thought of a city with which Munich, except for the treasures of art conferred upon it by poor King Louis, and the churches which he erected or enriched, will bear no comparison—of how many meals it must have cost to build that cathedral of Archbishop Murray, which the Queen and her consort might not even see, of the nakedness of St. Andrew's, the misery of Clarendon street—I remembered how twenty-four years ago, the late venerable Bishop of Cork toiled, and fretted, and denuded himself for the means of adding a few ornaments to the church near his residence—that money, not taste or art, or skill, were needed for his pious effort at a cathedral worthy of his see, and wondered how long it would be, before the numb which the penal laws have left upon the hearts and tongues of the Irish Catholics would cease—ere they would know that their real strength is in the church for which they have suffered so much, and be up as freemen to assert and obtain its rights.

Of all I saw in that short tour, I witnessed what pained me most at Berne. Intending to hear Mass, I was directed to what was called the French church. On reaching it, I was informed by the doorkeeper that the Catholic prayers were over, and that the French Protestant service had commenced. A large veil had been drawn across the sanctuary, and a Protestant Clergyman was preaching to a few French Protestants. Religious equality would here appear to exhibit itself in the odious features of religious indifference. But is this arrangement half so shocking as what you are content to see all the days of our lives in every parish and town in Ireland? Is it comparable in its elaborate indignity to the condition of things in the diocese from which I write, where, for a population of 230,000 souls, the State, at a cost to the people during the last sixty years (besides ordinary repairs) of £23,092 19s. 11½d., has provided church accommodation for not more than 9,500 persons? I have told you of Cologne and Frankfurt, of Soleure and Memmingen, of Ratisbon and Nuremberg; let me now invite your attention to the cathedral city of Ossory. Kilkenny has a population of 23,625 souls, of whom 21,000 at least are Catholics. They have four Catholic chapels capable at most of containing 6,000 persons, built, of course, and maintained by the voluntary offerings of the people. Of these, two are externally handsome structures, but one of them is without an altar or internal furniture of any kind for use or ornament. Dr. Kinsella, the late Bishop, commenced, about eight years since, the building of a larger church, capable of containing 2,000 persons, and £10,000, collected for the most part in pence and halfpence, have been already expended upon it. You might fancy yourself at Salisbury, as your eye clings to the beautiful simplicity of its early Gothic. Applications have been made to the Board of Works, for assistance towards its completion, but though the memorials of that object were presented, when employment on a work so extensive might have saved many families from the horror of that dire calamity of which it has been well said, that it of all others "come the nearest to the heart, and is that in which the proudest of us all feels himself to be nothing more than he is"—they were made in vain; they had no funds for such purposes.

Within an arrow's flight of this effort of modern piety, this snare of modern intolerance, in a district of which the population is almost to a man Roman Catholic, stands the old cathedral of St. Canice. This church, 226 feet long, 129 feet broad, divided into nave, aisles, transept, choir, and chancel, and admirably adapted to the accommodation of a populous city, was erected in the twelfth century, and endowed for the sustentation of its fabric, and the becoming celebration of Divine worship, with an ample economy fund. With the exception of one ruined chapel, called, as if in jest by the officials, "the parish church," it is still in excellent preservation. It was here that the first Protestant Bishop, John Bale, the ruffian of the Irish Reformation, the man whom Dr. Leland calls the "Virulent and acrimonious impugner of Popery," uttered his foul slanders against the Catholic Priesthood. It was from its pulpit, amidst the yells and execrations of a multitude incensed by the blasphemy of his first sermon, and the sale still recent of the sacred vessels of their Church, that he fled in terror to his castle. Here, since the second year of the reign of Elizabeth, and in punctual obedience to her act of uniformity, a Dean, Precentor, Chancellor, Archdeacon, Treasurer, or one of seven Prebendaries, enjoying large incomes in right of their dignities and of the benefices "forming the choir thereof," reads

and prays six days in every week to the vacant stalls—on the sabbath to at most 150 worshippers, who may chance to prefer the cathedral service to the more commodious sittings at St. Mary's and St. John's capable together of accommodating 1,000 persons, and much more than sufficient for the need of the Protestant inhabitants. These gates of St. Canice have been charitably closed for three centuries against the Roman Catholic posterity of its Roman Catholic founders, and though twenty years have passed since Catholic Emancipation, not one petition against the wrong has yet struck the ear or startled the conscience of British justice.

But "there's a good time coming." You will see by a number of the *Kilkenny Journal* (which I send you (and invite your attention to its leading article), that the revered Bishop of this Diocese has thought right to bring the propriety of petitioning for increased Catholic Church accommodation at the expense of the Irish ecclesiastical revenue before his Clergy at their recent conferences. Judging from his public conduct since his consecration, there is no prelate less inclined to political agitation than Dr. Walsh. His Lordship, no doubt, feels this to be a question strictly religious, and his example is of infinite weight and value.

THE PROTESTANT MINISTERS AND THE CATHOLIC CLERGY OF JERSEY.—A correspondent of the *Impartial* (Jersey Protestant paper), writes an indignant letter to that journal on the gross neglect of the Protestant Clergy of that island, during the cholera, of visiting the sick among the flocks of which they pretend to take the charge. The editor corroborates the justice of his remarks, and adds the following honourable testimony to the contrary conduct on the part of the Catholic Priests: "If the ministers of the Established Church, who alone receive money for interments, have, to tell the truth, altogether disappeared (*tout-a-fait disparu*) since the invasion of the cholera, if they have been looked for in vain at the bed of the sick, if the dying have sought in vain from them for the consolations of religion, we are happy to be able to say that such has not been the conduct of all ministers, and of all preachers, and that besides MM. Ph. de Carteret, and Ph. Le Sueur, whom one was always sure to find where the pestilence was at its worst, at the side of the sick, either in the hospital, or in private houses, the two priests of the Roman Catholic chapel of Vauxhall, have also very legitimate claims to the public gratitude, for the zeal and devotedness with which they have constantly fulfilled the duties of their ministry, not only among their co-religionists, but also among all the sick indiscriminately."

REFORM.

BRADFORD.—From Halifax Mr. Prentice went to Bradford, where, on Tuesday, 16th inst., he "addressed a numerous and respectable audience in the Temperance Hall." The topics were of the old sort. The remarks on war took it for granted that the object of war was to kill a certain number of them, and he denounced war as a very dear method of accomplishing this result. The first sentences of his speech, as given in the *Daily News*, are as follows:—"A Christian poet has said, 'War is a game' which, were their subjects wise, kings would not play at; and, indeed, a more expensive pastime could not well have been devised. Growing oranges in our climate to cost two shillings a piece, when we can have them from the Azore Islands at a halfpenny, would be a folly not a hundredth part so ridiculous as to pay so much as we do for the killing of a man. Emile Girardin, in his paper *La Presse*, states that from 1792 till 1815, no fewer than 4,500,000 were raised by conscription in France, and their lives 'expended,' as the phrase is, during the war, except the remnant which escaped at Waterloo. Say that four millions of lives were thus 'expended' on the part of France, and that four millions more met death on the side of the countries with which France was at war. What was the cost of killing those eight millions of men? England spent £1,100,000,000 in the contest, and the other countries warring against France must have spent £900,000,000 more. We have here a plain arithmetical question. If it cost two thousand millions of money to kill eight millions of men, how much did it cost to kill one man? The answer is, two hundred and fifty pounds sterling. (Hear.) What a monstrous sum for the slaying of one man!"

ASSOCIATION

For the Propagation of the Faith,

Established in Halifax 22d January, 1843.

This pious and truly charitable "Institution of the Propagation of the Faith" was founded at Lyons, in the year 1822, it is now established throughout France, Belgium, Germany, Italy, Switzerland, Portugal, Ireland, England &c. Its object is to assist, by Prayers and Alms, the Catholic Missionaries who are engaged in preaching the Gospel in distant and especially idolatrous Nations.

To become a MEMBER of this Institution, two conditions only are requisite, viz:—

1st.—To subscribe the small sum of one Half-penny per week.

2nd.—To recite every day a *Pater* and *Ave* for the Propagation of the Faith—or it is sufficient to offer, with this intention, the *Pater* and *Eve* of a Daily Morning or Evening Prayer, adding each time, "St. Francis Xavier, pray for us."

The following Indulgences are granted to the Members of the Association throughout the world, who are in communication with the parent institution in France, viz:

1st.—A Plenary Indulgence on the 3d May the Feast of the Finding of the Holy Cross on the 3d Dec., the Feast of St. Francis Xavier, the Patron of the Institution: and once a month, on any day, at the choice of each Subscriber, provided he say, every day within the month, the appointed prayer.

To gain the Indulgence he must be sorry for his sins, go to confession, receive the Holy Communion, and visit devoutly the Parish Church or Chapel, and there offer up his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity subscribers are dispensed from the visit to the Parish Church, provided they fulfil to the best of their power, and with the advice of their Confessor, the other necessary conditions.

2nd.—An Indulgence of an hundred days, each time that the prescribed prayer will, with at least a contrite heart, be repeated, or a donation made to the Missions, or any other pious or charitable works performed.

All these Indulgences, whether plenary or partial, are applicable to the souls in purgatory.

THE ANNALS OF THE PROPAGATION OF THE FAITH, published once every second month, communicate the intelligence received through the several Missions throughout the world, and a return of the receipts from each diocese and their distribution, is given once a year.

Meetings of the Halifax Association are held in the Cathedral Vestry four times a year, under the presidency of the Bishop.

Donations or subscriptions from the country may be remitted to any of the Rev. gentlemen at St. Mary's. July 21.

Young Ladies' Academy.

Under the direction of the Ladies of the

Sacre Cœur.

Brookside, Halifax, Nova Scotia

THE Public are respectfully informed that an Academy for Young Ladies has been opened at Brookside, where a solid and refined Education will be given to Day Pupils and Boarders.

The healthy situation and beautiful grounds of Brookside are so well known to the citizens of Halifax as to require no special description. Music, the Modern Languages, and every branch of a polite Education will be taught.

The formation of the hearts of the Young Ladies to virtue, and the culture of their minds by the study of those subjects which are intended to constitute a superior education, being the great object which the Ladies of the Sacre Cœur have in view, no pains will be spared to attain the desired end.

The system pursued is strictly parental, and the mild influence of virtue is the guiding principle which enforces their regulations.—The terms, which are moderate, may be known on application to Madame PEACOCK, Superioress, either personally or by letter.

It is unnecessary to point out to Parents at a distance, the central position of Halifax, its many advantages as a place of Education, and the facility of communication both by land and sea at all seasons of the year.

Every opportunity is afforded to those Pupils who wish to learn the French language without any extra charge. There is at present a vacancy for a few Boarders.

Halifax, July 14. 1849.