

LETTER OF THE VERY REV. DR. NEWMAN TO THE ARCHBISHOP OF DUBLIN.

The following letter has been addressed by the Very Rev. Dr. Newman, the illustrious witness to the truth and purity of the Church—the vindicator of the Spouse of Christ from the calumny of apostates—to his Grace the Archbishop of Dublin, expressing his gratitude to the Irish people for the liberality of their contributions to the fund raised to indemnify him. This letter is well worthy the consideration of our readers. To the Rev. gentleman's observations on the Judges and judgments of the Court of Queen's Bench we direct their particular attention. If the dignified and yet charitable reproof of this distinguished ecclesiastic is not felt by his erminent arraigners, his partisan jury, and their disappointed abettors, we do not envy their sensibility:

TO THE MOST REV. DR. COTLEN.

Birmingham, Feb. 5, 1853.

MY DEAR LORD ARCHBISHOP,—I acknowledge with a very grateful heart, and with feelings of extreme gratification, the bounty of the Catholics of Ireland, conveyed through your Grace, towards the liquidation of the heavy expenses in which my lateral has involved me. I praise and bless the Author of all Good, who has never failed me, that He has put into the hearts of the rich and poor, clergy and laity, thus effectually to aid and sustain me in the most trying event of my life. May they receive an overflowing reward from Him who never forgets good deeds done in His name, and to His glory! When I first heard of their charitable intentions I knew well that an inexhaustible fount of liberality was their characteristic as a people; but I confess I, never did it enter into my mind that it would rise in my case, even to a fourth part of the sum which it has actually attained. What can I say sufficient for the occasion to them all, high and low, to their Rev. prelates and others, who have so generously prompted and sanctioned their munificence, and to my friends, known to me personally or not, who have busied themselves in the various arrangements which it involved! One, alas, there is, dear to your Grace, who has a claim on my perpetual remembrance, who was among the first to stir in the work of mercy, and who has been taken to his reward before the termination of our fears and of our discouragements.

I say that our discouragements have ended with our fears; for, in truth, I have to offer, first of all, my dear lord, to you, who have stood by me with such noble simplicity and frank confidence, and affectionate earnestness, from the beginning, and then, through you, to all my Irish benefactors, my congratulations on the success, as well as my thanks for the generosity of your exertions in my behalf. The legal process is at an end; and, though it was impossible, as it now appears, from the nature of the case, that I could have satisfied what many will call the unreasonable demands of the law, still, with God's blessing, and by the undaunted zeal and great ability of the distinguished men who defended me, I have gained a moral victory, as is testified by the rejoicings of my friends and the disappointment and mortification of my opponents. What the judges have not done, is the best justification of an act which was prompted to me by a simple sense of duty, committed with great deliberation, untainted by malice or revenge, and unimpeached ever since by even a momentary misgiving or regret. Had they felt me to be more than legally guilty of the crime laid to my charge, they would certainly have inflicted on me, for a libel which, if morally such, was (as the counsel for the prosecution insisted) the most comprehensive, the most energetic, the most malignant, the most audacious, for the perjuries by which it was supported, of all conceivable libels, an unexampled punishment, whereas they have visited me with nothing more than £100 fine. Moreover, the judge who delivered sentence has informed us that, had the question of a new trial turned simply on the evidence brought before the jury, as contrasted with their finding upon the facts, the court was so far dissatisfied with that finding that they would have sent the case to another jury for a fresh verdict; or, in other words, the difficulty imposed on me by the technical rules of law was the main cause why a new trial was refused. And, to make the matter clearer still, immediately before the judgment my counsel, when addressing the court in mitigation of punishment, distinctly stated that they had no instructions from me to retract any part of the libel of which the jury had found me guilty; and, when the counsel for the prosecution indignantly protested against so unprecedented a proceeding, as they called it, and invoked on me a sentence of signal severity for this special offence, the bench was emphatically silent.

Thus have the judges virtually revised and reversed the verdict of the jury, and I am grateful to all four for this act of justice. One of them, it is true, who delivered their judgment, to the surprise (as I doubt) of his learned brothers, took advantage of the merely accidental opportunity afforded him by the technicality of the law, to improve the spectacle before him to the benefit of an extra-judicial theory of his own, and held me up as a warning to all those who attempted to join the Catholic Church, for the evident want of affection towards the Protestant Establishment, the bad taste, and the deterioration of style, which in my case had been the result of conversion. However, I will say no more of that eminent person's words, when he was just to me in his acts, and kind to me, I am sure, in his intentions. He finished well, though he was elaborate in the process. After half an hour's suspense, the emblem of the tediousness of the whole transaction, the subdued suspense of his auditory was surprised by his unexpected conclusion into the expression of a very opposite emotion—

"Solventur risu tabula, tu missus abilis."

But I must not occupy your Grace's attention longer: and begging your blessing, and that of the other Prelates who have taken so kind an interest in my anxieties, I subscribe myself, my dear Lord Archbishop, your Grace's faithful and affectionate servant in Christ,

JOHN H. NEWMAN, of the Oratory.

IRISH INTELLIGENCE.

The Parliamentary correspondent of *Tablet* says:—The enemies of Ireland have endeavored to propagate a report that Mr. Seijeant-Shee approved of the place-holding policy, and was prepared to support the Sadleir-Keogh system of party conduct. The contrary is the plain truth, as indicated by the simple fact of the Seijeant being seen sitting side by side with Mr. Lucas in their old places on the opposition. A meeting of the Irish members have been summoned, or rather is to be summoned, for the time has not been appointed, and as this will be the first meeting of the party since the schism, it will be of course an interesting and important occasion, and will serve to test the present position of affairs. Of course those of the party who have accepted office will not be present. The learned Seijeant's bill respecting the Irish Church is not intended to be immediately brought forward. Its principle appears to be involved in the appropriation clause, which was carried by Lord John Russell some sixteen years ago. That resolution affirmed most solemnly that the surplus revenues of the Irish Church ought to be applied to the purposes of instruction. This, of course, includes spiritual instruction, to which the learned Seijeant proposes to apply the funds. Such a measure it would be extremely inconsistent for Lord John to oppose in principle, and it would be equally inconsistent in Graham and Gladstone to assent to it, for they left office rather than adopt it. This shows the shifty, sandy basis of the present administration, and the element of division embraced in it. There can be little question that the proposal of any such measure would elicit the utmost diversity of opinion in the cabinet. The importance or unimportance of exposing its weakness of course depends upon the value of what it does for Ireland or for the Church. If it do nothing of course it is worth nothing, and a government composed of men of opposite principles must do nothing, because the moment they move to do anything they fall into dissension. A matter is now pending (though I am not at liberty to mention it just at present) which will reveal the real worth and value of our "liberal" administration. Upon a subject of considerable importance to the Church, I am much mistaken or misinformed if the government of Lord Aberdeen be not inclined to take a course even less liberal and favorable than that of Lord Derby, at all events not a whit more so. If this be all that is gained by having a government professing liberal, we have not gained much.

The appointment of the committee on tenant right is about to take place. It is to be a large committee, composed of twenty-one members. The advocates of Tenant Right are to have eight members upon it; the supporters of Mr. Napier's measures are to have a similar number, and the government are to nominate the rest. Mr. Walpole is to be a member, and, of course, Seijeant-Shee, Mr. Keogh, and Mr. Napier, with Sir James Graham, and, probably, Mr. Monsell. I hear that Mr. Disraeli has been asked to sit on the committee; and at the present moment I do not know if he have consented.

APPALLING SHIPWRECK AND LOSS OF LIFE IN DUBLIN BAY.—A most painful sensation was caused on Tuesday morning last in this city by the news that Queen Victoria, one of the City of Dublin Company's vessels, had been wrecked during the heavy snow storm of the previous night on the frightful and inaccessible rocks on the south side of the Hill of Howth, immediately under the Bailey Lighthouse. The loss of life was known to be very great, though the number of persons drowned could not at first be accurately ascertained, and was variously stated in the reports. We take the following details of this terrible and piteous disaster from the morning papers. The report in *Saunders's* says:—The City of Dublin Company's steamship Queen Victoria, Captain Church, Commander, left Liverpool on Monday between two and three o'clock, p.m., with a valuable cargo, and with (it is supposed) about 100 persons, composing the passengers and crew, on board. All went on well until about one o'clock, a.m., when they passed the Kish Lightship, and shortly afterwards neared the Bailey Lighthouse. Owing, however, to the extreme darkness of the night, coupled with the heavy fall of snow which was taking place at the time, those on board either did not see, or mistook the light, and the consequence was that the vessel struck on the rock about 400 or 500 yards to the north of the Lighthouse. The shock alarmed every person on board, and orders were instantly given to reverse the engines, and to wear round, for the purpose of clearing the rock; but the vessel proved to be much more seriously injured than was at first imagined, for the water rose in her at the rate of nearly a foot every minute, and she struck a second time upon the Lighthouse rock, and instantly filled and went down with her bowsprit touching the land. This occurrence took less than fifteen minutes from the time the vessel first struck. So sudden was the closing catastrophe, that only one boat had time to be got out, which was instantly crowded to excess, and of course capsized causing a serious loss of life; the remaining boats went down with the vessel. The Roscommon steamer, outward bound for Holyhead, chartered by the Chester and Holyhead Railway Co., which had providentially been detained for some time in Dublin harbor, in making her course saw signal lights burning, and on directing her course towards them heard the cries of distress, put out her boat, although unable to see the vessel from which the agonising sounds proceeded, and with considerable difficulty succeeded in saving forty-five persons, whom she brought into Kingstown; a few more managed to get on to the rocks, and by that means reached the Lighthouse, where they were hospitably received and attention paid to their wants. The remainder of the unhappy passengers and crew are, however, it is greatly to be feared, gone beyond all hope of recovery; and amongst the rest, it is with deep regret we have to announce the loss of Captain Church, whose kindness of manner no less than his skilful seamanship had rendered him a general favorite; he was observed by several persons standing in the shrouds at the time the vessel went down. It is needless to say no assistance could be rendered him. He was brother-in-law to Captain Batty of the Royal Adelaide, whose lamentable fate is so well known to our readers. One account states that it was in rendering assistance to a female passenger he lost his life. Some truly melancholy scenes occurred in connection with the wreck. Immediately upon the tidings reaching town, the Albert and Iron Duke steamers were despatched to the spot to render all available assistance, and were engaged the entire day in securing such portions of the funnel and portions of the wreck as were visible

above the water—viz., about half of the funnel and portions of the masts, together with the three boats, which remained attached to the vessel—and towards evening succeeded in loosening some spars, all of which were safely recovered and brought into harbor. The following is the nearest calculation to the numbers of passengers that can be obtained:—Deck passengers, 72; Cabin passengers, 18; crew, 21; total, 108; saved, 53; lost, 55.—*Dublin Telegraph*.

SUFFOCATION BY CARBONIC ACID GAS.—On Sunday evening occurred a case of suffocation by carbonated acid gas, which had very nearly resulted in fatal consequences. It appears that the hold of one of the brigs at present lying at Lapp's Quay, Cork, having become much infested by rats, the Captain, Cornelius Jackson, with his wife, and a watchman, determined to exterminate them with burning charcoal. They accordingly, on Sunday night, put a pan of burning charcoal into the hold, after which they nailed down the hatches, and stopped the chinks with paper. The following afternoon they took up the hatches, and the Captain and the watchman went down to see what havoc had been created among the rats. The moment they reached the hold they fell down senseless. Hearing the noise, the Captain's wife ran to the hatch, when seeing her husband lying as if dead on the floor, she gave a loud scream, and jumping down after him, she immediately dropped down insensible by his side. The scream was heard by a porter on the quay who ran to assist. On ascertaining the circumstances, Constable Belton was sent for, who had the sufferers conveyed to the South Infirmary, where, though every assistance was afforded them, they remained several hours without any sign of life. Monday morning, however, they partly recovered, and although still very weak, they were enabled to quit the infirmary, and regain the brig, which had in the meantime been thoroughly ventilated and purified.

"DOING WELL AT THE DIGGINGS."—At the weekly meeting of the Marylebone Board of Guardians on Friday, Mr. Messer read a letter from Catherine Enright, one of 25 workhouse girls sent to Australia in 1849 by the parish, which, after praising their happy change, and thanking the guardians for it, thus concluded:—"I need only add that all the girls who came out with me are married (a laugh), and most of them got children. (Continued laughter.) I have got a little boy. (Increased laughter.) We are all doing well."

The sufferings of the Irish are so prodigious that they could only be produced by a proportionate cause—we mean religious hate. If Protestantism were charitable or benevolent, that charity, that benevolence, would be visible in the clothing and food of the serfs who work the lands of Protestant landlords. But is that charity seen there? Is there a people on the face of the earth so wretched as the Irish? It is only Protestantism which could produce such misery in the objects of its cruelty; for it would be erroneous to suppose that Protestant land-owners in Ireland are naturally crueler than other landlords. 'Tis their religion that makes them instruments of bigoted antipathies. The tyranny they practice—the cruelty they exercise—the ferocity with which they crush the working classes to the earth—does not spring from the baseness of their nature; it springs from their religious hate. They are naturally good-natured men, and yet they treat their Catholic peasantry like wild beasts. They convert the country into a hell upon earth. They imitate Joshua from motives which are somewhat akin to those of Joshua. If the Protestant religion were capable of teaching benevolence, humanity, or justice, Ireland was a field for the display of those virtues; but the Protestant religion has taught cruelty, rancor, and persecution; it has taught them well, and failed in everything else.—*Glasgow Free Press*.

GREAT BRITAIN.

Is this Glasgow which is thus described:—"It was stated some time ago in this journal, on authority which has never misled us, that two of the most distinguished ladies in the land had reached that stage in the progress of Puseyism which naturally terminates in Popery. We added, that one of these two noble ladies—both moving in the very highest circles of aristocratic society—might be daily expected to avow herself an adherent of the Church of Rome. It is no longer a secret among the friends of the lady that she has secretly gone entirely over to the Church of Rome, and that the only thing which deters her from publicly avowing herself a member of that church is the resolutely expressed determination of her noble husband to deprive her of the education and society of her children should she take that step."—*Morning Advertiser*.

THE IRVINGITE CHURCH.—Those who are in the habit of passing through Gordon Square, at the back of the London University, must of late have been struck by a building of huge proportions now rearing itself, and rapidly approaching completion. It is in the cathedral style, the architecture being gothic. This building is intended for the followers of the late Rev. Edward Irving, who, since his decease have much altered their form of conducting public worship. They call themselves the Holy Catholic and Apostolic Church. The service is conducted much in the same manner as the Roman Catholic, being liturgical and intoned, with frequent genuflections and changes of posture by the priests who conduct the service. The vestments worn by the priests are as gorgeous as those worn by the Roman Catholic priesthood. They recognise various orders in their Church, such as apostles, prophets, evangelists, pastors, and deacons; at the head of these is the angel or the Church. They believe that the power of working miracles still remains to the Church, and that Christ will shortly appear and reign with his saints for a thousand years in the millennium. The most prominent man connected with this religious body is Mr. H. Drummond, member of Parliament for East Surrey, who has written several works in defence of the above tenets, and is one of the angels of the Church. The building in Gordon Square, it is expected, will be completed by the summer.—*London Morning Chronicle*.

THE PROTESTANT PARSONS AND THEIR STOLEN CATHEDRALS.—The Popish idea of a Priest is, that he is one of a caste, set apart for the performance of duties essentially holy and necessary for salvation. As long, therefore, as he is engaged in these offices he is acting up to the spirit of his mission. His union with a dozen or a hundred Priests in one cathedral adds more show and splendor to ceremonial. He is in his element when, therefore, in a cathedral. The Protestant idea of a Priest, on the contrary, is that there

is no inherent holiness either in his office or in the service he performs. He is in church the representative of the people, offering up prayers in their name, and the teacher of the people, expounding to them doctrines which have been the exclusive objects of his study. A plurality of Priests, therefore, in a Protestant church, is very like an anomaly. The very building tells you, when standing in a cathedral, that it was destined to services widely different from those which Protestant churches present. Beautiful these antique cathedrals are—but not from their adaptation to the wants of the present church. You walk through a wilderness of stone, through long walks of clustered columns wonderfully carved, but there is scarcely anything to tell you for what purpose this is designed. Suddenly you come upon the portion partitioned off from the rest, where a service is being performed with accessories totally different from those which you witness in your own parish church. But you discover the service is that of the Church of England. You see at once, however, that the place is parted off, because the space it covers is sufficient for all the wants of the due celebration of the Protestant liturgical rites, and that all that space which was necessary for the due performance of the ceremonial of the Romish ritual is abandoned, because it cannot be used. You are content, however, that the building should remain, on account of its intrinsic beauty, but you are at a loss to account for the keeping up of a staff of Clergy sufficient in number for the requirements of the Church in the days when the cathedral was built.—*Daily News*.

TRAINING OF STATE PARSONS.—This training for the church "as at present established," this matter of university education, with its "little go's" and "great go's," its commons and wine parties, its gown-and-town rows, its profligacies and extravagances, does not contribute much towards the perpetuation of an earnest and devoted gospel ministry. It is a thing arranged at an early period of a man's, or rather of a boy's, life. It is often a question merely of £ s. d. in the beginning, in the middle, and in the end. If Mr. Simpson's business is prosperous, Harry Simpson will be "sent to college." If there be a chance of church-preference some day, if Harry's uncle, the dean, has a prospect of the lawn sleeves, Harry will "go into the church." He may be a scamp and a dunce, he may have the lustre of more school-floggings about him than any of his contemporaries, and may be proctorised more frequently at "Ox-bridge" than any man of his term; he may be plucked once or twice during his career, and take his degree at last with difficulty, his tastes may run towards nothing better than horses and hounds, gin-twist, and *buon robas*. Still he is to "go into the church." Young Simpson, the Oxbridge man, who, a month or two before, was seen lounging at the corner of the High Street of his county town, smoking a cigar and cracking jokes with pretty maid servants in fly-away caps, now mounds the reading desk, and flays it in the pulpit. The laying-on of hands has lifted him out of the laity. Outwardly it has made him a new man.—But it has not changed his inner nature. He may no longer wear green cut-away coats, and Prussian blue neckcloths with obtrusive ends. He is doomed to the rigid misery of the "white choker." But this is all the rigidity and all the whiteness that there is about him. He is the "Rev. Henry Simpson" on his visiting cards and the envelopes of his letters; but, in reality, he is young Simpson still; and he becomes, in due course, middle-aged Simpson, and old Simpson, and perhaps he gets a fat living in the country, and a prebendal stall somewhere or other; but he knows, and, in confidential moments, he will sometimes acknowledge that he has mistaken his profession, and that the serious duties of the ministry are altogether out of his line.—*Bentley's Magazine*.

The progress of emigration to Australia continued without abatement. The *Times* of the 21st contains a statement of vessels on berth for Australia at the ports of London, Liverpool and Glasgow, from which it appears that the number loading from London is 111, with an aggregate tonnage of 50,296 tons; Liverpool 72 vessels tonnage 37,390; the Clyde 21 vessels tonnage 6,314; and yet it is added there is no scarcity of passengers or freight, and both passages and freight keep up. A steamer passage to Melbourne is charged at £18. At the same time it is added the American packets go out pretty well filled at £3 5s. to £3 10s.

A SOLDIER WITH FOUR WIVES.—Two women were brought before the Sheffield Magistrates for having quarrelled about which had the greatest right to a soldier, and resorted to fighting to settle the point. The soldier was among the spectators in Court, and the Mayor ordered him to be called. On presenting himself before the Bench, the following dialogue passed:—The Mayor—"Which of these women is your wife?" Soldier—"One of them is as near to me as the other." The Mayor—"Explain what you mean by that." Soldier (smiling)—"They are both my wives." The Mayor—"You may think it a laughing matter, but you will find it is not. Do you mean to say that you have been married to both these women, and that they are both of them your wives?" Soldier—"Yes! and I can bring you two more, if you want them." (The young prisoner, who with the soldier appeared to think the whole proceeding a rare piece of fun, here burst out laughing.) The soldier added—"I have four wives, I married one in Ireland, one in Scotland, and two in England." The light then began to dawn upon him that the matter was not quite so much of a mere joke as he had at first thought it, and the smile entirely left his countenance a moment afterwards, when the Mayor directed him to be taken into custody on the charge of bigamy.

BISHOP O'CONNOR ON FREEDOM OF EDUCATION.—Do not talk of the Mafia, or charge with intolerance the Grand Duke of Tuscany, or any one else. He punishes two persons and makes no boast of toleration which he is not willing to grant; you oppress thousands, if not millions, and, to the injury of oppression, add the hypocrisy of a pretended regard for conscience and religious rights. Yes, as long as the Catholic holds the tax gatherer's receipt for money for which you offer him no equivalent, or for which you offer one which his conscience spurns; as long as you make him pay for rooting his own religious principles out of the mind of his child, even under the euphonious pretext of discouraging sectarianism, he holds in his possession a certificate that your claims to toleration are delusive; a certificate that will make other nations hurl back with contempt your lectures to them on the rights of conscience. If you call them intolerant, they will call you with at least as good reason, both, intolerant and hypocrites.

MOBILE.—In the Catholic schools of Mobile, there are more children than attend the public schools—the public schools will receive 15 to \$20,000 this year, and the Catholic schools not one cent. The cause, Bigotry. Hatred of religion. For about two years the school funds were paid out to all schools, no matter whether they taught any religion or not, or whether Catholic, Methodist, or other religion—but all this has been altered by the present school officers. This is another sample of Protestant toleration.—*Roman Guardian*.