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CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, SEPTEMBER 12, 1851.

NO. 5.

DR. NEWMAN'S SEVENTH LECTURE.

(From the Birmingham Correspondent of the Tablet.)

The seventh of Dr. Newman's series of lectures was delivered on Monday evening last, to a highly respectable audience, amongst whom was Mr. Mossell, M. P., and a large number of converts. The Reverend Doctor selected for the subject of his address "Assumed principles, the intellectual instrument of the Protestant view," and in a most masterly manner pointed out the cause of the difficulty which many well-meaning persons feel in embracing the Catholic Religion. He observed that there was a great and growing class in the community who wished to be fair towards Catholics, and to be good friends towards their religion. They had every desire to like Catholics in all respects; they set their minds to like Catholics, their principles, doctrines, worship and ways. As far as could be said of such men, they really had no prejudice. In this excellent state of mind they took up one of the Catholic books, sincerely wishing to get on with it; alas! they were flung back at once. They saw so much which they could not abide at all, do what they will; they feel that between them and Catholics there was a gulf. So they turn from the subject in disgust. What were the things which so offend the candid and kindly disposed persons in question? It was the whole system of Catholicism; its miracles, relics, and legends of Saints; its doctrines of indulgences and purgatory; its views of sin, and the merit of celibacy; its strange formalities in worship; in a word, all was extravagant, strained, unnatural, where it was not directly offensive, or substantially impossible. They could never receive any part of it they were sure; they would find it as hard to receive one part as the whole. They must lose their moral identity, and wake up with a new stock of thoughts, principles, and argumentative methods ere they could even endure it. If such was the feeling of even candid and kind men, what would be the effect of Catholicism on the prejudiced? But then the enemies of Catholicity were in great triumph, and exclaimed—"Let in education upon them, leave them to reason—let in education upon them—set the schoolmaster upon them." Well, he would allow this "reason"—to use their own designation of it—was a serious inconvenience to us; it was our way; but he did not think it so invincible a weapon as they consider it, and for this simple reason—because, if it were so ready, so safe, and so complete a method as they would have it, I consider they would have been slower to hang, to embowel, to quarter, to imprison, to banish. If this "reason," as they choose to call it, made such short work with Catholicism, they would not have been so frightened at what they call "Popish aggression," or have directed a stringent act of parliament against a poor twentieth part of the population of England. The Rev. lecturer then proceeded to say that if there were any men in the world, who ought to abstain from bigotry, it is Protestants. They, whose very badge is the right of private judgment, should give as well as take—should allow others what they claim for themselves; but I am sorry to say there is little hope of reciprocity among them; they monopolise a liberty which they professed, when they set out, was to be for the benefit of all parties. They begin by setting up principles of thought and action for themselves; then, not content with applying them to their own thoughts and actions, they make them the rule for criticising and condemning our thoughts and actions too; this, I repeat, is bigotry. Bigotry is the infliction of our own improved first principles on others and the treating of others with scorn and hatred for not accepting them. Protestants are, on their own showing, bigots, if they set up their first principles as oracles, and as judges of all truth. This is what we call an enlightened age; we are to have large views of things; everything is to be put on a philosophical basis; reason is to rule; the world is to begin again; a new and transporting set of views is about to be exhibited to the great human family. Well and good; have them, preach them, enjoy them; but deign to recollect the while that there have been views in the wind before you; that the world has not been going on up to this day without any principle whatever; that the old religion was based on principles, and that it is not enough to flourish about your "new lamps," if you would make us give up our "old" ones. Catholicism, I say, had its first principles before you were born; you say they are false; very well, prove them to be so; they are false indeed if yours are true, but not false merely because yours are yours. Catholicism has its first principles; overthrow them if you can; endure them if you cannot. It is not enough to call them effete because they are old, or antiquated because they are ancient. Why may not my first principles contest the prize with yours?—they have been longer in the world; they have lasted longer; they have done harder work; they have seen rougher service. Take your first

principles, of which you are so proud, into the crowded streets of our cities, into the formidable classes which make up the bulk of the population; try to work society by them. You think you can; I say you cannot—at least you have not as yet; it is yet to be seen, if you can. My principles, which I believe to be eternal, have at least lasted 1800 years; let yours live as many months. Let any single nation carry out yours, and you will have better claim to speak contemptuously of Catholic rites, Catholic devotions, and Catholic belief. Certainly, the Catholic Church, from east to west, from north to south, is, according to our conceptions, hung with miracles. The store of relics is inexhaustible, and every particle of each has in it a dormant, perhaps an energetic virtue of supernatural operation. The Rev. gentleman then enumerated a great number of relics and miracles which have been in all ages, and are now found in the Church, and concluded with an edifying profession of faith in them, which was received by marked applause.

THE PONTIFICAL BENEDICTION OF THE NEWLY-ELECTED LADY ABBESS OF THE BENEDETTINE CONVENT, WINCHESTER.—On the Feast of the Assumption of our Blessed Lady, his Eminence the Cardinal Archbishop of Westminster visited the ancient and once splendid Ecclesiastical city of Winchester, renowned of old for pious and munificent Prelates; its numerous abbeys and churches proclaiming one and all the Faith of their founders. Within the walls of the noble and majestic cathedral may be seen the magnificent chantry wherein reposes the remains of the Royal Cardinal of St. Eusebius, commonly called the Lord Cardinal of Winchester, Henry Beaufort, son of John of Gaunt, Duke of Lancaster, who died April 11th, 1447. Here also was enthroned by proxy, in 1529, "The Lord Cardinal of York" (Thomas Wolsey.)

His Eminence arrived at the convent a little after eleven, attended by his secretary, the Rev. Francis Searle, the Revs. Ignatius Collinridge, Joseph Alberry, Dr. Baldaconi, and Messrs. Francis Baigent, and Talbot, son of the late Admiral Sir John Talbot. The faldstool having been placed in the centre of the altar, his Eminence delivered a short but very beautiful address, to his dearly-beloved daughters in Christ. He said they were about to witness one of those solemn offices which our Holy Mother the Church is pleased to bestow on her who has been chosen by the community as their Superior or Abbess, whereby she ratifies their choice, and confirms her in her new dignity, which it is the lot of very few persons to enjoy, and the ceremony that they were about to witness was also of rare occurrence, and still rarer in this country.

At the conclusion of his address his Eminence was robed in the usual Pontifical vestments (amice, albe, girdle, stole, tunic, dalmatic, chasuble, gloves, pectoral cross, and the pallium,) and said Mass, assisted by the Reverend Messrs. Searle and Alberry. After having read the "Gradual," his Eminence, wearing the mitre, sitting on the faldstool, which was placed in front of the altar, the Lady Abbess Elect (accompanied by two Nuns,) was presented to him, and having genuflected, took the oath of obedience, in accordance to the prescribed form, on the Book of the Holy Evangelists, which was placed upon the Cardinal's knees. The Litany of the Saints was then sung by the choir, the Elect lying prostrate on the Gospel side. The "Pater Noster" being said, and the Cardinal having recited a prayer, the Elect rose, and genuflected to the Cardinal, who, reciting a prayer, made the sign of the cross over her head, and then, standing up without his mitre, recited four prayers. His Eminence then took his seat again and received his mitre. The Elect, accompanied as before, genuflected and received the rules of the Order, and took the prescribed oath to obey them. The Lady Elect having retired to her stall, Mass was proceeded with, and the "Offertory" being read, his Eminence, sitting and wearing his mitre, the Elect, accompanied by two of her friends, presented her offerings to the Cardinal, and kissed his hand, and then returned to her place. Mass was then again proceeded with, and the Cardinal administered Holy Communion to the Elect. Mass being finished, his Eminence having received his mitre and Pastoral Staff, proceeded to the lower part of the chapel, accompanied by his attendants, and enthroned the Lady Abbess in her stall, and bestowed on her her Pastoral Staff, recited a prayer, and then turning round towards the altar, had his mitre removed, and the *Te Deum* was sung, during which the Nuns, one after the other, went and paid their obedience to the new appointed Lady Abbess. The *Te Deum* being ended, his Eminence recited a prayer and returned to the Altar, and gave his Benediction to all present. Amongst the few visitors present we observed the Hon. Lady Doughty and her daughter, also Miss Wheble. In the after-

noon his Eminence performed the ceremony on the reception of a novice, Miss M. Lescher, at the conclusion of which ceremony the Cardinal returned to Tichborne, the seat of the much-respected Sir Edward Doughty, Bart. His Eminence left Winchester for London by the twelve o'clock train on the following day.—*Correspondent of Tablet.*

PRESENTATION OF AN ADDRESS TO THE LORD BISHOP OF SALFORD.—On Thursday last, a deputation, consisting of the members of the committee of St. John's Sick and Burial Society, waited on the Right Rev. the Lord Bishop of Salford, to present his Lordship with an address adopted at a general meeting of the committee, held on the 3rd instant. The members of the above society are upwards of 4,000. The deputation having been introduced to his Lordship, the secretary read the following address:—"May it please your Lordship—We, the committee acting on behalf of the St. John's Sick and Burial Society, beg leave most respectfully to approach your Lordship with feelings of the most unbounded joy for your elevation to the Episcopal Bench, and deep heartfelt esteem for your sacred character and person. Many of us, on a previous occasion, in conjunction with millions of our fellow-subjects, gave expression to our heartfelt thanks to our Holy Father the Pope, for his great act of kindness in the restoration of our long-lost Hierarchy. They cannot allow the present opportunity to pass without giving expression to their grateful feelings for the selection made of your Lordship as first Bishop of Salford. To us, amongst whom your Lordship has so long labored, your many virtues are well known, your constant attention to the sacred, yet laborious duties of your office, the unremitting kindness manifested on all occasions to those placed by Divine Providence under your spiritual care, your unceasing labors in the exercise of your Priestly functions, whilst administering to the temporal and spiritual wants of your flock, your soothing counsels at the bedside of our dying friends and neighbors, have long endeared you to our hearts and our affections. Far be it from us to approach your Lordship with tongues steeped in flattery, yet we cannot, and shall not, hide your many ennobling virtues, your many acts of self-devotion witnessed by us towards your flock, which has elevated you far above earthly dignities, by having given you the possession of grateful hearts and devoted children. As members of a society over which your Lordship so long presided, we, in an especial manner, have been brought into closer connection with you than many others of our fellow-citizens. Numbering within our ranks many who differ in religious and political faith, we yet unanimously agree in the expression of our heartfelt joy at your elevation, as, in our humble opinion, none more worthy of the high office could have been selected. The members of our body in particular, who differ from you in matters of Faith, take this opportunity of tendering to your Lordship the expression of their heartfelt joy at your elevation to your present high and sacred position. Descendants of sires who fought and died, sons of fathers who sacrificed 'all' for their Faith, we beg to assure your Lordship, their deeds shall not be disgraced by ours; that, like them, our lives, our liberties, and our properties, shall be devoted to the maintenance, free and uncontrolled, of civil and religious liberty. Trusting in an all-merciful God that your Lordship may long be spared to rule the flock you have been by Divine Providence appointed to watch over, that you may long live to enjoy the dignity of your office, and soliciting your Episcopal benediction, we are, on behalf of the St. John's Sick and Burial Society, your Lordship's most devoted servants." His Lordship having received the address, replied in appropriate terms. He thanked them for their kind congratulations, and expressed a deep interest in the success of the society, and promised to patronise it as he had hitherto done. He felt grateful for their good opinion of him, and would cherish this mark of regard with feelings of no little satisfaction. The deputation then retired.—*Manchester Examiner.*

LAYING THE FIRST STONE OF THE CONVENT OF MERCY AT BALLINROBE.—His Grace the Archbishop of Tuam arrived at the residence of the Rev. Mr. Hardiman, P. P. of this town, on Friday evening, where he remained for the night. His Grace celebrated Mass in the parish chapel on Saturday morning, immediately after High Mass the Archbishop accompanied by the clergy proceeded to the ground destined for the new convent. The day was remarkably fine. A marquee was erected on the spot, in which the Archbishop and assistant Clergymen vested themselves in their sacerdotal ornaments. The site of the convent is upon an eminence, commanding a charming view of the surrounding romantic mountain and lake scenery. At this time the crowds assem-

bled was immense. The entire population of the town together with the people of the surrounding parish and adjacent districts, flocked to witness the imposing ceremony. More than ordinary interest was excited on the occasion, chiefly on account of the late parliamentary enactments. The people seemed as if anxious to testify to the Archbishop and his Clergy their firm resolve of clinging to them in the midst of every effort at persecution. From the space occupied by the assemblage there could not be less than between seven and eight thousand persons upon the spot. His Grace proceeded, with mitre and crozier, to the place where the first stone was to be laid. After chanting the litanies and the psalms usually recited on these occasions, and going through the ordinary ceremony of laying the stone and blessing the ground, his Grace addressed the people in English, and afterwards in the Irish tongue. He was listened to with breathless attention by the audience, and soon after all dispersed quietly and peaceably, highly edified and consoled by the very interesting events of the day. Several Protestants from the town were in attendance. In the evening his Grace and the Clergy were hospitably entertained by the Rev. Mr. Hardiman, P. P. Amongst the guests in the evening were two of the officers in command of the military stationed at present in the barracks. The whole passed off with great splendor, and has left behind a vivid impression on the minds of the parishioners. The building is to be at once proceeded with; and under the guidance of the zealous pastors, will it is hoped, be brought to speedy consummation.—*Tuam Herald.*

ST. JOHN'S, ISLINGTON.—COLLECTION FOR THE IRISH UNIVERSITY.—On Sunday last the offerings at St. John's, Islington, London, were appropriated by the Rev. the Clergy of that Church towards the funds of the Irish Catholic University. In the morning the appeal was made by the Rev. F. Macginitly, and in the evening by the Rev. F. Oakeley. At the close of High Mass there was a procession in honor of Our Blessed Lady, in which her image was carried and the Litanies chanted. The length of the sermon prevented a similar procession after Vespers, but the Litanies of Loretto were sung at the Benediction of the Blessed Sacrament. The collection, though small, if measured by the wishes of the Clergy and congregation, was remarked to be the largest that has been for a length of time made in the church, and has probably not yet reached the amount which may be anticipated. It has been forwarded to his Grace the Primate, with the following letter:—"My Lord Archbishop—I have the honor to forward a draft for twenty pounds, offerings at St. John's Church, Islington, towards the Catholic University of Ireland. I have the honor to be, my Lord Archbishop, your Grace's most faithful servant, F. OAKELEY.—His Grace the Lord Archbishop of Armagh, Primate of all Ireland, &c. &c.—Aug. 18th, 1851."

MEETING OF THE COMMITTEE OF THE CATHOLIC DEFENCE ASSOCIATION, DUBLIN.—At eleven o'clock on Wednesday, the 20th ultimo, a meeting was held of the Committee of the Association to proceed with the preparation of the rules and regulations for the government of the association, and also prepare the address to the Catholics of the empire, in compliance with the resolution of the aggregate meeting.

His Grace the Lord Archbishop of Armagh took the chair.

There were present amongst others—the Lord Archbishop of Cashel, the Lord Archbishop of Tuam, the Lord bishop of Killaloe, the Lord bishop of Clogher, the Lord bishop of Elphin, the Lord bishop of Clonfert, John Reynolds, Esq., M. P.; Wm. Keogh, Esq., M. P.; John Sadleir, Esq., M. P.; and Ouseley Higgins, Esq., M. P.

Considerable progress was made in the drafting of the rules and regulations, and the preparation of the address, which will be submitted for the perusal and amendment, before final adoption, of the prelates of the United Kingdom, and those members of parliament who were on Tuesday nominated for that purpose by the aggregate meeting. The 17th of September has been fixed for the next meeting of the committee, when the prelates and members will attend, by which time the rules and the address will be finally prepared.—*Tablet.*

THE ARCHDIOCESE OF TUAM.—His Grace the Archbishop of Tuam has made the following changes and promotions amongst the Clergy of this diocese:—The Rev. J. McCullagh, P.P., from Spiddal, to Ballindine; Rev. Patrick Lyons, P.P. Kilmeen, removed to Spiddal; Rev. Patrick Horan, P.P. from Garumna, to the parish of Annagh; and the Rev. R. Geraghty, R.C.C. removed to Headford.—*Tuam Herald.*

CONFIRMATION IN THE ARCHDIOCESE OF ARMAGH.—On Wednesday, the 6th instant, His Grace administered the Sacrament of Confirmation in the parish Church of Upper Killeavy to 600 children and some adults.

The Very Rev. Thomas M'Heale Professor in the Irish College, Paris, is staying on a visit with his uncle the Archbishop of Tuam; and we are glad to inform his numerous friends that he is in the enjoyment of excellent health.—*Tuam Herald*.

CONVERSIONS.—The Rev. H. Danvers Clarke, M.A., of Exeter College, Oxford, Rural Dean and Rector of Iping, Sussex, together with his wife and family, has been received into the Catholic Church at Bruges. We have also to announce the reception of the Rev. J. C. Earle, formerly Incumbent of Christ's Church, Bradford, Wiltshire. Mr. Earle is the author of several excellent little doctrinal and devotional tracts.—*Tables*.

It is rumored that a Clergyman of the Established Church a native of this county, will embrace the Catholic Faith. He has, it is said, resigned his Curacy as a preparatory step to the fulfilment of this intention.—*Tipperary Free Press*.

IRISH INTELLIGENCE.

DEATH OF THE EARL OF CLARE.—The Earl of Clare, who has been in declining health for some time past, expired on Monday evening last at Brighton, whither he had retired for the benefit of his health. The Right Hon. Col. Fitzgibbon, brother of the noble earl, succeeds to the title and estates.

THE MAGISTRACY.—The Lord Chancellor has appointed James Jones, Esq., of Mount Edward to the commission of the peace for the county of Sligo.

THE ESPIONAGE SYSTEM.—We (*Tipperary Vindicator*) understand that the resident magistrate at Killaloe, has made a report to the castle of observations alleged to have been made, on Sunday, by the Right Rev. Dr. Vaughan, Bishop of Killaloe, when addressing the people on the subject of the recent penal enactment.

Dr. Paul Cullen has fairly thrown down the gauntlet, and it now remains to be seen whether the challenge will be accepted by those that are bound to notice the infraction, or whether the law, the enactment of which formed nearly the whole work of a session of Parliament, is really to be regarded as a dead letter upon the statute book.—*Times*.

LORD DUNGANNON AND THE ORANGEMEN.—A short pamphlet, from the pen of Lord Dungannon, and addressed to his Grace the Irish Primate, in which his Lordship expresses his approval of the ecclesiastical architecture of the middle ages, has, it seems, given offence to the Orange institute, of which the noble author is a member. A special meeting of "the Lisburn district" of Loyalists was convened on Tuesday last, for the purpose of taking the affair into consideration, and upon deliberation it was decided that the opinions expressed in the "letter were not merely injudicious, but inconsistent with Protestantism and Scripture, and incompatible with the writer's profession as an Orangeman." Lord Dungannon's defence of the erection of crosses in houses of divine worship found marvellously little favor in the eyes of the associated brethren.

POOR LAW RELIEF IN IRELAND.—Yesterday a return to Parliament was printed, from which it appears that in the three quarters of the year ending the 28th June last, the total expense incurred for in maintenance was £44,488, and for out-door relief £8,032; for other expenses £402,508; making the total expense incurred £455,028. The poor-rate lodged amounted to £840,386, and the total poor law valuation was £11,923,450.

CORK AND BANDOON.—It appears that the opening of this line throughout has been delayed in consequence of a dispute between the directors and Messrs. Fox and Henderson, the contractors. It was intended by the directors to open the Cork section of the line in the early part of this present month, but the contractors refused to allow them to pass unless they asked permission in writing to do so; this the directors declined, alleging that they themselves were in possession of the line. The contractors' men then proceeded from the Cork terminus to obstruct the line with ballast-waggons. They did not proceed far before they were met by a party belonging to the company, on an engine, when a scuffle ensued which resulted in the contractors' party being forced back by the engine to the Cork station. This fracas having terminated without serious personal injury, the manager for the contractors sent out a large number of "navies" in the course of the night, who removed portions of the rails and completely blocked up the line in several places. The matter is now in a course of judicial investigation. It is stated that the contractors claim £30,000 as due to them, which is disputed by the directors, who state that the amount cannot exceed £15,000, and that they are ready to settle any claim made for works executed, when certified by the engineer.

The neighborhood of Murroe was visited on Wednesday last, with a violent thunder storm, accompanied by rain. The electric fluid penetrated the roof of Glenstal Lodge, the property of Sir M. Barrington, and descended by a side-wall to the flooring beneath, which was torn up, and rendered the servants, eleven in number, quite insensible for several minutes.—*Limerick Reporter*.

WESTMEATH.—We are sorry to perceive that the potato fields in this and the adjoining counties have, during the past week, assumed that withered appearance which is a sure forerunner of the disease now for some years incidental to that crop. Up to the present time we have not seen any potatoes marked with the disease.—*Westmeath Independent*.

DOONEAL.—Never was a finer appearance than the potato fields presented up to Friday night. On that night a heavy dew fell, and next morning the blight was unmistakably manifest, which continued to spread up to Wednesday morning. On Wednesday we had some heavy rain, accompanied by thunder and lightning, but we rejoice to be able to state, that instead of the inclement weather being injurious, it has, to all appearance, stayed the disease.—*Ballyshannon Herald*.

SLIGO.—The disease is increasing with alarming rapidity. Fields which were perfectly safe a week ago, have now not a single sound stalk in them. The planting of potatoes this year has been more extensive than any previous year; the consequence of a total failure, will be correspondingly great and disastrous.—*Sligo Champion*.

The Great Britain, just completed and purchased by a company, is to visit an Irish port previous to departing on the first trip to America.

It is stated that Mary Fahy, who at the last Limerick assizes was sentenced to death on the 8th of September, for the murder of Mary Hanly, will not be executed on that day, as she has declared her pregnancy to the prison officials. The physician of the gaol has declared that she is pregnant since the 3d of March. The murder was committed on the 7th of April.—*Tipperary Vindicator*.

The number of paupers in the Clonmel union workhouse is rapidly decreasing. Over four hundred left the house last week, and the number now remaining is 2,300.

The poor rate in the electoral division of Ballingarry and Ballyagranor, in the Croom union, amounts to 16s 5d in the pound in the former, and 16s 11d in the latter.—*Limerick Reporter*.

Farm laborers are now so scarce in the country that agriculturists have to pay them 7s. a-week, with diet, for cutting hay alone! while, in some instances, they demand 9s. for saving the corn crops.—*Limerick Chronicle*.

IRISH REAPERS.—Notwithstanding the vast numbers that have emigrated from this country to America, yet at no former time have we seen a greater number leaving our quays for the Scotch harvest.—*Derry Journal*.

Emigration never ceases from this port, for when we have not an emigration vessel to sail, the steamer, at almost every trip, has a number on board who take shipping at Liverpool for America. A large number of respectable tradesmen left our town lately for that favored land; and if the potato crop entirely fails, no person that can get out of it will stop in this country. It is wonderful what large sums of money come to people here from their friends in America, sums varying from £5 to £40, by every mail.—*Sligo Journal*.

Several substantial farmers and operatives have emigrated from the vicinity of Killaloe to Illinois.

PAUPER EMIGRATION.—The Canada, of Cork, still anchors in the bay of Clifden, having on board 343 emigrants from the Clifden workhouse, the majority of whom are females.—*Mayo Telegraph*.

On Friday one hundred and twenty paupers from the Scariff workhouse sailed for Quebec, from the port of Galway, in the Water Hen.

AGGREGATE MEETING

OF THE

CATHOLICS OF THE UNITED KINGDOM.

The aggregate meeting of the Catholics of the United Kingdom, convened by a requisition, bearing the signatures of thirty-five Archbishops and Bishops, thirty-one peers and sons of peers, ten baronets, one hundred and fifty magistrates, and several thousand influential Clergy and gentry, and having for its object to found a Defence Association to maintain the rights of the Catholic Church and people, and secure the establishment of full and perfect religious liberty throughout the empire, was held on Tuesday last, the 19th instant, in the Round Room of the Rotundo, in this city. The meeting was not only successful beyond the most sanguine expectations of its promoters, but was, perhaps, the most extraordinary demonstration of public feeling and sentiment that ever was elicited, or that possibly could be conceived. The zeal, enthusiasm, and resolution of the vast body of the population of the city, who assembled in tens of thousands to receive and support the venerated Prelates of the Church, were equally beyond all expectation and all praise. The attendance of Prelates, nobility, Clergy, and gentry from the country, and from England and Scotland, constituted a most imposing array, and was most fully adequate to the great and overwhelming importance of the occasion. But the most gratifying feature of the demonstration was this, that in spite of the eager crowding of the vast masses of the people—in spite of the deep and sensitive feeling they entertained on the subject of the insults and malevolent attacks, of which their holy religion has lately been the object—in spite of the contemptible efforts that had been made by the paltry remnant of an odious faction, to provoke them to riot and bloodshed—the attitude and demeanor of the people throughout the entire of this memorable day was so peaceful, so orderly, so noble, as to excite the unbounded admiration of all beholders, and to pay the most flattering compliment to the illustrious Prelates, and distinguished Clergymen and gentlemen present at the meeting, as well as to confer upon the people themselves the highest honor, and upon the sacred cause of religious freedom the greatest credit and advantage.

From an early hour in the morning the streets leading to the Rotundo were thronged with crowds of our fellow-citizens, anxious to catch a glimpse of the distinguished Prelates, nobility and gentry, whose presence at the meeting was expected. Although the doors were not to be opened to the public until 11 o'clock, for nearly three hours previous, considerable groups began to assemble in all the localities adjoining the Rotundo. Shortly after nine o'clock, a body, consisting of 80 police-constables, with five sergeants and a superintendent, arrived from the C division, who were soon after followed by a like number from the A and B divisions; from the E and F police districts 60 men each were furnished. This force was immediately under the command of Mr. Selwood, Chief Superintendent of the metropolitan police, and of Superintendents Dundon, Monaghan, McCarthy, and Tidd, and was immediately, on its arrival, stationed in the gardens at the rear of the Rotundo; there was also a troop of mounted police. Independently of these, a sufficient number of men were distributed as sentries in the vicinity of the building, and at its different gates and doors. A number of the G force was placed in the interior. The troops of the garrison were confined to barracks during the day, and it is said were held in readiness to come to the place if their presence was thought necessary. Such were the precautions adopted by the authorities for the preservation of order and the maintenance of the tranquility of the meeting from the threatened violation of it by the Rev. Tresham Gregg! In some time after the above arrivals, upwards of 1,000 quay-men or porters, marched up through Sackville-street, two and two abreast, and wore soon afterwards joined by an equal number of men who came in from the Clontarf neighborhood. These two bodies arranged themselves in regular lines along Cavendish row, the greater portions of Sackville-street and Great Britain-street, and by their active and unceasing exertions, in conjunction with the police, materially aided in preserving regularity during the day, in these districts. As the hour advanced, the crowds increased

so rapidly, that the localities we have just named were rendered nearly impassable. Notwithstanding the numbers who assembled inside the building, only a small portion of whom could possibly be contained in the Round Room, the most perfect harmony, peace, and good order prevailed, and the prevailing sentiment seemed to be that of pleasure and satisfaction. Nor did the enthusiasm appear confined to the crowded streets alone: the river seemed to rival the city in doing honor to the great national object for which the thousands were assembling, and to the distinguished men who thronged our city to join in the demonstration. Nearly all the ships were dressed in their gayest flags, and, with steamers flying, appeared to join in proclaiming the day as one of festivity and joy.

At half-past ten o'clock his Grace the Archbishop of Armagh, and Lord Primate of all Ireland, his Grace the Archbishop of Tuam, his Grace the Archbishop of Cashel, and the other Prelates attending, arrived, and were admitted by the lower entrance gate in Great Britain-street, where they were received by the gentlemen appointed as a deputation by the committee, and conducted by them through the garden approach to the great Round Room. Vast numbers of the Clergy presented themselves at the same time, and entered the place of meeting by the same way. In the interval between this and the opening of the front and side entrances to the Round Room, the pressure of the holder of tickets, anxious to secure good places, or in fact any places at all, became excessive. It was impossible to penetrate the dense masses that lined the entire length of the railings surrounding the Rotundo, while the multitude of spectators that had accumulated in the streets was fully in proportion. Exactly at eleven o'clock, the gates were thrown open, and the influx was such as to have been sufficient at once to throng the Round Room in all its parts. Yet in the numbers congregated in the streets no diminution was perceptible. The only occurrence which tended to interrupt this good feeling, arose from the conduct of the parties, whose efforts to disturb the peace and interrupt the arrangements of the meeting, have been so persevering for some time past, but which happily have been without the least success. Following out the course which has already encountered the censure of the authorities, a placard of the same insulting and fanatical character as those which have already been put down by the magistrates, was exhibited outside the door of the notorious "Priests' Protection Society." The placard was, however, speedily destroyed by the people, and its fragments, we regret to say, driven in through the shop windows of the house, breaking several panes of glass. At about a quarter past eleven o'clock, long before which time the room was filled to excess, the Rev. Tresham Gregg arrived in a carriage, accompanied only by three of his followers in a very sorry plight, wholly failing to make good the expectation with which the public had been filled by his pompous speeches and manifestoes. Mr. Gregg, having alighted, accompanied by Mr. Cooke, whose name has already figured before the public, presented himself at the gate and demanded admission of the stewards—Messrs. Kean, John Byrne, and Kelch—presenting what appeared to be tickets to the body of the Round Room—which was, of course, refused. The Rev. gentleman merely observed that the assembly was a packed meeting, and not a meeting of the Catholics; his presence was wholly unobserved save by the persons in his immediate vicinity, but those who had recognised him gave free expression to their feelings of indignation, at his attempted intrusion on the tranquility of the meeting. A cordon of police was immediately formed round him, and he jumped into the carriage with extraordinary agility, Cooke following his example with equal activity—the latter waving a white handkerchief fiercely at the spectators—and, amid groans, yells, hootings, and laughter, the vehicle drove off through Great Britain-street at almost a furious pace. The carriage was, however, pursued by a few ill-disposed persons, who flung mud and other missiles into it. The driver turned up Lower Dominick-street, still followed by the crowd, Mr. Superintendent Dundon, on horseback, trying to disperse the latter. After a smart run through Dominick-street, the carriage was lost sight of. With the exception of this, and the incident at the "Priests' Protection Society" house, mentioned above, scarcely anything took place, even to cheer the state of things outside. Notwithstanding the many thousands assembled, a single case of drunkenness was not to be seen amongst the vast masses congregated. The gentlemen who acted as stewards at the different entrances, performed their difficult duties evidently to the perfect satisfaction of all, and the police acquitted themselves exceedingly well.

Long before the hour appointed for taking the chair, the platform became crowded with the gentry, and Clergy from every part of the United Kingdom, and the body of the room with many of our fellow-citizens and of the Catholics, who had assembled from every part of Ireland, to be present at the meeting, while the reserved seats were occupied, to a great extent, with ladies, whose anxiety to be present at the meeting made them disregard the inconvenience to which they were unavoidably subjected. Although the Round Room was crowded in every part to excess, the vast assembly was as decorous and orderly as the meeting of any private committee.

The platform was elevated at a considerable height; in front were arranged arm-chairs for the Prelates, and at the head of the table prepared for the secretaries, was the gilded chair for the Lord Primate. The whole scene—its enthusiasm, order and harmony, could not fail to remind the spectator of those days when the great Liberator of his country, leading a united people, was accustomed to teach their rights and liberties to the thousands who at all times responded to his call. At length, when the venerable Prelates of the Church of Ireland, headed by the Lord Primate and his Grace the Archbishop of Tuam, made their appearance, the enthusiasm of the assembly found vent in loud shouts of applause. These Prelates were followed by His Grace the Archbishop of Cashel. The Lord Bishop of Clogher. The Lord Bishop of Birmingham. The Lord Bishop of Lyrrna, Conductor of the Eastern District of Scotland (Edinburgh). The Lord Bishop of Elphin. The Lord Bishop of Killaloe. The Lord Bishop of Clonfert. The Lord Bishop of Savannah, Georgia, U. S. The Lord Bishop of Cloyne. The Lord Bishop of Hyderabad. The Lord Bishop of Salda.

Want of space compels us to omit the names of the members of the second order of the Clergy, and of the nobility and gentry who were present.

Lord GORMANSTOWN came forward and was received with loud cheers. His Lordship said—My Lords and gentlemen, I have the honor to move that the Most Rev. Dr. Cullen, Archbishop of Armagh, and Primate of all Ireland, be requested to take the chair (loud and enthusiastic cheers).

The moment that the title of the distinguished head of the Irish Church was heard by the people, the speaker was interrupted by deafening cheers, which were again and again repeated.

JOHN REYNOLDS, Esq., M. P., next came forward and was most loudly and cordially cheered. He said—Fellow-citizens, Lord Viscount Gormanstown has moved that the Most Rev. Dr. Cullen, Archbishop of Armagh—(loud and prolonged cheers)—and Primate of all Ireland—(renewed and vehement cheering)—be most respectfully requested to take the chair, and to preside over this great meeting of the Catholics of the United Kingdom of Great Britain and Ireland (loud cheers). Now, gentlemen, I have used the precise words Lord Gormanstown used in moving the resolution. The Almighty has not blessed his lordship with as good lungs as he has blessed me with—(laughter)—and I am, therefore, in seconding the motion, which, as member of parliament for the city (cheers)—the committee have done me the honor of asking me to second—I am repeating his lordship's words, and having performed that pleasing duty, I beg now to congratulate you upon this enormous assemblage, headed by the Primate of all Ireland (immense cheering)—surrounded as he is by the following mitres: We have present his Grace the Archbishop of Cashel—(loud cheers)—his Grace the Archbishop of Tuam—(most vehement and prolonged cheering)—The Lord Bishop of Birmingham—(cheers)—the Lord Bishop of Edinburgh—(cheers)—the Lord Bishop of Elphin—(loud cheering)—the Lord Bishop of Clogher—(loud cheers)—the Lord Bishop of Killaloe—(loud cheers)—the Lord Bishop of Clonfert—(cheers)—the Lord Bishop of Savannah—(cheers)—the Lord Bishop of Cloyne, and the Lord Bishop of Hyderabad—(cheers). Although there are many dignitaries of the Catholic Church here, under the rank of Bishops, I will not detain you by enumerating their names. We have on the present occasion, the advantage of the presence of many members of the Imperial Parliament of Great Britain and Ireland—(cheers)—and I hope those who are present are not the less acceptable to you because they belong to the Irish brigade (loud and hearty cheers). And now, gentlemen, having seconded the motion that the Most Rev. Dr. Cullen, Archbishop of Armagh, and Primate of all Ireland, should take the chair, permit me in conclusion to say this, that myself, and those with whom I have had the honor of acting as members of the committee, in asking the attendance of the Primate and Bishops, felt the whole responsibility that devolved on us; and that responsibility was at all events to preserve order—(hear, hear)—and I do believe the order of this great meeting is not likely to be disturbed (loud cheers). We are assembled here, not for the purpose of forging chains for any sect of our fellow-men, whether they are Christians or no Christians. We are here assembled to protest against an aggression that has been committed on us, and, while in asserting our rights, we are prepared to maintain the rights of every sect of Christians, we are equally determined to protect our own (cheers). The resolutions that will be submitted to you were prepared with great care. They were prepared by a committee, of which the members for Athlone, Carlow, and myself were members (hear, hear). Before we ventured to submit them for your adoption, we submitted them to be revised and corrected by his Grace the Primate, his Grace the Lord Archbishop of Cashel, and his Grace the Lord Archbishop of Tuam—(loud applause)—and having been so revised and corrected, they will be proposed for adoption here; and we do trust, and in that expectation we are not apprehensive of being disappointed, that being proposed and seconded by the personages whose names the secretary, Mr. Sadlier, would announce, they will be passed by this great meeting in the same spirit of harmony in which they were prepared by the committee, and adopted, after revision, by the heads of the Catholic Church in Ireland (great applause). The honorable member then put the question that his Grace the Primate should take the chair, which was responded to by an enthusiastic and unanimous shout of acclamation, which continued for several minutes. I think (said Mr. Reynolds) I need not put the motion in the negative—(laughter)—it is carried by acclamation.

The LORD PRIMATE then took the chair amid the enthusiastic applause of the meeting. The cheering having ceased,

The LORD PRIMATE rose and was received with loud and enthusiastic cheers, which were prolonged for several minutes, all present standing, and displaying every possible mark of respect and veneration. The cheering having subsided, his Grace proceeded to say—My Lords and Gentlemen—It is not without reluctance and doing violence to my own feelings that I accept the high honor to which I am called, of presiding at this great and important meeting of the Catholics of the United Kingdom—an honor highly appreciated by me, and for which I am most thankful (cheers). My inclinations would lead me to seek for quiet and retirement; it would be my greatest ambition to devote myself exclusively to the humble and useful duties of a Catholic Pastor towards his flock; but, on occasions like the present, every Catholic must sacrifice his own private feelings, and come forward in defence of his religion ("hear, hear," and cheers). When their presence was necessary for the perseverance of their Faith, even the solitary and hermits of Egypt left their deserts, and mixed themselves in the tumult of the most populous towns (hear, hear). Is not this, in an especial manner, the duty of the pastors of the fold, who are charged to sound the alarm from the watch-towers of Israel, and who should be ready, not only to deny their own wishes, but even to lay down their lives for the welfare of their flocks? (loud cheering). In thus coming forward here to-day, I do not consider that I am intruding into the domain of politics, or travelling beyond the spheres of Ecclesiastical duty (hear). The present does not appear to be in any way a political movement; it is rather a great manifestation of Catholic feeling in favor of the liberty of our holy Church—a manifestation that has the strongest claim to be guided by the voice, and sanctified by the prayers and blessings of the Priests of the Most High. Allow me to add, that even this manifestation has been forced upon us by an unforeseen and unexpected course of events; that it is not made in a spirit of hostility, but merely as the means of self-defence, and in defence of that which is most dear to us in this world—our

religion. I say the Catholics of this empire have done nothing to bring about the present state of things; they have been forced into the attitude which they have assumed (hear, hear.) But a few months ago, and our brethren in England were rejoicing in the spiritual favors which the venerable Pontiff who fills the chair of Peter, in the inalienable exercise of his powers as Vicar of Jesus Christ, has conferred on them (loud cheers.) They never imagined that they were committing any aggression, or invading any one's rights; they were violating no law, injuring no one, and they had been led to believe that they had obtained a system of Ecclesiastical government which would be most acceptable to their rulers, and which had been frequently approved of by them or their predecessors. What had our Catholic brethren in Scotland undertaken? Absolutely nothing; they had not moved in any direction, nor has it ever been pretended that they had committed the slightest aggression, or given the slightest offence. In the meantime what was our position in Ireland? This poor country had been visited as no country ever had been before by famine and pestilence; our tale of ruin had excited the commiseration of the remotest regions of the earth; even the Hindoo, the Mahomedan, and the disciple of Confucius had shed a tear over our afflictions, and stretched a hand to our relief (hear, hear.) It is ever to be regretted that one of those enlightened men to whom the destiny of this empire is committed, should have selected such a moment to add to our misfortunes, and to aggravate the burthens under which we were groaning. It is not necessary to refer to the Durham correspondence (groans and hisses.) It excited the dying embers of discord, and stirred up all that was base and filthy in the depths of bigotry and intolerance (hear.) Our religious practices were branded as mummeries of superstition; it was declared that our Church enslaves the intellect and confines the soul. Our sacred mysteries were caricatured, and the grossest insults were offered to the Saints who reign in Heaven, and even to the most pure and exalted of all creatures, the Holy Mother of God. As if to give a legal sanction to such proceedings, a bill of pains and penalties was introduced into parliament against us; we were threatened with a renewal of that penal code which so long disgraced this country; and we were left without any protection under Heaven, except in our own exertions and resources (hear, and cheers.) Should we not, however, be thankful to God, for having given such a turn to late events? If we are threatened with the persecution of violence and force, an end is put to a more dangerous sort of persecution, the persecution of false friends, whose smiles and trifling favors were scattered for the purpose of enslaving us, and gradually depriving us of our religion or our religious rights—who, under the pretence of being perfectly liberal, would put truth and error, light and darkness on the same footing, and who, to propagate their principles more effectually, would take into their own hands the whole education of the rising Catholic generation of the country. (Hear.) It was in this way, not by violence or the word, that Julian the Apostate persecuted his Christian subjects—it was in this way that the Arian Emperor, Constantius, persecuted the Catholics of his time. St. Hilary describes this last persecution, and declares that it was worse than that of Nero or Diocletian. I will read a few of his words:—"We have to contend against an artful persecutor—a flattering foe; against one who, instead of lacerating the back, soothes and gratifies the belly; who will not doom us to that proscription which gives life, but lavishes the wealth that kills; who assails and surprises the simplicity of the heart, rather than rudely belabor the sides. It is not the head he cares to cut off with the sword, but the soul which he seeks to destroy with his gold; his is not the fierce strife of conquest, but the soft adulation which enslaves. In fine, he will even build up our churches, but it is that he may the more securely sap the foundations of the Faith." Such was the way in which we too were treated by false friends; but they have been unmasked, and we may thank God that the course of events has taught us to put no trust in them, but to rely on Heaven and ourselves. This is one effect of the recent crisis, but there are other consequences equally important. Has not the threatened persecution brought out a great and noble display of the latent Catholic feeling of the country? (Loud and enthusiastic cheering.) Have not the talents and energies of our Catholic members of parliament been called forth, and their zeal for religious liberty fully displayed? Have we not also seen all the talent, the learning, the eloquence, the statesmanship of Protestant England exerted in our behalf? (Loud cheers.) To the Aberdeens, the Grahams, and the other Protestant gentlemen and noblemen, both English and Irish, who spoke so powerfully in our defence, we owe a great debt of gratitude—their services should not be forgotten—(loud cheering.) Is it not also cheering to see that all the Catholics of this country, forgetting their private feelings and interests, join as one man in defence of their religion? Is it not consoling to see that the Catholics of England and Scotland cordially united with those of Ireland in this sacred cause? Perhaps so great an array of names was never affixed to the proceedings of any body as that by which this meeting was convened. We have here to-day, to say nothing of our Irish nobility, gentry, and Clergy—not indeed the presence, (some accident has detained him,) but the promise to be present, of the noble and chivalrous son of England's first duke, the inheritor of the noble blood of the Howards—we have his promise, which, no doubt, he will make good at a later period of the day, to be amongst us, cheering us on, and co-operating with us, and we are honored by the presence of an illustrious, learned, and eloquent Prelate from Scotland—(loud cheers)—and the learned and universally esteemed Cardinal Archbishop of Westminster—(loud cheers)—is assisting us by his counsel and authority, and one of the most zealous and worthy Prelates of the Church—the Bishop of Birmingham—has come to take an active part in our proceedings—(loud cheers.) Truly, when we consider all these things, we cannot but be most thankful to that God who rules and disposes all human events for the benefit of those that love Him. We cannot but exclaim that this is the work of the Most High—that the finger of God is here. (Loud cheers.) God has, therefore, done much for us in the present movement. It now remains for us to do our own part as good Catholics, and to co-operate with the benevolent dispositions of Providence in our behalf.—The first thing that I, as a Catholic Bishop, consider myself bound to call on you to do—and I speak to you only in the character of a Bishop—is to put all your proceedings under the protection of the Almighty, and to implore of Him to guide you and to give you the spirit of wisdom and prudence. "Unless the Lord build the city, in vain do they labor who build it—

unless the Lord keep the city, in vain do they watch who keep it." The success of our undertakings depends upon God; and it is only by humble and fervent prayer that we can expect to obtain the lights of Heaven, and to merit the sanction and protection of our Divine Father. We are also to abstain from giving offence to the Lord of Heaven. By our sins (says St. Jerome, speaking of his own times) our enemies have been made powerful. And the Scripture says—"Justice exalteth a nation, but sin maketh nations miserable." (Prov., ch. 34.) Whilst we thus merit the protection of Heaven, the edifying tenor of our lives will produce other great effects: it will merit for us the support and co-operation of every honest man. (Hear, and cheers.) In the next place, I call upon all to lay aside all bickerings and dissensions, and to cultivate that charity which is the characteristic mark of true Catholics. If we were united—were our proceedings always guided by charity, we would be a strong and powerful body. (Enthusiastic cheers.) It cannot, indeed, be expected that we should all take the same view of every question of expediency or detail; but even when we differ, we can do so in the spirit of charity and forbearance. I trust that the institution of a Catholic Defence Association will tend to promote these great objects. It will be one of the first duties of this body to cement firmly and permanently the union among all the Catholics of the empire—a union so closely connected with the interests of all, so necessary for our welfare, and even for our existence—a union commenced under such happy auspices. When we shall be closely united, our efforts to redress our grievances will not fail to be effectual; and here a great field will be opened for the operations of the association. Our poor are to be protected from a heartless proselytism—the Faith of the children of the soldier and the sailor is to be preserved—the state of our workhouses is to be examined—a Catholic education is to be obtained for our people. In a Catholic country like this, there is a great and perfectly organized system of Protestant instruction.—Hundreds of thousands are expended in promoting a purely Protestant education, whilst the sums given to Catholic schools (with one exception) are given only on the condition that the system of the schools which are filled with Catholic children shall be suited to the education of children of every sect who do not frequent such schools, and we are left without any Catholic University. (Hear, hear.) But it would be too long to enumerate all our grievances. By the labors of the association let us trust that they shall be removed, and that we shall be put on a perfect footing of equality with every other class of her Majesty's subjects (hear.) In tending to this great object, I trust it will be accurately understood that no Divine and no just human law is to be violated—that the rights of no one are to be invaded, but that, on the contrary, we are to be ready to protect them—that nothing is to be done to weaken our allegiance to the crown—that no insult is to be offered to those who differ from us in religion, or to any of the Protestant inhabitants of the empire—(hear, hear.) The association must repudiate everything like violence, threatening, calumny, or misrepresentation. Its arms must be the arms of Catholic truth, prayer, patience, and forbearance, justice, and charity. Catholics are continually misrepresented, as if they were the slaves of bigotry and intolerance. Our conduct is to be the best answer to such a charge—(hear, and cheers.) The Catholic Church and all her true children proclaim that there is but one true Faith. They reject heresy and error; but at the same time, in the spirit of our Redeemer, they pray for those that are in error—they have compassion on them—they love them—all we ask for is a full and free exercise of our religion—(hear, hear.) The jurisdiction which God has given us is not to be taken from us by man, and the free communication with the Holy See, the seat, and centre, and fountain of all spiritual jurisdiction is not to be interrupted—(hear, and cheers.) The association is to aid us in effecting these great objects, but it will always in doing so respect the just rights of others—(hear, hear.) One of the important duties of this body will be to have recourse to the press, and send forth clear expositions of our wrongs and a powerful defence of our just claims. (Cheers.) It must in a special manner make every effort to have the rights and interests of our religion properly represented in parliament. (Hear, hear.) I say of our religion, because, were this effected, our temporal concerns would be better provided for at the same time—(hear, and cheers.) For men guided by Catholic truth and charity would understand their duties towards the poor and every other class of people, and would act accordingly. Were it necessary to seek it abroad, France at the present moment would supply us with the model of what zealous and religious representatives of the people can effect in the persons of those noble champions of true liberty and religion—Count Montalembert and Viscount De Falloux—whose services to their country and their creed have merited for them the applause of the whole world—who are as profoundly versed in the history of the Church, and the bearing of its laws and doctrines, as they are piously attached to its practices and observances. But we need not seek examples for imitation in other countries. It is sufficient for us to recall to our minds the life and the mighty achievements of our own great O'Connell. (Loud and enthusiastic cheering, which continued for several minutes.) His loss has been to us an irreparable calamity; but let us hope that whilst he is gone to the reward of his labors, and to enjoy the immortal crown that was due to his Faith and his virtues, God will infuse a portion of his spirit into the hearts of others, and enable them to fight the battles of his Faith, and to defend our religious rights. (Great cheering.) My Lords and gentlemen, I will not detain you any longer from commencing your proceedings. It is unnecessary for me, surrounded as I am by every thing that is dignified, every thing that is noble, every thing that is respectable in the Catholic body, to remind all the speakers of the solemnity of an occasion when the eyes not only of the empire, but of all Europe, are fixed on us, and to implore of them to let every word they utter be grounded upon truth and charity, and to take care that every proposition they make shall be in conformity with the laws of God and of the country, and at the same time prudent and moderate. Rash and intemperate language, imprudent propositions, vain boasting and idle menaces, would only damage and disgrace the sacred cause of truth and religion, which it is our sole object to defend—(cheers.) I trust I have expressed my sentiments with all that liberty and frankness which a Catholic Bishop should use when speaking for his religion. I will not sit down without using another privilege of my order, and praying that that God whose name is blessed from eternity and evermore, to whom belong wisdom and fortitude, who changeth times and ages, and who

taketh away kingdoms and establisheth them, giveth wisdom to the wise, and knowledge to them that have understanding, the God of our fathers may send His wisdom which sitteth by His throne to be with us, and to teach us what to do—and may the most Holy Queen of Heaven, the seat of wisdom, and mother of good counsel—may our own great Saints Patrick and Malachy, and St. Laurence O'Toole bless and direct, and strengthen all our undertakings, and make them beneficial to our country and our religion. (His Grace resumed his seat amid loud and enthusiastic cheering, which continued for several minutes.)

The Lord Bishop of ELPHIN came forward to propose the next resolution, and was loudly cheered. He said that so many distinguished Prelates and members of parliament would address the meeting on the present occasion that it would be bad taste in him to detain them for any length of time. He could only say that he felt as warmly on this subject as any man living, and that he was prepared to oppose any law which would trample on civil and religious rights. (Hear, hear.) They were met to protest against an unjust law; for he maintained that any law which was contrary to morality, and infringed on the rights of conscience, they were no more bound to obey than they would a law infringing on parental rights—the tie which subsists between a parent and his child. (Cheers.) No Christian was bound to obey a law so unjust and contrary to every principle that should guide and direct them. (Applause.) His Lordship concluded by moving that J. Sadleir, M.P., Ouseley Higgins, M.P., and James Burke, Esq., be appointed secretaries to the meeting.

Mr. REYNOLDS said the motion would be seconded by Vincent Scully, Q.C., one of her Majesty's counsel, learned in the law. (Laughter.)

Mr. SCULLY said he had the honor to second the motion made by the Lord Bishop of Elphin. The first two names—John Sadleir, M.P., and Ouseley Higgins, M.P.—would be recognized as those of two honest and zealous members of parliament; and in the last name (Mr. Burke)—they would recognize the gentleman who had, up to the present, acted with such great ability and efficiency in making the preparatory arrangements for this meeting. Before coming there, he (Mr. S.) had carefully considered the Ecclesiastical Titles Act; and he had come to the conclusion on reading the act that it was, perhaps, the most atrocious invasion of their rights and privileges as Catholics, that had ever been framed since the time of Henry VIII.—(hear.) He came to that conclusion deliberately, but he would not occupy their time in explaining the reasons which had led him to arrive at it. Every person who read the act could easily satisfy himself that that conclusion was a correct one—(hear.) The act forbade, and declared to be illegal, all those Rescripts and Letters-Apostolical under which the Bishops of this country had been acting, some of them for a period of forty years, and it declared that all the acts of the Bishops of this country should in future be utterly illegal and entirely void—(hear.) Having come to the conclusion that this act was an invasion, not only of the rights of the Catholic people, but particularly of the Episcopal rights of the Bishops of the Church, he (Mr. Scully) thought it his duty to attend the meeting; and he thought that their Bishops were imperatively and peculiarly called upon to come forward on the present occasion—(loud cheers.) Although, perhaps, in former times, when laws invaded the rights of lay Catholics, and deprived them of their property and their civil rights, it was not so peculiarly the duty of the Bishops to take part in public agitation; yet it was so on the present occasion, because the act of parliament against which they had assembled to protest, was peculiarly directed to attack, invade, and abolish the spiritual jurisdiction of all their Prelates—(hear, hear.) This was the first time that those sacred rights had been assailed in this country—no invasion of them having taken place by prior act, even by the act of 29—(hear, hear.) Mr. Scully concluded by seconding the nomination of the secretaries, which was put and carried.

Mr. SADLEIR, M.P., then came forward, and was received with loud cheers. He said that it now became his duty, as one of the honorary secretaries, to read the requisition convening the meeting. Having read the requisition, the hon. gentlemen read letters received from the Archbishop of Westminster, and several other gentlemen, giving in their adhesion to the Association.

The Lord Archbishop of CASHEL came forward to propose the first resolution, and was received with the most enthusiastic demonstrations of applause. When the cheering had subsided his Grace said—Were I to consult my present state I would not appear at your crowded meeting; but I would consider it a dereliction of duty, if on such an occasion, I were to absent myself—(cheers.) You will indulge me, then, and will permit me to conclude by simply reading for you the resolution which I have been appointed to propose; it is as follows:—

"That we declare an act lately passed by the imperial parliament, commonly called the Ecclesiastical Titles Act, to be a violation of the compact contained in the Catholic Relief Act of 1829, and subversive of the great principle of religious liberty as established in this empire."

This resolution is, in fact, a truism—(hear, hear)—and I beg to propose it for your adoption. (Loud and protracted cheering, amid which the venerable Archbishop resumed his seat.)

Sir PIERS MOSTYN, Bart., came forward to second the resolution, and was most warmly received. He said—I rise to second the resolution which the Lord Archbishop of Cashel has just proposed to you. (Cheers.) I had little expected to be placed in this prominent and conspicuous position; and, I can assure you, I am but little prepared for it; but, however, I shall trust to your kind indulgence (hear, hear.) I may be asked why I have come here to-day—why I, a perfect stranger amongst you, should come here, and presume to say a few words to you? I will tell you, gentlemen, why I have come—I have come in answer to your call—I have come in answer to the general invitation which you sent to all Catholics of the United Kingdom—(hear, hear)—that we should join in one voice in protesting against a retrograde policy—(hear, hear)—and in protesting, above all, against the conduct of a Whig Prime Minister—(groans)—who, deserting the standard of religious liberty which he had always previously fought for to the best of his ability in his political character, has, unfortunately, evoked by that too-celebrated letter of his, a spirit of fierce intolerance and religious fanaticism, which has spread through the length and breadth of the land, and which we had hoped had slumbered too long to be woken, but which, unfortunately, having been once awoken, will not, I fear, be so soon allayed (cheers.)

I think you should return no other members except those who should represent your Catholic country—(cheers)—and should defend them in the manner which a few alone had been found to do—those who have lately defended your rights and liberties in an English parliament—(cheers.) Gentlemen let us be united. Union is strength; and let us, by a united pressure, which cannot be long withstood, compel the ministry to grant us, and secure for ourselves, that equality of religious rights and liberties which our Protestant fellow-countrymen enjoy. (The speaker concluded amid prolonged and enthusiastic cheers from the entire meeting.)

The LORD PRIMATE then put the resolution which was unanimously adopted.

His Grace the Lord Archbishop of TUAM was then introduced to the meeting, and was received with the most enthusiastic demonstrations of applause, which were again and again repeated, amid waving of hats and handkerchiefs, the entire meeting standing, and exhibiting every mark of veneration and respect.—When the cheering ceased, his Grace said—My Lord Primate, my Lords, and gentlemen, a resolution has been handed me, which I beg respectfully to propose for the adoption of this assembly. His Grace then read the following resolution:—

"That we unhesitatingly declare that the present ministers have betrayed the cause of civil and religious freedom, and forfeited the confidence of the Catholics of the United Kingdom."

His Grace then continued—I do not anticipate, my Lord Archbishop and gentlemen, any discrepancy of opinion regarding the adoption of this resolution; though at the same time I am free to confess that there may be some who may indulge in the private opinion that the ministers have not betrayed the cause of civil and religious freedom—because they were never trusted—(laughter)—that they never forfeited the confidence of the Catholics of the United Kingdom, because they never deserved nor possessed it (renewed laughter). Suffice it to say, that whether they did or no, it is confessed on all hands that the confidence of Catholics has been betrayed (hear.) And, my Lord Archbishop, although it may be full of real or constructive guilt to assume the Ecclesiastical titles, and though there may be a deplorable bad taste in the contumacy by which they are asserted, fortunately there is no real nor constructive guilt in bestowing on the persons to whom they belong their legitimate titles. This distinction may, by some, be ascribed to the wise discrimination of the legislature—by others it may be traced to that overruling Providence which sways the deliberations of legislators themselves. It was a prudent provision coming in aid of human infirmity, engaging the zeal and courage of a faithful people in defence of those sacred titles, which fear of a false humility might tempt any of their occupants to forego, reminding them that in the original instruments of the Apostolical patent on which our spiritual titles are inscribed—(hear, hear)—they are carefully distinguished from those baronial baubles, as transient as they are dazzling, which may minister only to the vanity of the wearer, thus continually teaching them to behold in the chartered rights of their Bishops the precious counterpart of their own rights, which it would be treason in the one to surrender, because they were given in trust for the spiritual benefit of the others, and round which the latter shall never cease to range themselves, since they are the title deeds of their own and their children's most valuable inheritance (cries of hear, hear, and cheers.) Little did the minister understand this simple and familiar doctrine of the reciprocal ties that essentially bind together the Pastors and the people—little did he understand the links that connect the laity and Priesthood, when in the language of Scripture, he attempted to sever what God had bound together—(cheers)—little did he understand the deep-seated reverence of the Faithful for their Hierarchy, when he foretold, in his capacity of a deluded seer, that the people would witness without emotion the operation of this bill of divorce which attempted to separate the Bishops from their wedded sees, leaving those sees in a state of spiritual widowhood, and their flocks in a state of spiritual orphanage, and the Bishops themselves despoiled of the prescriptive honor of eighteen centuries, doomed to go on a roving commission for the discovery of new settlements—(laughter)—the companions of the countless thousands of their exiled countrymen whom his cruel policy has expatriated far beyond the pale of his delegated power (hear, hear.) If he anticipated such a result, the fact of this most numerous and important meeting must henceforward correct such strange anticipations. Were some of those who recently labored with such zeal to clear the land of the territorial Hierarchy, as it is called here, they would undoubtedly be astonished at the suddenness of its resurrection (hear, hear.) Twenty years ago their titles were ignored, again their legal destruction has been repeated. If those, then, who twice slew the slain were to be present in this assembly, they would not fail, like the persecutors of the martyr Vemantius, so often supposed to be dead, to ascribe the miracle of such vitality to magic, whilst the pious Catholic could not fail to ascribe it to the influence with which its Divine Founder has promised to sustain the Church, of which our own Church is so conspicuous a portion, so often doomed to die, yet destined to be immortal (cries of hear, hear, and cheering.) And hence had we not been pressed—nay, adjured, by your pious importunity to come forward, we should rather have stayed aloof, shrouded in the holy recesses of the sanctuary, lest the nerves or the loyalty of any spectator should be shaken, by beholding in any living assembly, so many forbidden apparitions. (Laughter and cheers.) Had Ireland and its inhabitants not been long in an anomalous position, and particularly its Hierarchy strangers to those laws and influences by which society is ordinarily governed, the Catholic Bishops might be allowed to express astonishment at the strange manner in which their disinterested services to the commonwealth have been recently required. After passing through as severe a crisis as ever tested the patience and the fidelity of the pastors of the Catholic Church—witnessing the diminution of their flocks (hear, hear) and the desolation of their country (hear, hear)—amidst scenes of suffering which few pastors were ever doomed to contemplate, and but few flocks to endure (hear, hear), after having exhorted their devoted people to a respect for property to an extent which a conscientious casuist might fear to interfere with the first principles of self-preservation, and seeing their precepts exemplified in prodigies of patience such as Spartan virtue never exhibited—nay, such as the sainted heroism of the martyrs never surpassed (loud cheers)—who could imagine that those who were instrumental in soothing the public discontent, and pre-

erving the public tranquility amidst such terrible trials, were to be selected by our rulers as the first victims of a bigoted prescription (hear, hear)? It is fortunate that our holy religion continues faithful to the peaceful lessons of its Divine Founder; and that the allegiance of the Catholic people is ever regulated by a higher and a holier sanction than can be derived from any human legislation (loud and continued cheering). And why this unrelenting hatred, with which the ancient Catholic Hierarchy of the people of Ireland are pursued? To propitiate and keep in temper an alien establishment, sprung from the secular power and fostered by its patronage, and, like every such petted offspring, continually appealing to its indulgent parent for extraordinary support to prolong its expiring existence (hear, hear, and cheers.) It is to this establishment, forcibly planted in Ireland, and maintained by the same force with which it was first planted, we are indebted for the uninterrupted series of penal laws by which we are continually aggrieved. To the reduction of this overgrown and cumbersome establishment, and the regulation of its titles, all derived from the state, the minister may well and consistently apply himself; and surely that establishment cannot complain if reformed and re-reformed by that secular power to which it owes its existence (hear, hear.) For the Protestant church it may well legislate, incumbered as it is with enormous temporalities, the Catholic Church is too attenuated and spiritual to endure the pressure of penal fetters. It is a curious coincidence that it is on the same great festival which celebrates the miraculous junction of the chains with which St. Peter was bound by Herod and Nero this penal measure received the royal seal, reminding us that as the apostle was released from their pressure, their successors, too, if thrown into prison, will walk forth from their bondage, leaving their fetters behind, and enabling some future pilgrims to Ireland to compare the rusty bolts of 1829 and 1851 with the penal relics of the Esquiline in Rome, and draw the conclusion of the impotence of senatorial despotism against the omnipotent power of our Lord and the vicegerent to whom it was delegated (loud cheers.) But I must have done. This is not a meeting of one district, or province, or of Ireland itself; it embraces the Catholics of the three united kingdoms. Here we have the learned bishop of Edinburgh, who is restoring the fallen temples of his country, and kindling with the heat of his own eloquence the sacred fire which in times of persecution was concealed by his predecessors, and lay since so long hid amidst the valleys of Scotland (vehement cheering). Here, too, we have the distinguished Bishop of Birmingham, who, when employed on the mission of the distant regions of Australia, felt for the sufferings of the exiles from Ireland, and recorded his horror for oppression. Here, also, we have the prelates of the distant east, as well as those from beyond the great Atlantic—attracted to Ireland, some by those affections which the land of one's nativity must ever possess for a generous mind, and all by that purer and holier devotion which makes us forget our earthly kindred in the attachment to that parent Rome, which unites in the bonds of spiritual brotherhood the most distant members of the human race, by that holy and mysterious influence which, more sure and rapid than the electric telegraph, vibrates to the remotest boundaries of the world (loud and repeated cheering.) On so extensive a surface, contracted to the narrow dimensions of the Rotundo, it is but natural that ordinary objects, such as those on a map on a small scale, should be scarcely visible, whilst those magnificent objects that lose not their broad proportions on any scale must always command attention. You must, therefore, be anxious to hear those champions of our country's rights and religion, who have recently filled such a space in the public eye (hear, hear, and cheers)—on whose wrestling with tyranny in the great parliamentary circus the grateful admiration of Ireland was fixed (renewed cheers); who not with silent tongue, yet with tranquil scorn, received on their ample shields the burning shafts of rage and bigotry which were hissing from every quarter, and on whose ears, fatigued and torn with continued abuse and blasphemy, the music of their country's applause must now fall with peculiar sweetness (cheers)—men from whose gallant bearing and Fabian tactics of delay, the impetuous persecutor was only able to wrest a tardy and equivocal triumph, scarcely worthy of the name, and which must recall amidst his troubled dreams the ominous sentiment of the King of Macedon, that another such triumph would involve his own disgrace and discomfiture. (His grace resumed his seat amid a storm of applause, such as, amid the enthusiasm of an Irish assembly, has been rarely equalled and perhaps never exceeded.)

W. KNOGH, Esq., M.P., next presented himself, and was received with most enthusiastic cheering. He said—I am not at all surprised at the difficulty which so humble an individual experiences on rising to try and obtain your attention, after the brilliant, after the magnificent address which has been delivered to you by the venerated Prelate who has just resumed his seat (cheers). I think it is right that I should offer (if your Lordship's will permit me) a few observations relative to the unexampled and extraordinary contingency, which, for the first time, has dragged forth our venerated Prelates from their retirement—not a retirement from toil or anxiety, but a retirement in which they have been diffusing the blessings of their sacred Ministry, and dispensing the consolation which is from on High to the needy and suffering (hear, hear). Our pious Prelates have not come forward from out that retirement for the attainment of any worldly end; they have not come forward to gratify ambition, or to seek any gain for themselves. No; but they have been dragged forth from their retirement by this act of a base minister (groans and hisses). I say, under the correction of my Lords the Prelates who are here to-day, that if the Penal Law Act is carried into operation, they cannot administer a single office of their religion without violating this law (hear, hear). And having aroused your attention to the atrocity of this measure, let me show you with what reckless haste and with what reckless indifference this penal bill against the religious liberties of eight millions, not of the Catholics of Ireland, for unfortunately it neither eight millions, nor seven, nor six, nor, perhaps, five remain, but against eight millions of the Catholics of the empire over which her Majesty rules, was carried. (Cries of hear.) Am I not reminded that there are here Prelates from the remotest regions of the earth? Is there not a venerated Prelate from that portion of her Majesty's dominions—India—where millions of persons, professing every form of belief—the Hindoo, worshipping the Seikh, the Buddhist—all the races of that great peninsula—are permitted to worship, although it may be in idolatry, after the fashion of their fathers. But you,

who are co-religionists with three-fourths of the Christian world—who profess a religion handed down to you from the days of the Apostles—you are not permitted to worship your God as your fathers have done (hear, and cheers). But yet, although the hand of the minister was reckless and powerful for evil, to show you it is not given to him and his colleagues to be mischievous and clever of fence at the same moment, here is the act which has come forth; after five months labor, from the imperial legislature; and what would the philosopher say of an act which forbids, on the one hand, the Catholic Bishops to assume their titles, but which allows every man in the community to confer these titles upon them. Every single man in this meeting, even if the Attorney-General were here—and I am sorry he is not, to see so great an assemblage—could stand up and style our chairman as Lord Archbishop of Armagh, without violating one tittle of the act. Nay, every corporation in the country can address them by those titles, which I say the act of parliament has not deprived them of; still further, every member of parliament, every peer of the realm can address them by their titles; and this is the handiwork of the British parliament (loud laughter and cheers). I will show you still more the absurdity and bungling of this reckless administration (hear, hear). I, in the discharge of my duty, gave notice of a clause to be added to this bill, and it is the only clause which was added to it by any one opposed to the bill. There is an act called the Charitable Bequests Act, passed for this part of the United Kingdom. Now, to the clauses and working of that act there are many objections. But there is a clause in it which recognizes in terms "the usages and discipline of the Catholic Church in Ireland." There is another clause which says there are Archbishops and Bishops presiding over certain districts in this country. And now, the very last clause in the penal act says—nothing shall repeal, amend, alter, or in any manner affect what is contained in the Charitable Bequest Act. Thus you have seen the Bequests Act recognizing the usages and discipline of the Catholic Church. You have seen a section saying there are Archbishops and Bishops presiding over districts in Ireland, while you have another act of parliament utterly denying and abrogating all the usages and discipline of the Catholic Church, and making it unlawful to assume the titles of Archbishops and Bishops of any districts of the country (cheers). What is the remedy we propose for this—and to suggest that remedy is, perhaps, the most important part of our duty here to-day? (Loud cries of hear, hear.) Let it not be thought by any one that we have come here merely for the purpose of addressing you, or having our speeches reported through the public press. All will be of no avail unless you are prepared, as Sir Piers Mostyn said, to realize in the legislature a strong body of faithful and determined Irish representatives (hear and cheers). It will not do to have the representatives of this country going over to parliament to act obedient to the beck of any minister or leader of opposition; and when justifying themselves to their constituents to say they voted against the penal bill, when there were twenty to one against them. (Hear, hear.) But if you send to parliament forty, or even thirty, representatives determined to stand together as one man, and to say to the minister of the day, we require such and such measures for the people of Ireland, and we require, above all and before all, the repeal of this penal measure—(vehement cheering)—if your representatives say, "we will have no terms with any minister, no matter who he may be, until he repeals that act of parliament, and every other which places the Catholic lower on a platform than his Protestant fellow-subjects"—(loud cheering)—believe me, if you send representatives into parliament determined to act after the fashion in which some twenty-five of us have acted already, they will return to you after another session able to tell you that they have succeeded in repealing this act, and that they prevented the passing of any other measure restrictive of your religious independence. ("Hear," and cheers.) You will not, then, have a letter addressed to the universe by the Prime Minister declaring that the Catholic religion is calculated to confine the intellect and enslave the soul. (Hisses.) He will not thus speak of a Church, whose ministers have poured the balm of comfort upon the parched lips of the dying sinner—(hear, hear)—a Church which dispenses its benefits equally alike to the palace of the peer and the hut of the peasant—(loud and continued cheering)—a Church which pointed the pen of Fenelon, and inspired the tongue of Bossuet—(cheers)—a religion which for 1800 years—(vehement cheering)—has been the religion of three-fourths of the Christian world—(renewed cheers)—has sent its Missionaries over the whole face of the earth in obedience to the word of Him who told them to go forth and preach the Gospel to all mankind—(cheers)—You will obtain for yourselves the liberty which you have lost, to worship your God as your fathers before you worshipped. Be united for that common purpose. Be determined. We may be met as we were met before, by obloquy and calumny—(hear, hear)—by the self-satisfied air of every genuine political rogue—(hear, hear)—but if we are united we will be able to overcome every opposition, even though we should be compelled to bear that Cross upon which the Author of Truth suffered, but from which He redeemed a world. (Vehement and continued cheering, amid which the honorable gentleman retired.)

His Grace the LORD PRIMATE then put the resolution from the chair, and it was carried amid loud cheering.

The Right Rev. Dr. GILLIS then rose, and was received with enthusiastic cheers. He said—My Lord Primate, agreeing as I do in everything with this meeting and its objects, I am sorry to be obliged to begin with a protest. (Laughter.) I have been introduced to the meeting as the Lord Bishop of Edinburgh. Now, I regret to say that there is no such personage in existence even for Lord J. Russell to protest against. (Hisses.) I am but the humble Coadjutor of the venerable Prelate whose letter was read at the opening of the meeting, Dr. Carruthers, of Edinburgh, who is himself one of the few remaining specimens in these realms of that now apparently much-lamented Ecclesiastical functionary—the Vicar-Apostolic. But I trust the day is not far distant when even we shall be dug up as the fossil remains of an antiquated form of Episcopacy, no longer in harmony with the present wants of the country. (Loud cheering.) Much, my Lord, as I could have wished that the duty which now devolves upon me had been entrusted to more able hands, I cannot but candidly acknowledge that, representing as I do, here to-day what I know to be the feelings of my own venerable Bishop, as well as those of the great mass of the

Catholic Clergy and laity of Scotland, I do deem it a high and valued privilege to be permitted to take any part, however humble, in the proceedings of this august, I had almost said, sacred assemblage.—(Cheers.) Yes, we have gathered here to-day, I shall not say from the most distant parts of the United Kingdom, but from the ends of the world, for the furthering of an object doubly sacred in its nature—sacred to the cause of human justice, the rights of which have, of late, been so wantonly and insultingly trampled upon, in reference to one-third of the whole population of the British Isles—("Hear, hear," and loud cheers)—but sacred, above all, to the cause of our ancient Faith and time-hallowed altars—to the great cause of that Divine Being, whose name is never blasphemed, in vain, and who has solemnly sworn that He will not give His glory unto another. (Loud cheering.) I rise, my Lord Primate, to submit to the approval of this meeting, the resolution that follows:—

"That we hereby solemnly pledge ourselves to use every legitimate means within the constitution to obtain a total repeal of that act (the Ecclesiastical Titles Act,) and of every other statute which imposes upon the Catholics of this empire any civil or religious disability whatsoever, or precludes them from the enjoyment of a perfect equality with every other class of their fellow-subjects." (Cheers.)

I was the more emboldened, my Lord, to take charge of this resolution, that I felt certain its mere announcement would elicit a true and hearty response from every lover of human equity, and of religious freedom; and whither could I have come to find such men with greater confidence than to this very Rotundo of Dublin, the walls of which have so frequently re-echoed the burning words of genuine patriotism, as they fell from the gifted lips of Ireland's Catholic and faithful children. (Cheers.) We have already learned, my Lord, from your own venerable teaching to-day; from that remarkable letter of the Prelate, whose many high attainments and virtues have brought back to us once more the honors of the Roman purple; we have already been told by his Grace the Archbishop of Tuam, and by Mr. Keogh, in strains too eloquent for me to emulate, that the passing of what is called the Ecclesiastical Titles Bill is a practical violation of the compact contained in the Catholic Relief Act of 1829, and, as such, subversive of the great principle of religious liberty, as established in this empire. As a Scotchman, I shall take the liberty of adding, that it is not a less open infraction of the articles of the treaty of Union between England and Scotland, the maintenance of which every sovereign of Great Britain is bound to swear on the day of his or her coronation. (Hear, hear.) We have agreed, moreover, that in thus betraying the cause of civil and religious liberty, the ministers of our beloved Queen have forfeited the confidence of the Catholics of the United Kingdom. (Hear, hear.) What then, I ask—what under Heaven remains for us now to do, but humbly to appeal to that higher and ever-impartial tribunal, of which the judgment seat is above the skies; and then, banded and united as the sturdy brothers, as the great and imperishable family of men, over whose devoted hearts the storms of the last eighteen centuries have broken and wasted their energies in vain, determine at once to take an open stand in the face of our oppressors, and never to lay down our arms (the arms of peaceful agitation, of Christian charity, and Christian forbearance, those arms which triumphed of old over three whole centuries of Pagan persecution), never to rest satisfied until we shall have swept away from the statute book of England, not only this disgraceful encroachment upon our common liberties, but every other enactment that may preclude the Catholics of this great empire from the enjoyment of a perfect equality with every other class of their fellow-subjects. (Loud cheering.) It is not, then, my Catholic friends, of many words from me that you now stand in need; you require but to will the deed, and you will do it. To insure your triumph you need but perseverance amidst every difficulty in the noble resolve that has brought you here to-day; unanimity of action as well as sameness of purpose; a firm determination to stand or fall together; and, take my word for it, fall you will not. (Cheers.) Press on, then, as one man, towards the stronghold of religious liberty—for, like the Kingdom that is above, it also suffers violence, and you will carry it by storm (cheers.) For once and for ever, let every paltry consideration be banished from our counsels, and all personal differences buried in oblivion, and let us turn our whole thoughts towards the emancipation of that holy Church in which are already centred all our hopes for this world and for eternity (loud cheering.) And who, I should like to know, are entitled to censure us for thus openly asserting what is our unquestionable right? Why is the Catholic Church to be for ever branded amongst us with a note of infamy?—(cheers)—while every fanciful believer in conventicle or street preaching may put in his claim for the keeping of his Sovereign's conscience, take his seat upon the woolsack, and sport a Chancellor's wig? (Laughter and loud cheers.) If it be true that we are really, and not in name only, a free people, why are there still chains amongst us for the Catholics of these kingdoms? (hear, hear.) Are we felons? Are we rebels to the cause of religious or civil liberty? Who made proud England's boasted freedom but the Catholic Church and her devoted Prelates—the fathers of their country as well as of its poor? (loud cheers.) And are we now to be forbidden to give an honorable name to the successors of their Priesthood? (loud and long-continued cheering.) Are we, for instance, to be told that we are to see no longer in the holy Prelate, who graces this meeting to-day, as its chairman, the legitimate delegate of that deservingly-beloved, and high-souled Pontiff, who, in the face of this arrogant nineteenth century, wears so nobly the tiara of St. Peter? (loud cheering.) Gentlemen, depend upon it, whoever says nay, all Catholics will persevere in seeing in Doctor Cullen the true Archbishop of Armagh, and the Primate of all Ireland. (tremendous cheers.) If I may be permitted to introduce here, in confirmation of what I have just said, what I heard reported the other day only in his Grace's archdiocese, it will afford us a beautiful instance of that poetry of nature, of which the secret is ever to be found in the rich depths of the Irish heart. They are the words of a simple peasant when speaking of his Archbishop. "Forbid me," he exclaimed, "to call him his Grace? No!—no man shall forbid me to call him his right name. If they prevent me from doing so when awake and in public, I'll dream of him in my bed, and I'll call him so in sleep" (laughter, and loud cheering.) Yes, there lies here (pointing to his breast) an inward sanctuary, too sacred for the intrusion even of an act of parliament; and in that sanctuary of the heart the conscientious Catholic must ever remain free to obey the dictates of the Church he knows to have been built upon a rock;

around which, if they will, the storms of this world may howl, but which never can be submerged by the billows of human passion (hear, hear, and cheers.) Gentlemen, I feel that after the magnificent display of Episcopal and forensic eloquence to which we have just listened with such delight, it would be very presumptuous in me, at this advanced period of the meeting, to intrude longer on your attention. (Cries of "No.") Well, then, there is one more observation I would beg to make in reference to this ministerial measure. We read in the life of the great Saint Bernard, that noted agitator of his day, that having incurred much blame for the unsuccessful result of a crusade which he had preached, he on one occasion met his accusers as he was leaving a church; when, finding at the door a blind man, instead of justifying himself in words, he appealed to Heaven for justice, laid his hand upon the blind man, restoring him to his sight, and sent him forth a living miracle to vindicate his own conduct in having preached the crusade. I am not, God knows, another Bernard. I have neither his eloquence, nor his virtues, nor his power—yet, trusting that there may be here a cure for moral blindness, I would say to those amongst us who have hitherto shown themselves over ready to truckle to mere human greatness—who bow, and bow, and bow again to men in high places—nay, who would lay their very necks upon the ground, for the honor of being trampled on by official deceivers; or again, although with very different feelings, I would say to those other men amongst us; who, strong in the deep sense of their own personal honor, simple as doves in the generous confidence they have once bestowed on those whom they deemed their friends, whose charity thinketh no evil, and who are easily forgetful of previously inflicted injuries—I would willingly say to all our blind: Let me set before you at least this one last, monstrous act of political injustice—this outrageous act of insult and of wrong—this act of black ingratitude and of foolish daring—this act which, by one fell stroke of a parliamentary pen, annihilates for ever all the rights we had won in 1829—(cries of "Hear, hear.")—this act which carries us back whole twenty years into the days of religious intolerance and persecution—this act which strikes at the very vitals of our common liberties as British subjects, and as faithful children of the Catholic Church; and if this be not sufficient at length to open your eyes, then your coeity must be great indeed, and you require the miraculous touch of another St. Bernard to remove the scales of your blindness (loud cheers.) There is one feature, however, in this measure, for which we cannot be too grateful to Divine Providence, and that is, that whatever other result may come from it, it is certainly, in the meantime, having the most decided effect in uniting us all together for the one great object that we ought ever to have in view. ("Hear, hear," and loud cheers.) And if this be the only beneficial result of Lord John Russell's measure—(groans for Lord John Russell)—then, I say, notwithstanding the manner in which you have received his name, that man deserves a statue from Catholic gratitude—(laughter)—for if we have ever hitherto failed in any of our common cause, it has been from no other reason than that we have not hitherto been sufficiently united. (Hear, hear.) As a proof that the Catholics of Scotland were determined to act in concert with their brethren in Ireland, his Lordship here handed to one of the secretaries of the meeting to be read, a letter he had received since entering the hall, explaining at the same time the nature of the Association of St. Margaret, from whence it emanated. You see, then continued Dr. Gillis, that if our arms be weak, our hearts, at least, are with you, and we shall be delighted in Scotland to join with you in every measure that shall obtain the high sanction of your Most Rev. chairman. (Hear, hear.) But how, it may be asked, are we to triumph over the difficulties in our way? How are we successfully to war against an act of parliament, passed by such an overwhelming majority? I will tell you what we shall do. St. Paul, when his rights as a Roman citizen had been invaded, appealed to Cæsar. Now, we have in this country a Cæsar whose name is legion—that omnipotent British Cæsar is public opinion. Well, then, we shall appeal from Cæsar drunk to Cæsar sober—from public opinion misled and deceived; as it has been for months past, by the inflammatory outpourings of every species of malignant bigotry, to public opinion better informed; to the more calm and deliberate judgment of a naturally just and generous people; and the day will yet come when they will say to us—We regret that we ever sought to make you slaves; we now come forward to do you justice, and you once more stand amidst us free. If the words, then, were not derogatory to the Apostleship of a St. Paul, I may safely use them here to-day, and with them I shall conclude—*Cæsarem appello!* His Lordship resumed his seat amidst loud and continued cheering.

Mr. MOORE then rose and was received with loud and prolonged cheering. The hon. gentleman spoke as follows:—My Lord Archbishop of Armagh, my Lords Archbishops, and Bishops of God's Church in this empire, and fellow-countrymen, I am rejoiced that it has fallen to my lot to second this resolution—first, because I am in hopes that the brilliant eloquence with which it has been proposed will cover and illumine the humble efforts of him who seconds it, and that my deficiencies, like the dim rays of the planet Mercury, will be lost in the effulgence of the bright luminary with which they are associated. Secondly, I have great pleasure in seconding a resolution which rebuts a dismal delusion, under which, I hope, no man in this meeting labors—that we are met together this day for no other and no better purpose than that of protesting against an Ecclesiastical Titles Bill. (Hear, hear.) Did we confine ourselves to that dull work of supererogation, our protest would be somewhat of the latest in the field. Why, every man and every party that I know of has protested against it already (hear.) Look to the provincial meetings. Is it not consoling to find that the enemies of Catholicity are composed of such beasts as these? Could the enemies of Protestantism desire a lower depth of degradation to their opponent than that in which those opponents placed themselves? For myself, I declare I felt sorrow to see any part of professing Christianity so perverted—pain to see the religion of any great people so degraded. Some time before the meeting of parliament I commenced a compilation of the most remarkable and popular sentences delivered at these meetings, by way of a compendium of the wit, intelligence, good sense, good taste, and feeling that win the applause of Englishmen in their moments of Protestant aberration. I soon recoiled from the dismal task with a feeling that I was standing, as it were, by a fevered bed, and recording the ravings of delirium (hear, hear, and loud: (For continuation see Supplement.)

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 12, 1851.

NEWS OF THE WEEK.

We devote a considerable portion of our columns, to giving our readers a report of the Aggregate Meeting of the Catholic Defence Association, held on the 19th ult., in the Rotundo, at Dublin, His Grace the Archbishop of Armagh, Primate of all Ireland, in the chair.

Whether we consider the time when, or the purpose for which, this meeting has been held, it must certainly be conceded, that it is the most important event, to which "Papal Aggression" has as yet given birth. The blasphemous obscenities of Drummond, and his co-mates, have hardly ceased to echo in the halls of the senate house; the ink, wherewith Majesty graciously signed her approval of an act, prohibiting the exercise of the Catholic religion in the United Kingdom, is scarcely dry, ere the indignant Catholics of the Empire, headed by their Prelates and Clergy, have met together in public assembly, not only to declare their intention of breaking the law, but actually to break it, and trample it under foot. When that Meeting called the Archbishop of Armagh to the chair, and when, in obedience to that call, Paul Cullen, as the true Archbishop of that Diocese, stepped forward, and took his place in the chair, he formally assumed the title, and set the law at defiance.

The battle may now be said to have begun in good earnest. Hitherto we have witnessed merely the skirmishing—paltry affairs of outposts; but now the rival forces fairly face one another in open field. The Protestants of England have declared war against their Catholic fellow-subjects; they have cast down the gauntlet; the Catholics have accepted the gage of battle. There is now no retreat; it is, as the *Times* says, a duel, "à l'outrance," and it must be fought out. *Va Victis*.

The law has been broken. Ostentatiously—outrageously broken: no circumstance, whereby the infractors could show their contempt for its enactments, and their determination to violate them, has been omitted. The Protestant lion has roared, and his roaring has been mocked at. Will he roar again; or, like cur, shrink away with tail between his legs? Will the British government eat its leak quietly? We shall soon see; but this is clear, that if it allows the actors in the Meeting of the 19th ult. to go unprosecuted, it acknowledges itself vanquished, in the face of Europe; and if it prosecutes, we have the assurance of the member for Dublin, "that if the persons of the Bishops are assailed, he will not only advise the people to resist, but, at all risks, will take part in the conflict himself." More power to him. Turn in whatever direction he will, Johnny Russell has an unpleasant prospect before him. Peace is impossible in Ireland, so long as the slightest vestige of Penal Laws against Catholics shall remain on the statute book. The Catholics have not been the first to draw the sword, neither will they be the first to return it to the scabbard.

Lord John! Lord John! it would have been well for you, if you had never written your "mummery" letter to your beloved Dr. Maltby. Better for you, would it have been, that a millstone had been fastened to your neck, and that you had been cast into the depths of the sea, than that you should have raised your paltry hand against the Church. Good easy man—he little thought what a storm he was raising about his ears; he hoped, in his simplicity, that Catholic Bishops, and Catholic laity, would be good boys, and submit to the lash; he thought that Bishops of Christ's Holy Catholic Church, were like the paste-board imitations of Bishops, that he, and his colleagues, are in the habit of making, in a back office in Downing Street; and fancied, because with a stroke of the pen, he could compel the Church of England to renounce the grace of God in Baptism, that he was equally omnipotent as a legislator for the true Church of the Apostles. He has found out his mistake by this time; he may tell his royal mistress, that thanks to his counsels, she has forfeited all claims to the affection of her Catholic subjects, but that she has not, and never can have, the slightest authority over their religion; and that this is all that she has gained by the imbecile attempt of her ministers, to prohibit titles, and to legislate against the use of names.

Names! What is in a name? The would-be philosopher asks, with a sneer. A good deal is in a name, when, by the use of it, a principle is vindicated, and an unjust law is violated. A good deal is in a name, when, by the use of it, the superiority of the Church over the State, of things spiritual over things temporal, of God over man, is asserted. There must be a good deal in names, when the Imperial Parliament found it worth its while to devote night after night, for six months, to legislating against their use. We may judge of their importance, by the anxiety of the enemies of the Church to prohibit them. The world is governed by names. By the use of a name, of a single word, it has ever been the custom of the Church to counteract the designs of her foes, and to overthrow the strongholds of error. By the word *Omoousion*, she condemned the Arian, by *Theotokos* the Nestorian, heresy. By the word *Transubstantiation*, she silenced the voice of Berengar, and his followers, who denied the Real Presence: and so to-day, by the territorial titles which she confers upon her Prelates, by the use of the words, Archbishop, of Westminster, and Bishop of Beverley, she levels with the dust, the ramparts of Anglicanism; she formally condemns the arrogance of its assumption, in pretending to be a branch of the Catholic and Apostolic Church, proclaiming its sees

to be no sees, its bishops mere unauthorised intruders, their consecration a farce, and the unction with which they boast themselves anointed, a sham. Herein was the sting of Papal Aggression. The presence of an Archbishop of Westminster, was fatal to the pretensions of a Protestant Archbishop of Canterbury; therefore must Parliament, the source from which Protestant holy orders flow, again be appealed to, to throw its ægis over the creature it has made. Penal Laws against Catholics must be re-enacted, in order to quiet the minds of Anglican Bishops, and to allay the apprehensions of Anglican Bishops, and Bishops. "The church is in danger," was again the cry; in trying to prop it up, its friends have but called attention to the rottenness of its foundations, and betrayed to its enemies, the weak points, where it can be most readily assailed. The cry of "Down with the Catholic Bishops," has given rise to the counter cry—"Down with the Protestant establishment," more especially in Ireland, where it has so long preyed upon the vitals of the people. "No more titles" for Protestant parsons. "Restore to the Catholic Church the property of which you robbed her at the Reformation," is just as powerful, and is a much honest cry, than the cry of "Down with the Pope," and is likely to effect its object, which the latter never can. The Catholic Defence Association, inaugurated under such happy auspices, will not cease from its labors, until religious liberty shall have been planted upon sure foundations. Every invidious distinction betwixt Catholic, and Protestant must be done away with; the former, must no longer be compelled to pay, for the support of the religion, of the latter; the Protestant minister, must no longer be permitted to rob the poor peasant of the fruit of his toil. No state interference in religion—no state interference in education—are the objects which the Association proposes to itself. When they shall have been attained, and not till then, will it be time to lay down the arms which Protestant intolerance has compelled the Catholics of the empire to assume. These objects attained, they will have cause to thank God, for the Whigs, and their Penal Law, because Whigs and Penal Laws have resulted in the Catholic Defence Association.

A letter from his Eminence, the Cardinal Archbishop of Westminster, was read by the Secretary at the meeting on Tuesday, in which his Eminence expressed his regret at being unable to attend, and his approval of the objects of the Society.

The Earl of Shrewsbury has written to the Catholic Defence Association, desiring to be enrolled as a member, accompanying his letter with a subscription of ten pounds.

Several other meetings have been held at Dublin; one on the 21st ult., of the members of the Tenant League; and another, with the mayor in the chair, to adopt measures for carrying into operation a system of steam navigation, between this continent, and some port of Ireland.

A dinner was given to Mr. Reynolds, M.P. for Dublin, in the Theatre Royal, on Wednesday, the 20th ult., Jno. Sadler, M.P., in the chair. In returning thanks for the honor done him, Mr. Reynolds observed: "That the Catholic Clergy hold a higher commission than one derived from an act of Parliament. They obey but one Divine authority, and that they will obey, at the risk of their liberties, or even their lives. Now, I ask my fellow-countrymen, will they allow a finger to be placed upon their prelates, or permit profane violence to pollute the sacred garment of the dignitaries of our faith? (cries of no, never, and cheers.) No, a thousand times, no. I tell Lord John Russell, that the myrmidons of the law shall first walk over our dead bodies, before they shall profane the sacred persons of our prelates (loud cheers.) There has been too much talk amongst us hitherto, and too little energy; but I declare, that if the persons of our bishops are assailed, I will not only advise the people to resist, but at all risks I will take part in the conflict."

MISREPRESENTATIONS.

We observe that our Canadian cotemporaries, in giving an account of the Great Catholic Meeting at Dublin, speak of it as attended with "riots," and "scenes of violence." This proceeds from a neglect of the wholesome rule, "hear both sides;" they have contented themselves with taking their information, solely from Protestant papers, in which, of course, the fault of the slight disturbances that took place, is attributed to Catholics. Now, it would be a sufficient answer, to those who call the meeting, a disorderly meeting, to mention, that after all, the amount of damage inflicted, amounted to no more, than one man struck by a stone in the jaw, and some panes of glass smashed in a house, where placards, intended to insult the religion of Catholics, were posted up. When we consider, that in the neighborhood of the meeting, not less than 100,000 were assembled, with their feelings naturally highly excited by the events of the last nine months, we are more inclined to wonder at the orderly character of the meeting, than to complain of its acts of violence. But even these acts of violence were provoked, by the wanton insults offered to the Catholics. A few days previous to the Aggregate Meeting, Mr. Gregg did his best to incite his Protestant fellow-citizens to a breach of the peace, by exhorting them to attend a meeting, summoned exclusively as a Catholic meeting; on the 19th ult., for fear that his advice would not be complied with, and determined to get up a row, if possible, Mr. Gregg drove to the gate of the Rotundo, where this Catholic meeting was to be held; and holding out some pretended tickets of admission, demanded access to the Round room. As Mr. Gregg's intentions were well known, this was refused; upon which, he stood up, and cried out, "Thee I pronounce your meeting a packed meeting of Papists, and not Catholics." He then drove rapidly off, the assembled multitude laughing, hissing,

and hooting. Dirt, stones, and mud, were thrown at the carriage, and the coachman received a blow on the jaw. The windows of the Apostate Priest's Society, were covered with insulting placards; the windows were smashed, and the placards were destroyed. The very head and front of the rioting, had this extent—no more. It is not even pretended, that either Mr. Gregg, or his companion, Mr. Cooke, received the slightest personal injury, or that a single Protestant was in any manner ill used. We are no apologists for throwing mud, or stones, hissing or hooting, or breaking panes of glass; but we do say, that considering the insults and provocations offered to them, the Irish Catholics of Dublin have shown a wonderful example of moderation, and one which, if the circumstances had been reversed, if the scene had been in Protestant England, and the actors, British Protestants, would not have been imitated. Let us suppose, for instance, that during the excitement of last winter, a Catholic Priest had publicly exhorted his audience to attend, and disturb a Protestant meeting, called for the express purpose of protesting against Papal Aggression; that on the day of meeting, this Catholic Priest, having previously caused inflammatory placards to be posted up, and having assisted in posting them up himself, had driven up to the door of the room where the meeting was to be held; that upon being refused admittance, as he most assuredly would have been, he had stood up in his carriage, and told the assembled multitude that they were a set of "canting, snivelling hypocrites," or made use of some other expressions, calculated, and intended, like those of Mr. Gregg, to insult the religious feelings of the crowd. What, we ask, would have been the consequences to this Catholic Priest? We ask any impartial man, if he thinks that he would have escaped with his life? The wonder with us, after the wanton provocation on the part of Mr. Gregg, is, how he managed to get off without being kicked; for it is evident, from the account, that he was for some time completely at the mercy of the rioters, and that it was to their forbearance that he owed his escape.

That the windows of the house of the Apostate Priest Society were broken, is also by no means wonderful. We all know what this Society is: a society formed for the express purpose of encouraging, and fostering the vilest, and most degraded of mankind, in their attacks upon the Church, from which they have been expelled for their crimes, such as theft, drunkenness, and bestiality; witness, for example, the veracious historical document put forth by them, and copied into the equally trust-worthy columns of the *Montreal Witness* last autumn. It would have been better, certainly, to have taken no notice of the Society, or of its placards; to have passed by in silence; but to have done so, would have required a degree of moderation and forbearance, which the world never has as yet exhibited, and we fear, never will. We should like to know how places of Catholic worship would have been treated in London, during the no-Popery excitement, if their walls had been covered with placards, containing the most insolent reflections upon the *Protestant Faith*. We strongly suspect that the walls would have been smashed, as well as the windows: it is but the other day, that the houses and Chapels of Catholics, in Glasgow, were attacked and smashed without any provocation at all. Taking all the circumstances into account—the excitement consequent upon the passing of the Penal laws; the insults, and deliberate provocations received from Gregg, and the Apostate Priest's Society—it is really astonishing, that so numerous an assemblage should have been attended with so little disturbance; and it is, indeed, amusing to hear men, who smile complacently on the brutal orgies of Orangemen, and staunch Protestors against Papal aggression, denouncing the violence of the Irish Catholics of Dublin. Not a word of sympathy have they for Catholics, when their churches are pillaged and burnt, or their religious communities slandered by blackguards like Drummond, and hiring scribes in the *Times* and *Morning Herald*; their compassion can be aroused, only, for the great sufferings of great men—for the smashed windows of the Apostate Priests' Society, or for a Tresham Gregg, bedaubed with filth. Irishmen—Catholics though they be—are but human, and not to have resented the unprovoked insults heaped upon them, would have been, to prove themselves, either less than men, or more than angels.

PROTESTANT DEVELOPMENTS.

M. M. Gasperin and Tholuck, afford us some very useful information respecting the growth of Protestant principles in Germany. The first assures us that in Berlin—"Public worship is disregarded: out of four hundred thousand inhabitants, there are three hundred thousand who never attend any of the thirty-two churches." Dr. Tholuck declares—"that a few months ago, at Halle, in the principal service of the Cathedral, there were present fourteen persons; in another six; and in a third five. Next day he attended a sermon, of which he was the only auditor. The theatres were as full as the churches were empty."

In Switzerland, the progress of Protestantism is still more triumphant: its very success threatens to be the death of it, and we should not wonder if, in a short time, it became utterly extinct, from there remaining no form of religious belief to protest against. The papers of the tailor Weithing, are published by the State authorities of Zurich. Zwinglius himself, could he look up from his place, would be astonished to see how far the disciples have outstripped the master. Delecke makes fun of poor, timid Voltaire and Diderot, "who never were prepared to look on man as the culminating point of existence." The last confession of the Protestant faith runs thus: "The idea of God, is the key to the dungeon of mouldy civilisation. Let us away with it. The true

road to liberty, equality, and happiness, is Atheism. Let us teach man, that there is no God but himself." In order that these principles may be widely circulated, emissaries, or Colporteurs, are sent out in all directions, and schools of Atheism, or ultra-Protestantism, are being founded, under the guise of reading clubs, and singing societies. This bold and determined advocacy of broad Protestant principles in Switzerland, affords a pleasing contrast to the Romanising tendencies which have of late been so prevalent in England, and in the United States.

His Lordship the Bishop of Toronto, has prolonged his stay in Montreal, and is appealing to the Catholic sympathies of its citizens, in favor of the Catholic Cathedral of Toronto, upon which a great amount of debt is still owing. On Sunday next, his Lordship will receive, with his own hands, the offerings of the faithful, standing for this purpose, from morning until evening, at the door of the Parish Church. On Sunday week, his Lordship will preach, and make a similar collection at the door of St. Patrick's Church. Want of space must excuse us for delaying until our next issue, the eloquent address from the Bishop of Montreal, exhorting the Catholics of this city to come forward with their contributions.

There are many amongst us, who had the pleasure of listening some weeks ago, to the eloquent sermon of our illustrious visitor—the Bishop of Newfoundland. We still retain a vivid recollection of the painful sensation created by his announcement, that at one time it was feared, that from want of funds, the Catholic Cathedral of Toronto would have to be sold, and pass, perhaps, into the hands of the enemies of our religion. He pictured to us—its altars destroyed, the sanctuary polluted, the holy temple defiled, and Jerusalem "made an heap of stones." Surely, the very possibility of such abominations should suffice to rouse us to renewed exertions. Never, oh! never let it be said, that for want of a little self-sacrifice, the Catholics of Montreal suffered the vineyard of the Lord to be trampled upon by strangers, and the rich pearls of the sanctuary, to be trodden under the feet of swine.

On Sunday last, his Lordship, the Bishop of Martyropolis, in the Cathedral, conferred the order of sub-deacon upon M. F. A. Bourgeault, of the College of Assumption. On Tuesday morning, the same gentleman received orders as Deacon.

The *Melanges Religieuses* of Friday last, contains the melancholy news of the sudden death of his Lordship, the Right Rev. Dr. Dollard, Bishop of New Brunswick.—R. I. P.

We read in the *Melanges Religieuses*, that conversions to the Faith are becoming more numerous in Germany, and especially in Prussia, every day. According to the *Gazette de Silesie*, one ecclesiastic at Breslau, has been instrumental in the conversion of eight hundred Protestants during the last three years. The *Journal of Monheim* announces the conversion of M. Le baron de Turckheim, of Baden, and of M. Charles Bærsh, editor of the *Courrier du Bas Rhine*, a journal formerly violently hostile to Catholics.

His Holiness Pius IX., has taken a step, of great importance to the Society of St. Vincent de Paul. He has been pleased to appoint a special protector to this confraternity, from amongst the Cardinals. His Eminence the Cardinal Fornari, has been chosen for this office; this proof of the interest which the Holy Father takes in the affairs of the Society, will afford great delight, and great encouragement, to the children of St. Vincent de Paul, in the prosecution of their charitable labors.

It has been proposed to establish a Catholic reading room in Montreal, in which our citizens shall, at a cheap rate of subscription, be able to obtain access to the Catholic literature of the day. Those who are favorable to the scheme, are notified that a list is opened at Messrs. Sadler's book store, Notre Dame Street, in which they may enter their names. When a sufficient number of names shall have been collected, a meeting will be called, of which due notice will be given. We will return to the subject in our next.

The *Quebec Chronicle* says, there are letters in town stating that our late Provincial Secretary, the Hon. Dominick Daly, has been appointed Lieut. Governor of Tobago, which his friends in this city will rejoice to hear.

IMPORTANT FROM CUBA.—The late piratical attempt upon the island of Cuba has failed. Lopez, the ringleader, has met with his deserts. He was taken prisoner in the interior, brought to Havana, and garoted on the morning of the 1st inst. The execution was attended by about 8000 troops, and a large body of the citizens. Of his followers, the greater part are in prison, and it is to be hoped that Cuba is now delivered from the brigands who have for so many months been pillaging and murdering its peaceable inhabitants.

REMITTANCES RECEIVED.

Quebec, M. Enright, \$10 2s 6d; Manningville, P. Brislan, 6s 3d; Vankleek Hill, D. McDonald, \$1; West Williamsburg, Alex. McDonald, \$1 5s; Petit Rocher, N. B. Rev. Mr. Dumphy, \$1 7s 6d; St. Gregoire, G. O. Prince, 12s 6d; St. Jean Chrysostome, M. Campion, \$1 5s; St. John's H. Monaghan, 12s 6d; J. Rossier, 12s 6d; Picton, Rev. Mr. Lalor, \$2 11s 8d; Belleville, Rev. Mr. Brennan, 12s 6d; Chatham, Ottawa, J. N. Sealy, 6s 3d.

FOREIGN INTELLIGENCE.

FRANCE.

THE PRINCE DE JOINVILLE—PRESIDENCY OF THE FRENCH REPUBLIC.—The *Times* has the following observations on the proposed candidature of the Prince de Joinville:—"It is no longer a secret, that the personage now preferred as its candidate by that portion of the Assembly which is irreconcilably hostile to Louis Napoleon is the Prince de Joinville; and that decisive steps have recently been taken to induce the Prince to accede to the imprudent and degrading solicitations of those who expect to make his name their instrument, or their mask. There is nothing unprecedented in seeing a grandson of Philip Egalité take his seat in a popular assembly, identified with that republic, which but the other day deposed his father, and prescribed his family; and it would not be the first time that a member of the house of Orleans, faithful to the traditions of his progenitors, has consented to secure a transient indulgence in popularity and power. The Prince de Joinville is a man adventurous and chimerical by despotism; rendered irritable and impatient by his painful and undeserved exile; ardent in his patriotism; more ardent in his ambition; independent and sometimes indiscreet, in his judgment and in his actions. He is urged on by men who have shown themselves on other occasions perfectly unscrupulous as to their means for the recovery of power, for they are the very persons whose intrigues in opposition, and whose incapacity in government, led to the catastrophe of the 24th of Feb. For the exiled court of Claremont to hold communication with M. Thiers, after his conduct on the morning of that day, is indeed a miracle of forgiveness—for it again to extend to him any portion of its political confidence, is a miracle of simplicity. Nevertheless, such is the scheme to which the refusal of the revision by the assembly, and the subsequent combination of the more influential members of the party of order who voted in the successful minority on that occasion, are now tending. It will probably rest with the Orleans Princes, and especially with M. de Joinville himself, to defeat the project, or to embark on an undertaking which will prove discredit to the Royal Family, dangerous to France, and decisively injurious to those it is intended to serve."

The *Moniteur* announces the translation of Mgr. Parisi, Bishop of Langres, to the bishopric of Arras, in place of Cardinal de la Tour-d'Auvergne-Lauraguais, deceased.

ITALY—ROME.

On the 2nd inst. M. Cesari, one of the keepers of the Archives, was stabbed in the abdomen by an unknown person, who immediately took to flight. The wound, however was not considered mortal.

The *Italian Courier* has the following:—"The occupation of Rome continues to preoccupy diplomacy. We are informed that it is again intended to compose the garrison of the city of Neapolitans and Romans, leaving the French to retain possession of a few points along the coast. It appears, however, that the Cabinet of the Elysee is not at all disposed to accept that plan, and has declared its determination to participate in the same measure as Naples in the future occupation, should the other courts decide on substituting that system for the present occupation. We are not aware of the intentions of the courts, but if we were consulted, we should recommend that Rome be restored as speedily as possible to an independent and national Government, supported by a pontifical army reorganised on a proper basis."

SPAIN.

Advices from Madrid of the 8th instant, state that Queen Isabella and the King took a walk the evening before in the Prado, but the population pressed in such crowds round their Majesties, that the King, dreading some accident, and anxious to relieve the Queen from demonstrations which, in her present situation, might be attended with fatal consequences, conducted her back to her carriage.

CHINA.

Another sanguinary outrage on the crew of a British merchant vessel has been perpetrated in the Chinese seas, and by the same Islanders (of Formosa), on whose former barbarities Sir Henry Pottinger, in 1842, founded a claim for satisfaction on the Pekin Government. In the present instance twenty men have been murdered in cold blood, with every circumstance of atrocity; three were captured and forced to work as slaves for upwards of seven months; while the fate of the remainder, including the captain, is still unknown. The disastrous affair happened in September last. The ship *Larpet* sailing from Liverpool for Shangai, struck on a rock; the crew found it necessary to abandon her, took to the launch, and reached the Island of Formosa. There they were attacked by the natives and obliged again to put to sea. On once more landing at another point, they were again attacked and twenty of them murdered. Three managed to save their lives, but were made to work as slaves, and after a captivity of more than seven months escaped to the *Antelope*, an American barque, and were thus enabled to report the dismal fate of their companions. It remains for the British Government to exact reparation either of the Chinese Emperor or of the Islanders of Formosa themselves.

The Madrid papers hint that Concha, governor of Cuba, has been recalled, and the *Clamor Publico* says that General Cordova is to succeed him. The *Heraldo*, however, states that the Marquis del Douro, brother of the present governor of Cuba, had joined the opposition to the present ministry in Spain, and hence it is inferred that governor Concha has been removed, or invited to resign. These changes or rumors of changes add much to the political confusion now reigning, or said to be reigning in Cuba.

THE REV. TRESHAM GREGG AND HIS ANTICS.

The following police reports give but a faint idea of the labors of *Tresham* and his friends in the posting line:—

CAPEL-STREET OFFICE—MONDAY.

A man named Wm. Murphy was charged by Constable Power (C 28) with exhibiting a placard calculated to provoke a breach of the peace.

The constable having been sworn deposed that on Saturday evening his attention was attracted by a crowd of people following the prisoner, who was exhibiting a placard of a most exciting nature, and calculated to provoke a breach of the peace, and that he, apprehending a disturbance, took him into custody.

Dr. Kelly (glancing at the placard)—"This complaint is a personal matter, and I must therefore discharge the prisoner."

The Rev. Tresham Gregg was proceeding to make some observations, when

Dr. Kelly reminded him that there was no case before the bench, the prisoner having been discharged.

The Rev. Tresham Gregg (leaving the office)—"This is a mockery of justice."

Doctor Kelly (to a police constable)—"Bring back that man."

The Rev. gentleman having returned, Dr. Kelly said—"Sir, you have uttered words which I must call on you to retract."

Mr. Gregg—I am quite prepared to do so; but I presume to say that your worship treats a case of this sort, in which the public are interested, quite too quickly for the merits.

The Rev. gentleman then left the office, followed by a number of his admirers.

At a later period of the day, Mathew Bellew was brought up in custody, charged with having effaced one of the placards calling the aggregate meeting of Catholics to be held in the Rotundo on Tuesday.

Charles Richard Ridley deposed to the fact, and stated that the prisoner took particular pains to obliterate the name of Dr. Cullen.

Dr. Kelly—who is Dr. Cullen?
Witness—The Catholic Primate of all Ireland.

Dr. Kelly—Was there any riot?
Witness—Only for my giving him into custody he would not have escaped.

Doctor Kelly—In the first place, then, there has been no breach of the peace; and in the next place, the trespass has been committed only on the owner of the placard.

A constable observed that there was a serious disturbance after the placard was interfered with.

William Murphy was again brought up, charged with exhibiting the same placard, and was again dismissed.

COLLEGE-STREET OFFICE—MONDAY.

Police-constable 120 B charged a man named John Furry with carrying an offensive placard through the streets, calculated to provoke a breach of the peace. From the statement of the constable it appeared that on Saturday evening, while on duty in College-green, his attention was attracted by a large crowd of persons assembled around the prisoner, who was carrying a placard of monster proportions in front of Trinity College. The crowd were in a very excited state in consequence of the offensive nature of the placard, and just as the constable came up were proceeding to demolish the insulting exhibition. Apprehending from the increasing numbers of the crowd, and urged by the remonstrances of several respectable persons, the constable called on the prisoner to go away, and on his refusing to do so took him to the station-house.

Mr. Tyndal cautioned the prisoner against a repetition of his offence, and ordered him to be discharged, but directed the placard to be retained.

The following is a copy of the insulting and wretched document alluded to:—

"CAUTION TO THE PUBLIC.

"Whereas, the Rev. Paul Cullen, in defiance of truth, right, fact, and the laws of the land and of its ancient Church, and of all who bear allegiance to the Queen alone, audaciously assumes the title of Lord Archbishop of Armagh and Primate of all Ireland, and is publicly placarded as such, this is to give notice, that such assumption and description is a flagrant outrage upon all true Catholics of the Church of Ireland, and that said Rev. P. Cullen is a mere emissary of the Pope of Rome—Antichrist—and of his apostate Church, which has brought down on Ireland blight, blast, famine, pestilence, and desolation, and is, by his daring assumption, a violator of the laws of God and the Queen's peace.

(Signed by order) "H. COOKE.

"God save the Queen."

MORE OF THE PLACARDS.—Immediately after the disposal of the last case, two "bill stickers," answering to the names of John Hannon and George Magee, were placed at the bar, charged by Constable 109 B with posting copies of the above document on a dead wall at the upper end of Harcourt-street.

Mr. Tyndal also discharged the prisoners with a caution, and ordered their bills not to be given up.

In the course of about an hour after these cases had been got rid of, the Rev. Tresham Gregg arrived at the office in a very flurried and excited manner, but having learned that the "gentlemen" in whose welfare he was concerned had "been disposed of," he took his departure.

A NEW DODGE.—At one o'clock a wretched, starved, ragged, and filthy looking man was brought in charged by a woman named Bridget Gorman with deliberately tearing and destroying one of the bills announcing the holding of the great Catholic meeting at the Rotundo. Had it not been for the timely interference of 102 B, who immediately took the prisoner into custody on Mrs. Gorman's charge, he would have suffered severely from several persons who happened to be passing, and witnessed his attempt

on the placard. The prisoner gave his name as James Donovan, and observed at the station, while the charge was being taken, that he had been engaged by the Rev. Mr. Gregg to tear the bills calling the Catholic meeting, and having the titles of his Grace the Lord Archbishop of Armagh and Primate of all Ireland thereon.

The case having come before Mr. Tyndal for adjudication, he postponed the hearing till Thursday, on the application of Mr. Henry Cooke.

The prisoner was bailed out in the meantime by a Mr. Walbrook.

Several other of Mr. Gregg's placard-holders and label-stickers were brought in during the day, charged by the police with carrying and posting copies of the document given above.

About six o'clock, p.m., Mr. Henry Cooke, and another young man, who described himself as Mr. Rodolphus Hardy, gentleman, of No. 3, George's-place, were brought to the office as prisoners, escorted by a posse of the police force, charged by Mr. Hughes, jeweller, of Aston's-quay, with having provoked a riot, and caused the windows of his establishment to be broken. It appeared that, in consequence of the exhibition of a variety of most offensive publications, placards, &c., in front of the office of the *Church Sentinel*, on Aston's-quay, numbers of persons had been collected in the neighborhood of the house during the last few days. The "office," which is a kind of depot for printing and issuing of the various fulminations of Tresham Gregg, and a rendezvous for his fanatical followers, has always attracted considerable notice, and been the means of exciting very general indignation, particularly so since the announcement of Mr. Gregg's intention to disturb the Aggregate meeting. Messrs. Cooke and Hardy, as far as we could learn, had been making themselves somewhat conspicuous by their gasconading about the "office" during the day, and on leaving it some time before six o'clock were hooted by the persons assembled on the quay. The two individuals charged, immediately placed themselves in a fighting attitude, and challenged the crowd to combat. In a few moments, Messrs. Cooke and Hardy, having unfortunately, however, succeeded in rousing the indignation of the people, considered that discretion was the better part of valor, and recollecting, perhaps, that they might not be able to fight next day if they did not then gallantly run away, fled into the shop of Mr. Hughes adjoining, whereupon several stones were thrown and the windows were broken. Mr. Hughes sent for the police, upon whose arrival in due force the unfortunate young men, who were it not for their speedy flight, might have forfeited their lives for their temerity, were taken to the station-house. A crowd of upwards of five hundred persons followed hooting and groaning them.

At eight o'clock the *Sentinel* office having been closed for the night, three individuals left it and proceeded in the direction of Westmoreland-street, followed by a large crowd, hooting and hissing them. On coming near the corner of College-street, some stones were thrown and a square of glass value £5 in the shop window of Mr. Barrett, of Westmoreland-street, was broken. The police were obliged to be turned out in force from College-street, to protect the obnoxious individuals to their destination. Mr. Coleman, the confectioner, in College-street, and eleven boys were taken into custody for throwing stones and being disorderly.

Shortly before this occurrence, Mr. Gregg was observed to drive to Mr. Coleman's house, in which he remained for some time, and coming out, a large crowd, consisting of from 500 to 1,000 persons who had collected in the meantime, commenced groaning and hooting him. A strong body of the police were turned out by Inspector Anderson, and were placed in a line across Grafton-street opening on College-green, in order to intercept the crowd from pursuing the vehicle in which Mr. Gregg was endeavoring to make his escape.

Between two and three o'clock, a man of Tresham's made his appearance in Smithfield-market, and commenced busily posting up his master's manifestoes; he was not, however, long suffered to pursue the good work, when a crowd assembling round him quickly drove him from the scene of his "pious labors." A police-constable removed two of the offensive posters which he had affixed to one of the weighhouses. In some time after, however, Tresham and his bill-stickers repaired to the same place, as if with a determination to attempt the posting up again, but with no better success than before. They were obliged to make a precipitate retreat, and did not again make their unwelcome appearance in the neighborhood. In passing on their way back through Great Britain-street, some persons recognising the principal party, the car on which they drove was pursued by a large number of persons, some boys and young females amongst whom saluted them with a shower of mud, but, we believe, with no harder missiles. The car then drove rapidly on to Carlisle-bridge, where another slight popular demonstration was made, but the object against whom it was directed, escaped, so far as we could learn, uninjured to the other side.—*Dublin Freeman*.

PROSELYTISM IN THE WEST—THE CONNEMARA COLONY.

TO THE EDITOR OF THE TABLET.

Ballinakill, Clifden, Co. Galway, August 12th, 1851.

Sir—I thank you most sincerely for publishing my humble reply to the calumnies of the Clifden false prophet, and hope you will make room for the following observations, to which I beg to call the attention of the *Times*, Exeter Hall, and every other partner of the Connemara proselytising firm. A moment's reflection on the subjoined facts cannot fail to bring conviction to the minds of each and every one of

them that it is idle for men to think of making sincere Protestants by soup, meal, money, or strabout.

With regard to the past progress of the strabout missionaries, let this fact speak for the success of Evangelical labors:—Since the famine began in 1847, nearly 2,500 human beings died in the Clifden work-house (500 of whom died since the 1st of January, 1851), and it is well known that each and every one of them were in a state of starvation; and though they were sure that death and all its horrors awaited them in the work-house, and though they could not get into it as long as they retained the appearance of human beings, yet they had the grace and the faith to refuse to barter their souls for a paltry bribe, and they had the fortitude to die like martyrs in the bosom of the Roman Catholic Church. At this very hour there are, I am told, 3,500 wretches in those bastles; and as they could not be qualified for admission into those wretched abodes until they appeared to be in a state of inanition, surely they were fair subjects for the market, and ought to be picked up by the soul-buyers; yet they have despised their bribes, and encountered death rather than be guilty of the sin of apostasy. What shall I say of the hundreds (I might say thousands) who perished of actual want in sheds, cabins, under the ditches, and along the public road, and who were buried—if buried at all—without either a coffin or a shroud: and all those died in the Catholic Faith, and spurned the tempter's odious bribe. Does not this prove that the system is an utter failure among the poor, among whom they calculated on a great harvest?

It will be scarcely denied that those creatures who were bought and enlisted by Major-General Thompson, and were drilled into Protestantism at his depot at Sabruok, under his own superintendence, were staunch, well-tutored, and disciplined; and yet a few days ago some of this gallant corps revolted and craved admission into the workhouse, and registered their names on the book as Catholics.

When the Rev. B. Darcy recklessly asserted that a chapel was shut in Connemara, unless he wished to be blind and impugn the known truth, so far from a chapel being shut, he could have learned that a beautiful chapel is in course of erection at Ballinacra, and will be completed after a few weeks. But as their motto is "To sin and sin boldly—the more sins you commit the more grace you'll get," the more lies, calumnies, and caricatures they give of the Catholic religion, the more money will they receive from the deluded fanatics on both sides of the Channel.

In conclusion, I beg to acknowledge one pound from P. R., Belfast, and join in the wish of my correspondent "that others may imitate his good example."—I remain, your obliged and faithful servant,

WM. FLANNELLY, P. P.

A SPEC OF BIGOTRY.

(From a Correspondent of the Boston Pilot.)

Binghamton, N. Y., July 28, 1851.

There was a poor Irish emigrant arrived here in the month of June, and being subjected to a long voyage, was in delicate health, and consequently had to go to the poor house. His situation became most alarming, so much so that the Rev. Mr. Hourigan went to see him and found him on the brink of eternity. He anointed him and thought he would be allowed to hear his confession, but no. A rude and churlish creature, by the name of Waters, told him that he would not allow him. The Rev. gentleman used all means to induce Waters to leave the room for five minutes, that he might prepare the dying man, but, oh, no. He told him when his party would be predominant he might officiate there, and not till then.

Think of this. Christ's minister on earth could not administer the rights of his Church to a dying man. The only comfort he could administer to him was the picture of his crucified God on earth, that he was so soon to appear before in heaven. I may tell you that there was a complaint laid against Waters before the Superintendents of the poor.—They number three. One of these is the Deacon of the Presbyterian church, the other is Deacon of the Episcopal church, and the third is a medical doctor. The two deacons are whigs, and the doctor is a democrat. There was a vote taken for Waters' removal, but when the polls were closed, Waters and his whig brethren became victorious, having two to one.

So now you see that if any Catholic patient is taken to the poor-house, he may die without the benefit of the Christian Church, by a whig majority, in the village of Binghamton. And we have some citizens here who call themselves Catholics and Irishmen that has assisted and aided in electing these enemies of God and our holy religion.

Talk of the British House of Commons, and of the foul-mouthed Drummond, but I question very much, since the days that that adulterous tyrant who, in the fifth of his debauchery has degraded the majesty of the King, and the higher dignity of Man, if there was ever a darker deed perpetrated on civil and religious liberty.

One word more and I shall have done.—These whigs here, and their brother Irish whigs, pretended all the friendship in the world to us Catholics, but now we see they have come out in their true colors; and if any further sympathy from them should be presented to us, we will consider it as similar to the bunch of flowers presented to the beautiful and lovely Cleopatra that contained the adder beneath.

THE LYNCHING OF A WOMAN IN CALIFORNIA.

The San Francisco *Picayune* has the following comments upon the hanging of a woman under the Lynch code, at Downteville, in the mining districts of California:—

What were the circumstances of the case? A party of drunken men, reeling home after a debauch forced the door of a private house, in which a female resided, and insulted the inmates. The house was not a brothel, nor the woman a prostitute. Of this outrage no notice was taken; but on the party returning for the vilest of purposes, and insulting the woman with the grossest epithets, her southern blood boiled over with indignation, and in a moment of passion she snatched a knife and inflicted upon him a mortal wound. For this she was taken to the cross-roads and publicly hanged!

Now we venture to say that had this woman been an American instead of a Mexican—had she boasted of white blood, as they call it—as though the caste of the woman, if it affected her caste at all, should not have tended to make her case more lenient—had she been of the Anglo-Saxon race, instead of being hung for the deed, she would have been lauded for it; and instead of an account appearing in the papers of a "horrible murder by a Mexican woman," every press in the State would have rung with exclamations for the "heroic conduct of a female," or, "the determined defence of her virtue by a lady in the mines." It was not her guilt which condemned the unfortunate woman, but her caste and Mexican blood.

Of her trial we know not how to speak.—We know of no terms which are capable of expressing the horrible—the savage brutality of it. Of course the witnesses were not sworn: the men who tried her needed no testimony; they thirsted for her blood, and the form of trial was an impediment to their desires, which they cursed as they hurried through it. The Judge—John Rose, of Rose's Branch—let his name be remembered—stated to the witnesses that they must tell the truth, "just as if they had been sworn;" to which they assented—and lied: a physician who testified in her behalf was beaten, a lawyer who endeavored to get justice done for her was threatened with hanging, and ordered to leave town; and amidst the shouts of blood thirsty monsters, whose rage could hardly be restrained for one short hour, the upright, intelligent, and impartial jury brought in a verdict of murder, and condemned her to be hanged in two hours!—which sentence was executed.

But one circumstance was wanting to make the murder of this woman an atrocity. She was in a condition that made her life sacred, even in the most barbarous ages, and under the bloodiest code that ever cursed the world. An unborn infant perished with its murdered mother, before it saw the light.

VISIT OF A FRENCH NAMESAKE TO DR. PUSEY.—We find the following curious paragraph quoted by the *Univers* from the *Spectateur de Dijon* of August 9th:—"We have the following news on good authority: Among the inhabitants of Franche Comté who have gone to visit the Crystal Palace, is one noble by birth, the ancient name of whose family is Pusey. This visitor, in his journey, had another object in view besides the Exhibition; he wished to see at Oxford the celebrated Doctor, his namesake. Having called upon him, after the usual compliments, he asked him, 'Are you not, by your name as well as your ancestry, of French origin?' 'Yes,' replied the Doctor; 'but Pusey is only a borrowed name of mine—the name of a village that has been given to me [Pusey in Berkshire]; my real name is Beauvais' [Beauverie]. The visitor, who flattered himself he should have found some relationship, changed the conversation, and congratulated Dr. Pusey on the efforts and labors by which he was daily bringing a crowd of his compatriots back to the Roman Church. The Doctor, keeping silence, contented himself with making a simple bow, with which the French Pusey was obliged to content himself. Wherefore this silence and this bow, made, so they say, with the appearance of assent? We may be allowed to make conjectures with regard to this man, so far inexplicable; the future only will reveal to us the secret of the extraordinary part which, voluntarily or not, he fills among his brethren."

THE PROTESTANT HEIRS OF CATHOLIC CHURCHES.—"A Commercial Traveller" writes as follows to the *Morning Chronicle*, from Norwich:—"Sir—I had finished my business here this morning two hours before the train started that would take me to Dereham. I walked up to the Castle, and from the walls looked down upon the fine old city. 'What magnificent old churches you appear to have in your city,' I said to an old gentleman who stood by me. 'They are very fine, Sir,' he replied; 'they were built in the days when men built churches for God.' 'I have a spare hour, for a wonder,' I said; 'I will go and devote it to seeing some of them. The old man smiled. Down I walked quickly into the city, and away to the church doors. I knocked in vain at three of the largest buildings for admittance; all were closed. Surely this is not as it should be. The people's churches should be open to the passing wayfarer; it is so in benighted Catholic countries. In this one respect, at least, we might take a lesson from them. I confess I was never more disappointed."

CUBA.—This island is 624 miles in extreme length, with a width averaging about 60 miles, containing an area of 37,000 miles, and a population of 1,500,000.—The value of its agricultural productions in 1846 was \$62,781,035. Its exports during the same period were \$27,350,924, of which \$8,700,224 were to the United States. Its imports during the same period were \$20,707,343, of which \$7,230,214 were from the United States. The amount of American tonnage employed in the trade with the island, during the same period, was 501,297 tons. The total amount of taxes, levied upon American commerce with the island, in the shape of duties upon imports, tonnage duties, and duties upon exports, exceeds \$4,000,000 annually. There are 359 miles of railways in operation upon the island. Of the \$27,000,000 of annual imports, according to official documents, \$16,000,000 are in provisions, lumber, fabrics, materials, &c.

The number of human beings held in slavery in the United States is upwards of 3,000,000.—Of these it is estimated that more than 600,000 are held by the ministers and members of various sections of the Protestant Churches:—Methodist, 219,564; Baptist, 125,000; Campbellites, (old and new school,) 77,000; and other denominations, 50,000.—*Watchman*.

THE RUINS OF MEMPHIS.—On Monday the Minister of the Interior presented to the French Assembly a bill for a credit of 30,000*fr.* for the purpose of exploring the Temple of Serapis, in the ruins of Memphis. This temple which has been covered with sand ever since the time of Strabo, and has since remained almost intact, offers much greater temptations to research than those monuments which have been ransacked by barbarians. The building is a mixture of the Greek and Egyptian styles of architecture, and the worship to which it was consecrated was a fusion of the Greek and the Egyptian faith. The very slight soundings in the sand which have been hitherto made have brought to light curious statues and bas-reliefs, and amongst other things, very curious portraits of Greek philosophers.

GREAT BRITAIN.

DIVISIONS IN THE HOUSE OF COMMONS.—A curious paper has been published with the votes of the House of Commons, enumerating the several divisions that took place during the session of 1851, just closed. By this return it appears that the Ecclesiastical Titles Assumption Bill was not only the most important, but by far the most troublesome measure of the session. The number of divisions altogether amount to no less than 48 on the several readings and clauses. The second greater number of divisions was in Committee of Supply, which amount to 28 divisions altogether, is far from an unusual number, and which is not to be wondered at when the great number of items included in the miscellaneous estimates are considered, and when it is well known that in no other part of the business of the House are the Commons more naturally, and properly, jealous, than in the voting of the public money. It is worthy of remark, however, that notwithstanding these 28 divisions on the money votes, not a single item was altered, or cut down from the very economical and careful propositions that were submitted to the House from the several departments of the Government. The third class of measures that gave rise to the greatest number of divisions was the question of admitting the Jews to Parliament. Besides the divisions on the bill itself, there was no less than eight divisions on the personal case of Mr. David Salomon, and one respecting Baron Rothschild.

REVENUE OF THE PROTESTANT SEE OF DURHAM.—The *Daily News* makes the following representation of the circumstances attending the revenue of the Protestant See of Durham:—"The object of the legislature, as stated by the law officers of the crown in September, 1836, was to give Dr. Malby, as Bishop of Durham, a net income of £8,000 a year; and for that purpose, and with that intention, his contribution was fixed at £11,000 a year. This contribution was formed on the estimate that the average income of the next seven years would be £23,625 a year, inclusive of the Yorkshire estates, worth £2,000 a-year; whereas it turned out by the next septennial return that the actual receipts, exclusive of those estates, reached £23,066; leaving the Bishop a gross average income of £13,000, instead of a net one of £8,000 a year. Whereupon the Ecclesiastical Commissioners raised the charge, in case the see became vacant in the ensuing septennial period, to £23,230. The contingency of a vacancy not having occurred, Dr. Malby continued for the seven years ending 31st December, 1850, to make payment to the Ecclesiastical Commissioners of the fixed sum of £11,000 a year. During that period, however, the gross receipts of the see reached a still higher average than they did during the previous seven years. For in the seven years—1844-50—the gross receipts of the see of Durham, were no less than £207,621 which sum produces an average of £29,660; so that in those years Dr. Malby's gross income has been £18,460 instead of the net sum of £8,000 a year, which the law officers of the crown stated in September, 1836, it was 'the distinct object of the legislature' in passing the 6 & 7 William IV., c. 77, he should have."

GAVAZZI AND HIS DUPES.—Signor Gavazzi is now starting it at Edinburgh, the season being over in London. The *Edinburgh Witness* presents its readers with an engraving of this renegade Friar, in an attitude of mock sublimity, as amusing as any thing we have ever seen for a long time. He is supposed to be just darting away with a flourish, having concluded his "oration," and "the father's" Barnabite cassock is scattering its folds in the air to add to the oratorical effect. Poor fellow! The *Witness* says:—"It may be considered a very remarkable circumstance, that an audience, a very large proportion of which must have been utterly ignorant of the language in which they were addressed, should not only have paid the most marked attention throughout the oration, but appeared to be carried at times away by the enthusiasm of the speaker."

THE EXHIBITION.—All speculation as to the longer or shorter continuance of the Exhibition, is now at an end. A full meeting of the Royal Commissioners, at which Prince Albert, Lord John Russell, and Lord Granville were present, was held at the Crystal Palace. It has been decided to close the Exhibition to the public on Saturday, 11th of October.

DIED.—At Clifton, on Friday, the 1st ult., the patriarch of English authoresses—we might add of English authors—Miss Harriet Lee, at the age of ninety-five.—*Athenæum*.

SIR J. FRANKLIN.—The gross and unfeeling hoax which at first emanated from the Dundee press, and spread like wildfire over the country, respecting the long missing Arctic expedition, has been sufficiently sifted and refuted, but we regret that the anonymous author of it has not yet been discovered. The matter has been taken up in Parliament, and a minute search into all the circumstances will immediately be made, and we be to the infamous scribbler if he be found out. Our Kirkwall correspondent says, that on reading the paragraph as it first appeared the other day in the *Orkneys*, Lady Franklin was deeply affected; but she was quickly assured that no such vessel as the *Flora* had arrived at Stromness, nor was ever at the whale fishing.—*John O'Groat Journal*.

UNITED STATES.

We perceive by a letter from Father Mathew to Mr. William E. A. Kelly, of this city, that the good Father will arrive in New York on the 22d inst., and be the guest of the Most Rev. Archbishop Hughes, during his stay in that city. His friends in Boston are about to get up an excursion, with reduced fare, so that all who desire may have an opportunity of bidding farewell to the beloved benefactor of our age and race, prior to his departure for his native land. Due notice will be given in our columns of the day on which the excursion takes place.—*American Celt*.

Father Mathew administered the Pledge to fifty of the Orphan Children under the care of the Sisters of Charity, in the Cathedral of Buffalo, on Sunday, the 24th ult.—*Ibid*.

From a well informed source, we learn, that Terence Bellew McManus will remain in California for the present. We are glad of it. California deserves his warmest attachment, and he is not the man to return kindness by halves. Much as we desire to see him in the East, we are glad he is to remain in the State which so cordially received him.—*Ibid*.

EXECUTION.—John McCaffrey was hanged at Kenosha, Wis., on Thursday, August 21, for the murder of his wife.—*Boston Pilot*.

A child of Jonathan Ayres, of Canterbury, N. H., was sent out into a pasture, on the day of the great hail storm, but not returning, search revealed the horrid fact that it had been killed, and most eaten by some savage animal, supposed to be a wolf.—*Id*.

Henry Slaw, a magistrate of Berlin, was taken out of his bed by the anti-renters of Rensselaer Co., at 12 o'clock at night, carried five miles, tarred and feathered, and threatened with death in case he sells any sixty year lease land. This is the last anti-rent outrage.—*Id*.

Alfred Bartlett, of Grayson county, Va., having lately been murdered by negroes, and John Clement dangerously wounded, the citizens of Wythe county held a meeting, and resolved to expel from South Western Virginia, all pretended missionaries hailing from free states, who have preached abolition doctrines.—*Id*.

TERRIBLE TRAGEDY.—The *Palmira* (Mo) Whig published the following extract from a letter giving an account of a horrible murder perpetrated at Hannibal, it says, "We have a German in prison guilty of the murder of a young lady whom he loved. Briefly the circumstances are these—The prisoner was a servant in the family of Mr. Scholten and became enamored of his daughter. He declared before, as the testimony shows, that he intended to make a declaration of his love and if not received he would shoot the lady. He made his declaration of love—the lady indignantly repulsed him. He went and got a double barrel gun, came into the house where the lady and mother were, told her he had a present for her, pointing to the gun. Said she, you are not going to shoot surely. He replied, I am, firing the one barrel, and afterwards the other, the loads taking effect in her head, scattering her brains all over the room. The young lady was beautiful and accomplished. The prisoner made a sham attempt to kill himself. He is quite young and a very innocent looking fellow."

STEALING OUR MUSIC.—As we passed along seventh street one night last week, we were startled on hearing some well known music in a Methodist Meeting house. As we approached nearer—there was no mistake about it—the choir was singing the sweet harmony of the "Kyrie Eleison" from one of De Monte's masses! All turning Puseyites, we exclaimed! Here's a reformation indeed! We waited until the close of the piece, expecting to hear next the "Gloria in Excelsis" or perhaps the "Credo." How wonderful we thought to hear our Methodist Brethren singing at the tops of their voices—"et unam sanctam, Catholicam et apostolicam ecclesiam!" But the next hymn was a cooler on our zeal—it was the music of a once famous Glee—vulgarily known as "old chairs to mend." We left.—*Catholic Telegraph*.

CANADA.

At the meeting of the City Council last Monday evening, Alderman MacFarlane, on behalf of the Deputation appointed to wait upon his Excellency, the Governor General, stated that, having called upon his Excellency, they were received most cordially. Having acquainted him with the resolution of the Council, in reply, he stated, that this mark of respect from the Corporation of Montreal was to him highly gratifying. However, as the City Council would doubtless leave for Boston on the first day, and he could not leave for 3 days after, he would be unable to accompany them. At the suggestion of the Deputation, his Excellency stated, that if he went to Boston, he would have much pleasure in visiting Montreal on his return to Toronto.—*Courier*.

Yesterday, a child of Mr. Radiger, Advocate, aged about three years, fell from the second story window of the house, in St. Lambert Street, occupied by Mr. Solomon, furrier. We are happy to state that, beyond the fracture of a limb, the poor child suffered no farther injury.—*Ibid*.

CORONER'S INQUEST.—On Monday, an inquest by the Coroner for the District, on the body of one James Potter, a soldier of the 20th Regiment, stationed at the Island of St. Helens, who committed suicide the preceding night by hanging himself from a tree, in a fit of temporary insanity, caused by fever which he contracted some time ago in London, C.W. Verdict, temporary insanity.—*Ibid*.

Thursday morning, the 4th inst., about one o'clock, the whole atmosphere around the city was lighted up by coruscations of the most extraordinary aspect. It is not enough to call these appearances by the name of *Borealis*, because the whole heavens, North and South, East and West, were apparently in the most violent electrical commotion. The colors assumed by the flitting vapors were not by any means brilliant. Towards the North, the horizon was opaque and cloudy; but immediately above this, towards the zenith, the aspect of the heavens was a dark lurid red coloured vapor, which was continually flitting upwards and downwards, like what might be conceived of the billows of an ocean of fire or the reflection of some extensive and distant conflagration. Above this the vapor through which the star shone dimly, assumed a uniform pale straw color, and had a general apparent motion towards the South, assuming the most phantastic shapes, and at one time spanned the heavens, like the shore of some vast foam crested ocean, stretching in a long extended crescent form from North to South. This defined shape in a few minutes faded away, and sudden sharp-pointed streaks of pale light shot up from all parts of the horizon towards the zenith, but less bright towards the North-West than in any other part of the compass. Towards the North and East, the dark red color of the vapory clouds, and their violent flitting motion to and fro, like the folds of a vast flag in a storm of wind, was portentous. It would be impossible to describe all the appearances which the atmosphere assumed during the continuance of this phenomenon; but its general aspect was a violent rushing up of pale yellow vapor from the horizon all round towards the zenith, where it began to twist and play in all directions, and in the most phantastic and threatening manner.—*Ibid*.

The Thermometer, at 1 p. m., Wednesday, was 99 in the shade. On Tuesday, at the same hour, it was 86 in the shade.—*Transcript*.

We regret to learn, that as a party in the Parish of Soulanges, county of Vaudeuil, were out hunting for bears, one of them, Joseph Leroux, observing something which he took for a bear, fired.—The ball took effect, but on coming up, it was found that he had shot one of the company, named Vital Larriviere. The bullet struck him a little below the ear, and went through the neck. A Coroner's Jury returned a verdict of accidental death.—*Gazette*.

The Superior Court was occupied Monday and yesterday, with Mr. Wurtel's application for a mandamus to compel the Lord Bishop of Quebec to show cause why he refused, as Rector of the Parish, to read the burial service in the parish church over the body of his deceased child. The Court have taken the question *en délibéré*. We will give a full report of the case as soon as judgment will have been rendered.—*Quebec Gazette*.

ANOTHER MURDER AT MILL CREEK.—We have just been informed that another murder has taken place at Mill Creek. The particulars which we have gleaned are as follow. A Mr. Dow, a chairmaker of Mill Creek, some time since brought over a young man named Trowell from the neighborhood of Ogdensburgh, we believe, to whom he gave employment as a journeyman. Trowell had much difficulty in getting his wages, left him, and shortly afterwards sued for and recovered the balance of wages due him. Trowell subsequently commenced business on his own account in the village, and by steady industry and a good custom, succeeded well. Recently, Trowell engaged upon building a house for himself, and while engaged on Thursday morning in drawing lime from Wickham's yard for his new building, he was met in the yard by Dow, who alleged that the lime was his, and told Trowell that he should not have it. Some words ensued between the parties, when Dow raised a hoe, and struck Trowell on the head with the blade with such force as to drive in a portion of the skull. Trowell lingered until yesterday at three o'clock, when he died. Dow has been committed to goal. The deceased had a wife and two or three children in the United States, who, we understand, were about to join him, and who, we believe, are not yet aware of their terrible bereavement. The quarrel about the wages due, and the after success of Trowell as a rival in business, would seem to have worked up Dow's mind to the commission of this fearful crime.—*Kingston News*.

We learn from a correspondent at Campbellton, Restigouche, that the crops in that quarter look exceedingly well, and that there is no appearance whatever of the potato disease. The hay crop will be much above the usual average. The season has been a very wet one at Restigouche, and the streams have been unusually high all summer.—*British North American*.

IMPORTANT FROM EUROPE.

The steamer *Franklin* has arrived at New York, with three days later news from Europe. Great agitation prevails in Ireland, and a crisis is thought to be at hand. A prosecution, or rather, a persecution, against the Catholic Bishops, is threatened, for their contempt of the brutal Penal Laws. Yes, Irishmen! the persecutors of your country, and of your religion, are about to stretch forth their impure hands upon the anointed of the Lord. Soon you may expect to hear, that an attempt has been made, to hale your beloved Prelates, into what, in mockery, we suppose, are called the *Courts of Justice*; as if a Catholic could be fool enough to expect justice from Protestant judges, and Protestant juries. The telegraph dispatch assures us, that the feeling in regard to the Catholics of Ireland is so strong, that government may rely on an almost unanimous support for any measures of persecution it may think fit to bring forward; that is to say, that the hatred towards the Catholics of Ireland, is so universal in Protestant England, that Penal Laws, still more unjust than the last, will soon be introduced. So much the better;—the resistance of the Catholics of Ireland, will be but the stronger; their hatred of British rule, and Protestant ascendancy, the more intense. In the meantime, let it not be said, that the Catholics, and above all, the Irish Catholics, of Canada, looked on, unmoved at the wrongs of their brethren. It was for the express purpose of aiding them, of assisting them to violate the Penal Laws, that the Montreal Branch of the Catholic Defence Association was established. We must be prepared to assist our fellow-Catholics with something more substantial, than mere verbal expressions of sympathy, with their wrongs, and hatred of the government that persecutes them. We will return to the subject next week.

FOR SALE.

THREE HUNDRED OIL CLOTH TABLE COVERS.
JOSEPH BOESE, Manufacturer,
Sep. 11, 1851. 25, College Street.



A SPECIAL MEETING of the St. PATRICK'S SOCIETY will be held at "ST. PATRICK'S HALL," corner of Place d'Armes, on MONDAY EVENING next, 16th September, at EIGHT o'clock precisely.
A punctual attendance of Members is requested.
By Order,
Sept. 11, 1851. H. J. LARKIN, Sec. Soc.

