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CATHOLIC CHRONICLE.

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NO. 3.

SPEECH OF DR. CAHILL

AT THE ROTUNDO, IN DUBLIN, ON THE 8TH ULT.

The Reverend gentleman's health having been proposed he returned thanks as follows:—

I am gratified for the kind allusion made on the address read by the secretary to the success which has attended my lectures in England and Scotland. (Loud and long continued cheering.) Yes, my lectures have been successful—(renewed cheers)—and, I have to add, that many of those who might have been naturally classed amongst the ranks of my enemies—I mean various sections of the Tory press—many of these, I say, have proved themselves my most able and strenuous supporters. (Cheers.) During the period when I was engaged in writing those letters which were published, and of which I believe you have heard—(loud cheers)—at that period I mixed much and intimately with the people of England. I also mixed much in the society of Irishmen resident in England. They conferred upon me a thousand marks of kindness and regard. (Cheers.) They liked me, I believe, because I was a big fellow like many of themselves. ("Hear" and loud cheers.) I said to them—"My fellow-countrymen, here is the growth of Popery for you. (Cheers.) The Tory papers in England tell you that Popery is going down in Ireland; but I tell you do not believe one word of it." (Loud cheering.) And whilst I thus proudly acknowledge the enthusiastic regard evinced towards me by my fellow-Irishmen in England, I feel it a duty to seize this opportunity of declaring my grateful sense of the true courtesy and cordial friendship which I experienced at the hands of the English people—(cheers)—yes, the noble English people, Clergy and laity, vied with one another in conferring upon me marks of their kindness and regard—(cheers)—and in whatever I may have to say in this my address in well-deserved denunciation of a heartless and corrupt government, I do not mean to speak unkindly of the truthful, the noble-hearted English people. (Cheers.) I distinguish them from their government. (Cheers.) I never met men possessed of more sterling qualities. I was met and received as a brother by every member of the English Clergy. (Cheers.) Such kindness, such generosity, and such a perfect union of hearts it has never been my good fortune before to witness. This had not been the case previously. The English people were long without feeling the scourge of persecution; but since the pranks commenced of Lord John Russell they began to feel what suffering was, and they learned consideration for the feelings of others—(loud cheers)—and now I am bound to say that the ties of mutual endurance have created feelings—from the humblest English Catholic up to the illustrious Cardinal Wiseman—which do honor to Catholicity in England. (Loud cheering.) Cardinal Wiseman—that gifted man—that prince of the Church—has often wept over the sufferings of the Irish people. (Loud cheers.) He was born in Spain—his mission is in England—and he has many relatives in Ireland, and he partakes of the characteristic of all those races. He has the high honor and chivalry of the Spaniard, the truth of the Englishman, and the warm and generous enthusiasm of the Irish nature. (Cheers.) I repeat I cannot too highly express my gratitude for the unvarying kindness conferred upon me by my Clerical brethren in England, and also by the honest-hearted English laity. (Cheers.) Since the Rev. Mr. Sheridan, of Liverpool, and the Rev. Mr. Donohoe, both my dear and valued friends, first introduced me, one in England and the other in Scotland, I have met nothing but kindness, cordiality, and brotherly love amongst the people of those countries. (Cheers.) The Catholic Hierarchy both in Scotland and England recognised the importance of my mission. The Scottish and English Prelates received me with marked and distinguished kindness, and conferred compliments upon me which I must believe were intended as much for the nation I represented as for myself. I am delighted at having this opportunity of putting on record my grateful recognition of the thousand kindnesses which I have received at the hands of Prelates, Clergy, and laity both in Scotland and in England. (Cheers.) And the cheer which shall emanate from this crowded and influential meeting of my fellow-countrymen, when I shall call for it to be given, for the Catholic Bishops, Clergy, and laity of England and Scotland, will prove that my dear fellow-countrymen appreciate every kindness shown to me as a compliment to my country. (Loud cheering.) A cheer, then, for the good and illustrious Prelates, the pious Clergy, and the true-hearted laity of England and Scotland. (This call was responded to by repeated and enthusiastic cheering.) The Rev. gentleman resumed and said—I have had no opportunity for a long time of laying before you in detail the progress of English outrage and injustice towards this country. (Hear, hear.) In the address so kindly and cordially pre-

mented to me allusion has been made to the effusions from my pen in vindicating the claims of Ireland, and in laying bare the miserable system of deceptive and traitorous policy pursued towards our poor country. (Cheers.) Well, I believe I did endeavor to drag my Lord John Russell from the seat to which he adhered with desperate tenacity. (Laughter and cheers.) This reminds me of a story I once heard of an attempt to dislodge a philosopher of the schools from the seat of dignity which he had long usurped. So tenacious was he of that seat, and so desperately did he cling to it, that when he was dragged from it at last by main force, he left his sitting part behind him still fixed to the seat of dignity. (Loud laughter.) Thus it was with the Russell ministry; when dragged at last, despite of all their efforts, from power, their adhesive extremity remained behind clinging to office in the person of Lord John Russell. (Shouts of laughter.) There can be no doubt that England planned the double stratagem of revolutionising southern Europe and overthrowing Catholicity. From the hour when she placed Louis XVIII. on the throne of France, she virtually wore the Gallican crown, and from the Tuileries she then dated her first despatch of political conspiracy and Papal degradation. England sowed the seeds of revolution in the very heart of Spain and Portugal—she corrupted Sarlinia—dug a mine in Switzerland—planted rebellion in Austria—acted Voltaire in France—battered America—bowed to Naples—reverenced the Pope, and thus, with all the same arts by which she robbed Ireland of her parliament, and left the Irishman without a home, she fawned on one nation, bribed a second, bullied a third, deceived a fourth, and enajored the rest. She prepared her disastrous plans and matured her accustomed perfidy. Her statesmen fraternised with expelled refugees in Berne, pitied the slavery of the Hungarian in Pesth, spoke of Austrian tyranny in Turin, praised republican institutions in Washington, dined with assassins in Rome, raised the rebel flag at Naples, and advocated treason and plunder in the Peninsula. For five-and-twenty years she played the rebel, the revolutionist, the traitor, the sycophant, the hypocrite; and by this terrific admixture of political poison she diseased the blood of Christian society, which spread itself in due time over the entire continent of Europe, producing in its ultimate development a scene of universal terror, such as has no parallel in modern history, dispuling royalty, shaking thrones, staining the sword in civil strife, and threatening to bury the ancient crowns of Europe and the Faith of the Apostles beneath the ruins of nations. (Enthusiastic cheering.) I call from this place on every king in southern Europe to say if I am right in my impeachment of English government, and seven kings, and seven cities, and seven armies reply from seven kingdoms, in the loud roar of their defensive artillery, that England is the public disturber of European policy, and her late statesmen the convicted traitors to every pledge of international honor—(loud cheers)—and the very men who advocate unbridled liberty abroad enact tyranny at home; they frame laws for us, which they condemn in foreign countries, and they bind poor ill-fated Ireland in the chains which despotism has forged in other nations. This has ever been the perfidious art of England, to loudly condemn abroad the very conduct which she practises at home—thus by appearing in the dress of liberty in foreign society, and advocating the cause of the oppressed, she raises there in her favor a shout of public applause, which drowns the faint cries of her bleeding victims at home. (Cries of "True, true.") Thus, while Lord Palmerston bullied Greece with her Majesty's three-decker, in order to redress the private wrongs of Messrs. Findlay and Signor Pacifico, and thus publish before the world his ministerial justice, he looked on quietly at the wholesale extermination of whole thousands of poor Irish at home. Again, while young Sir Robert Peel joined in reviewing the Swiss troops which sacked colleges, killed Priests, forced convents and committed scenes of cruelty and debauchery unheard, our Clarendon was employed in preaching "law and order," and finding men guilty to be drawn hanged, and quartered in Ireland. (Loud and angry murmurs.) Again, when Lord Minto and Lord Palmerston were sending ships of war to carry revolutionists from Italy, the Ionian Islands, and Constantinople, in order to show sympathy with the distressed, the same gentlemen looked on quietly while the poor emigrants from Ireland were smothered or starved, or wrecked or drowned—leaving their whitened bones in the fathomless deep to mark the cruel hypocrisy which could send convoys, and officers, and surgeons to protect foreign assassins, and refused to appoint even an officer to inspect the ocean hearses which spread their mournful canvass to invite the forlorn children of Ireland to a foreign clime, and then to sail into the deep, deep sea, to bury their skeleton frames in a tempestuous, unpitied, watery grave.

And lastly, while we see Lord Stanley, in the year 1838, raise twenty millions of money to purchase the liberty of a handful of slaves in our obscure petty islands of the West Indies, we cannot avoid drawing the bitter contrast in the same man, in the same senate house, never raising his voice to raise the same amount to purchase, not the liberty of slaves, but the lives of the faithful Irish, from the terrors of famine and the appalling shroudless and coffinless grave. (Deep sensation.) From these red graves I impeach English statesmen with a cruelty, a perfidy, and an injustice which, sooner or later, will bring a curse on their name and their nation, and which will raise up enemies to execute the will of Heaven in the avenging scourge of public national retribution. (Cheers.) The logic of a just Providence is slow in arriving at its conclusion from the premises; its premises, like those of Babylon, are often forgotten by men, but as sure as the chill blast of winter withers the summer leaf, heaven will draw the avenging conclusion; and the voice of all history informs us that the fate of a wicked nation is as certain as the fate of a wicked individual, and the ruins of the ancient cities of former greatness and guilt is the warning handwriting of a just God, publishing the certain chastisement which, sooner or later, redresses national wrongs. Liberty and religion were both given by the Almighty ruler of this world and the next; one rises up from the soul, like the eternal hills on the bosom of the earth, and the other is the light of life poured from the skies. We cannot part with the one without tearing away part of our essential being; nor can we extinguish the other without a culpable future of permanent darkness. Everything round us may change, but these two principles never can. Creeds, and tongues, and names, and thrones, and powers may be altered, or forgotten, or lost, without a stain in peoples or nations; but the man who forfeits liberty, or betrays religion commits the suicide of his own being, is a traitor to men and a perjurer to God. And although success in the struggles of a nation may be attained by a remote generation, or never attained, it is still the duty of a man to risk all things, and even life itself, in the maintenance of principle true and unchangeable as God, and as immortal as the human soul. (Loud cheers for several minutes.) Oh! if he, whose memory we celebrate on this evening, if he were alive to witness the terrors to which Ireland has been exposed since '47, he would make his giant voice be heard in the ends of the earth; he could enlist the sympathies of all mankind in our favor; he could concentrate universal public opinion in one angry flood; and, like the ocean collected in its swollen strength, and tossing the combined imperial navy like a shuttlecock, he, and he alone, could, by his lip of fire, accumulate the irresistible power of the national will, and scatter before the public legitimate anger the attempt which has been made against the liberties of our country and the freedom of our altars. Who that ever saw him for an hour who was not moved to pity as he took off the bandages from the wounds of Ireland, and wept over the consuming cancer that has eaten for centuries into the very heart of our fallen country—who that ever heard him who did not feel his bosom swell whilst he portrayed the fatal legislation which has plundered our nation, withered our manufactures, exhausted our soil, and beggared our commerce—who that ever read his electric orations who did not burn with his own rage as he shook the British senate with the thunder of his Irish eloquence against our national wrongs—and who can help, alas! now heaving a deep sigh of sorrow, as he misses his name from the members for Ireland—as he thinks on the countless brave hearts that have fallen since '47—as he passes the modern silent ruin of Conciliation Hall, and gazes on the tomb of Ireland's Liberator—and who can avoid shedding a tear of bitter grief when we read the cruel jibes of our enemies over prostrate, bleeding Ireland, while the giant arm is withered, and the burning tongue is silent, that were wont, in the front of the battle, to give the inspiring word of triumphant command, and to strike to the earth the advancing relentless foe? (Loud cheering.) But that old battle shall again be renewed with redoubled courage by the trodden-down children of Ireland. Better to fall in the ranks of liberty than to live as slaves—better to die for principle amidst the perils of death than to live in ease by the cowardly sacrifice of national honor—better to sleep in a patriot tomb than fill a traitor's grave. The suns of the last three hundred years have risen and set in storm over our struggling liberties, but the sacred flame of freedom has burned on and on, and has never yet been extinguished. Our fathers have been banished and put to death for their love of truth and for their devotion to their country. They died in their chains uttering the cry of liberty, and their whitened bones and mouldering hearts lie beneath our feet without a stain on their memory. (Loud cheers.)

And we, their children, through every peril, shall follow their example—we never shall yield till every mark of national inequality shall be effaced from the statute book of England. Why should Ireland hold down her head and bow to national injustice. Why should Ireland submit to the brand of national inferiority? No, Ireland never will—Ireland never shall. (Cries of "No, never.") During the last eight years England has been employed in forging new chains for us. The history of the whole world has no parallel of the shameful speeches, the galling lies, and the unendurable injustice, which her statesmen have spoken, forged and enacted since '47. The worst days of Elizabeth have scarcely equalled the perfidy and the legislation of the Whigs; and amidst the voluminous records of these years of insult there is scarcely one page where the eye of the historian can read even one truth to soothe the resentment of our calumniated race. Let us here utter our honest feelings without fear. Are not the last seven years one unbroken record of calumny, lies, and a code of laws which Protestant Prussia condemns—which republican America has publicly reprobated—which the Turkish Divan has authoritatively rebuked, and which for ever will justly alienate the affections of Ireland till a wise senate will order their total repeal, and wash out the foul stain which it has hitherto sought to cast on the virtue, the Faith, and the loyalty of Ireland? It is vain, it is insane, to attempt, after the experience of three hundred years, to purchase our freedom or to corrupt our religion. The most renowned of England's statesmen have tried this policy by successive and varied stratagems, and after shedding rivers of blood and expending millions of gold, they are at this moment more removed from their malignant hopes than when they began. Here we are this day celebrating the first great national commemoration of our great patriot, laying the basis of a union which shall last as long as these penal laws are unrepented; and when Ireland shall recover from the sick bed, where Providence and human tyranny have placed her, she will present her rising children more healthy, and more combined, and more irresistible than at any former period of her history. When that day shall come, which is not far distant, we shall again call on the world to mark our past loyalty to the throne, our long suffering degradation, our blameless faith; and we shall demand our full rights, our perfect equality, and we shall be grateful for ever for this national justice. But if our prayer be denied as heretofore, mark what I tell you, and you may rely on the high probability of my statement, that an hour will and must soon happen, when this obdurate injustice of ages, this inflexible hatred of Ireland, may cost England her present sway and lower her imperial crown. Here is my case—let one shot be fired at her from America or France, which is not impossible and let foreign nations, by steam, and iron, and coal, which they possess, rival England's machinery and England's trade, which they certainly will do—and let her millions of cotton-hands become idle for one year, which is not an improbable fact, from war, from advancing foreign competition, and from new textile discoveries—and let the Protestant Church continue to malign, disedify, plunder, and infidelise the empire, which course they certainly will follow, as an outrage on the patience of men and on the sanctity of God—take from the Chartists their dinner for one day, while the nobles and the Bishops drink their aristocratic champagne and Apostolic claret—and let the glorious national debt add another tax, which it certainly will do, to the nine hundred and eighty-six millions sterling which England owes at present to her own subjects—and let the same national insult, the same mad bigotry, the same lies of the Protestant Church be annually exhibited, which will undoubtedly take place—and, lastly, let Ireland understand and believe that England essentially fosters the growth of millions of sworn internal foes, and that the seeds of revolutions and downfall are sown deeper in the heart of England than in any other country that has ever existed at any period of human history—that the payment of the national debt, will yet cost her her life—and let Ireland stand firm for a little while, a few years obey the laws, demand equal liberties, abide our time, form a constitutional brotherhood with our maddened kindred in America, with our countrymen in all the towns in England, and, come what will, let us ask what belongs to us as human beings, and as Irishmen, and as honorable subjects—let us demand nothing more than our just rights, and let us take nothing less—and as sure as to-morrow's sun will rise our full liberties are perhaps nearer to us than most people think. If we all, and altogether, sing with united courage the hymn of liberty or death—if we all cry out together—

By oppression's woes and pains—
By our sons in servile chains,
We shall drain our dearest veins,
But they shall be free.

(Here the whole assembly rose and cheered.) But

I have made half my impeachment—the bitter half is yet to come—I mean my charges against our statesmen in reference to their conspiracy against the Catholic Church. During the last twenty-five years there was scarcely an ambassador appointed to the foreign Catholic courts who was not as malignant against our creed as Macaulay, as reckless a correspondent as Sir Francis Head, and as gross a story teller as Drummond. All the envoys, the consuls, the attachés, the messengers were the same. Half their despatches were written about the Pope, the Mass, Purgatory, the Blessed Virgin, and the Bible. Old colonels, admirals, captains, together with a numerous swarm of swaddling young men, were the continued hangers on at all the embassies. Lies of Priests, Nuns, Convents, and school-girls were every day sent to England under the head of "Our own Correspondent." Bibles were shipped in thousands to all Catholic countries to the care of the English embassy, and when the traveller looks and sees the French, the Austrian, the Spanish, the Portuguese, the Neapolitan, the Sardinian, the Bavarian ambassadors solely attending to their diplomatic duties, and not interfering with, or maligning, or proscribing the Protestants of foreign countries, the conduct of England in this case is so mean, so fanatical, so bigoted—in fact, so insane—as will furnish the future historian of England with the blackest and most disgraceful page in her strange history. (Cries of "Shame.") Go where you will all over the world for the last twenty-five years and you meet an old captain preaching the Bible and abusing the Pope; and while all the world is acquainted with the courtesy, the breeding, and the gentlemanly bearing of an old military man, that same world is equally surprised to hear an old cavalry officer singing psalms, to see Mars, dressed in a powdered wig, preaching on a tar-barrel, and Neptune in lawn sleeves kneeling in prayer and public scorn in the market place.—(Loud laughter.) Tens of thousands of Bibles have been printed, and millions of money have been expended in this farce, this mockery of the Gospel; and it is a truth which admits of no contradiction, that wherever this hypocrisy has been enacted it has engendered public ill-will, produced social slander, and has invariably ended in doubt and avowed infidelity. And the strangest part of this ferocious cant, this malevolent sanctity, this malignant clarity is, that while England sends money all over the world to preach against Catholicity, she liberates Jews, who deny the whole Bible—she endows Unitarianism, which denies the divinity of Christ—she patronises Methodism, which hates the supremacy of the Queen. In the various towns in England the laboring men are never seen at church, the sworn testimony of Protestant Clergymen before committees of the House of Commons. The report of the Earl of Shaftesbury states the frightful immoralities of factories and the universal ignorance of the working people. It is stated there are forty-nine known conventicles of open infidelity in London. The tradesmen class of England and Scotland read Tom Payne, and avow their belief in his doctrines. [Hear, hear.] The churches are empty on Sundays, and a universal tendency exists amongst the working classes towards a torpid, incurable infidelity. [Hear, hear.] Is it not, then, a strange phase in Protestantism to behold it so totally careless about English ignorance, acknowledged immoralities, and avowed infidelity, while it pretends such zeal for Ireland, which stands free of these charges? Is it not a clear case of the grossest deception of the public to send thousands of Bibles to Ireland, where they are not wanted, while they take no pains to substitute the same book for Tom Payne, which is universally received by the classes referred to? (Loud cheers.) The Methodists may deny the supremacy of the Queen—the Calvinist may assert that murder, perjury, and all crime, are not the actions of men, but the prearranged decrees of God—the Presbyterian may unsheath the broadsword of Scotland against the Established Church of England—Tom Payne may be bought and read without a rebuke—Unitarianism may deny Christ's divinity, and the Jew may spit on the Bible—and we hear no Shaftesburys from Exeter Hall, no Drummonds in the senate, no Chief Justices on the Bench, no Whatelys in the pulpit speak a word against the wholesale extinction of Christianity.—But let one word of respect be uttered towards the Virgin, whom the Archangel honored and the Saviour obeyed—let the picture of St. Paul be placed in the church of which he was the strongest pillar—let a woman exercise her inalienable right of her liberty, and retire from the world to a life of voluntary seclusion, the same Protestantism extends its mouth and makes a roar to shake the nation, tens of thousands of pounds are collected to eradicate the foul crimes of possessing a cross, lighting a candle, hanging a painting, or living a single life, while all the reformation sins, and crimes, and infidelities that ever the world saw are unrebuked, tolerated, rewarded, endowed and practised. (Loud cries of "True, true.") Take away the whole of Christianity, but don't light a candle; read Carlisle, Payne, anything, but don't look at a picture; be a Protestant infidel, but don't be a Popish believer; let soldiers, sailors, fellows of colleges, any one, remain single and live as they like and where they like, but shun, hate, abhor, and execrate a Catholic lady who does the same in a convent; deny God the Father, and be an Atheist; deny God the Son, and be a Deist; deny the Holy Ghost, and be a Greek; be anything, follow any doctrine you please, take away any part of Christianity, or take away the whole, but persecute, chain down, expel, and exterminate the Catholic gentleman who believes in all the articles of Faith, but dares to respect the woman who brought forth, nursed, and protected the Saviour, or who dares to have in his house the cross, the emblem of salvation, on which the Messiah died. Bow down before a child in the cradle as the head of the Church, but don't dare to recog-

nise the smallest authority in an old Bishop called a Pope; obey an infant as the appointed, consecrated teacher of all mankind, although that infant can neither speak, walk, open its eyes, or know any one object in nature, but don't presume to learn anything from a learned, pious old man called a Pope; receive your Faith as many articles as may be agreed on from a majority of the House of Commons for the time being; receive this Faith amended, enlarged, modified, and altered every year as this majority may think fit; and although this majority is composed of barristers, attorneys, merchants, ironmongers, cheesemen, gamblers, turfmen, sportsmen, old admirals, captains, colonels, brewers, distillers, graziers, cotton-spinners, and engineers, still look on them as the very identical men appointed by Heaven to put duty on tea, to make turnpike roads, and to save the soul in Great Britain and Ireland; but don't dare, on the peril of your salvation, to adopt any one opinion, or follow any one practice coming from a convention of old Bishops, because the stain of Popery will eat into your bones, and you will be lost for eternity. (Roars of laughter, which continued several minutes.) This is the religion which is spouted at Exeter Hall, declaimed in the senate, charged from the bench, and preached from the pulpit. (Loud cheering.) It is an infatuated medley of slander, lies, blasphemy, perjury, infidelity, tyranny, and folly. It has made the name of England be branded with horror in every part of the civilized world. She stands at this moment all over Europe gibbeted on the pillars of public scorn for an insane bigotry and a piebald creed, such as have never been witnessed in any Christian country on the face of the earth. But their mission is at an end all over Europe. A remarkable man has overthrown them—Napoleon III. He has restored peace to France, crushed revolution in Austria, Lombardy, and Naples; "our own correspondents," and the Bible-readers, and the old captains, are all returned to Exeter Hall; and the French eagle that passed the bridge of Lodi, soared over the field of Marengo, and gazed in the sun of Austerlitz, never beheld a more signal victory under the electric command of the old Emperor in the most intoxicating hour of his brilliant glory, than the triumph which the young Emperor has achieved in first striking down sanguinary political disorder, and then seeking the Father of the Faithful, the successor of the Fisherman, in his fallen retreat, and placing him again on the throne of the Caesars. [Here the whole audience cheered and waved their handkerchiefs.]—Since Elizabeth first planted this system in this country, Ireland has paid this Church upwards of four hundred millions of money! This is certainly an astounding amount of cash; and when we ask what has it done for Ireland in exchange, the living and the dead of three hundred years say that, without increasing its own ranks, it has produced incurable rancor, and has entirely failed as a religious institution. Here we have it, at the end of three centuries, galling the generous English people with lies of conversions, incapable of keeping its old flock, tending every day to infidelity, trying to maintain its absurd and incongruous faith by misrepresentation and calumny of others, and seeking to make converts to its tenets by mixing gruel with Genesis, thickening beef soup with extracts from Deuteronomy, and keeping their faith warm by Bradford blankets and Kilkenny coal. (Loud cheers and continued laughter.) In Ireland during the last few years this new phase of Protestantism has assumed rather a comical aspect—I mean the Protestant Alliance, not the respectable Protestant Clergy of Ireland. These new missionaries seem to place more confidence in oatmeal than in the Apocalypse; and their touching appeals are made first to the stomach, as being the nearest point to the heart—holy weavers and devout discarded policemen from England are hired at ten shillings a week to make evangelical soup as a cure for Popery, and as the sure sign of the true Protestant Faith. (Loud laughter.) All these missionaries wear tight white cravats, and are therefore called in Connaught by the appropriate name of an ancient fighting faction in Ireland known as the "Caravats;" and as a matter of course they are opposed wherever they go by another remarkable Popish faction called the "Shanavests"—let the Caravats preach where they will the prayers always end in a fight with the Shanavests. (Loud laughter.) Bibles and brickbats, prayer-books and pitchforks, Papists, police, and Protestants, curses, cut heads, and court-houses, are invariably the apostolical accompaniments and the blessed results of these holy fights for the beatification of Ireland. [Laughter.] The ancient Apostles, being only twelve in number, and generally old men, could have never sought their way through all nations on this new principle of the blessed Reformation. Peter would have been killed if he attempted it the first sermon he preached, as he should have fought single-handed against three thousand persons. But the English missionaries being so numerous, having eight million pounds sterling annually to procure soup and justification, with Lord Palmerston at their back, they calculate that, by the aid of gunpowder and Stilton cheese, they can easily change the conscience of the Irish, and by making them liars, hypocrites, perjurers, and infidels, they will, it is presumed, after a few years' practice in these reformation virtues, be fit to become members of the new Holy Alliance. (Cheers.) The latest appearance of the Caravats in large numbers took place on Saturday, 30th July, when one hundred of the faction from England, Ireland, and Scotland appeared about ten o'clock in the morning at the King's-bridge Terminus, and took an apostolical excursion trip to all the towns on the line to Cork. I saw them, for I travelled with them. It might be called rather a lark than the mission of God. The Apostles in their

day could not afford to have a divine spree of this kind at Corinth. They were too poor to sport at Damascus in well-slaved groups, and they had no act of the Roman senate to sustain them while slandering, mocking, and insulting the Jews and the Greeks. (Cheers for several minutes.) You have all read the result of this late lark of the reformers; the result was as might have been expected. The mission ended in a flight in Limerick, in which the Abbey boys of the Violated City worsted the English Caravats. [Rapturous cheering and loud laughter.] One saint crept under a bed for protection, another apostle was discovered in a hayloft, and recognised by the London boots which he wore on his holy feet, and a third was taken into a butcher's shop, where he hid behind a quarter of fat beef, the infallible sign of the true Reformed Church. [Loud laughter.] And let it be publicly known it is to the priests of Limerick they are indebted for their security against the maddened rage of the people under their most unprovoked and shameful conduct in calling the citizens "Priest-ridden idolators." [Cries of "Shame, Shame."] It is high time for the Lord Lieutenant to instruct the magistrates and Sir Duncan McGregor and all his force to put an end to this unbridled exhibition of pampered apostasy, and to save our common Christianity from being branded as a mere name, in order to cover the red crimes of Sectarian malice, public slander, and insatiable persecution. [Here the entire meeting cheered loudly.] I have heard one Irish song which exactly suits these sainted spree-missionaries—a song which they can sing at home over their wine when returned to England and Scotland:—

We boxed in Kilkenny, played cards in Tralee,
Broke doors in Belfast and got drunk in Ardee;
We danced at the races, and loved at the fairs,
While thinking of bright eyes, and not of our prayers;
And what's that to any one whether or no,
Shin thesin tu tueslan na bonin shin vo!

(It would be impossible to give any just idea of the successive fits of convulsive laughter which followed these lines.) The conduct of these emissaries of the Protestant Alliance, immediately before the arrival of our gracious Queen, is anything but respectful to the Monarch; they should hold a greater respect for the head of their Church than to awaken any religious acerbity by slander and bigotry on the advent of her coming. Oh, what a monument she could raise to her royal name if she would spend a month in Ireland, tread our soil as a friendly visitor, behold our rivers and valleys, read our character with her own eyes, and see the richness, the fertility, and the inexhaustible treasures of our country. (Loud and hearty cheers.) We have mineral wealth under our feet which would employ all our idle hands; we have fisheries to feed all our poor; we have waste lands to maintain double the amount of our laboring classes; and we have a generous, arable, and grazing land unsurpassed in the whole world. God and nature have bestowed on Ireland every natural gift which could exalt a people and make us happy. (Rapturous cheering.) The generous English tourists are happy to see it; they boast of it and publish it on their return to England. The English character is generosity, and truth, and manly justice. (Continued cheering.) Would to Heaven the Queen of England would spend a month looking on the glorious national picture. Would to Heaven she permitted her heart to feel it, and carried back the favorable impression to the throne of England. (The whole assembly cheered loudly.) And if she inquired what can be the cause of our national poverty in the midst of such plenty—of our national animosity in the midst of such generosity—of our national divisions in the sight of the national advantage of English union, I reply, firstly, we have been deprived of the power of making our own laws. (Loud cheers.) The laws of property that are made for us are enacted for the rich against the poor. The English statesmen have centralised all our commerce in England. The Irish are merely tolerated in their own country; they are the near residents, not the neighbors, of the aristocracy; they are the slaves, not the subjects of England; they are known, but not protected by the laws; they are met, not as the equals, but the inferiors of the English party; and the cities have more the appearance of a garrison in an enemy's country than the free towns of united corporate inhabitants. (Vehement applause.) This part of my case only regards the body and political liberty, while there is a new grievance which enters the conscience, reaches the soul, and stops the blood, in the insatiable malice of the Protestant Church, which plunders the poor of their just rights, and poisons at the same time the source of Irish society by an unceasing slander, an eternal lie, an undying bigotry, which converts this island into a theatre of insult, plunder, slavery, and tyranny, which maddens the living and dishonors the dead. (Loud cheers, mixed with murmuring.) Oh! if the Queen could see and fully comprehend this multiplied source of the miseries of Ireland, and if she would raise her queenly voice over the storm which rages over all our institutions, and if she would breathe the command of national peace by giving a home to the poor Irishman by encouraging trade and silencing the abuse and the calumnies of the Protestant pulpit, she would in the year 1853 lay the foundation of the permanent prosperity of Ireland. (Rapturous applause.) And when she will have arrived amongst us, there is one act which would do justice to the laws, give happiness to the hearts of millions, be received with joy in every free country, and add to her brow laurels which not one of her ancestors ever received from the people of Ireland. I am anxious that she should surpass all her family in generosity to Ireland—that she shall equal herself—and that on her departure from amongst us we can all congregate on the shore, make the harbor echo our cheers, ask the Wicklow Mountains to return and re-echo the public joy, and claim the Irish heart to the beach to

salute the royal flag and watch the lessening mast till it sink below the horizon of the glad waters of the Irish Sea amidst the grateful shout of a nation's gratitude. The act to which I allude is, that the Queen, during her stay in Ireland will from herself, from her own heart, from her own royal bounty, uninfluenced by any deputation or petition, will by an act, all her own, extend the grace of her royal pardon to Smith O'Brien and his companions in exile. (At the conclusion of this sentence the whole assembly rose in an instant and cheered, and cheered with an enthusiasm which has never been witnessed in the Rotundo since its foundation.) Humble as I am, I can command the gratitude of one million of Irishmen in England; I can certainly vouch for the thanks of two millions of men in Ireland, and I undertake to enlist the good will of millions in America; and from this place I tell the Lord Lieutenant, whom I respect very much, and Lord Aberdeen, who has earned our regard, that they never tendered a more salutary advice to their royal mistress than the humble sincere, loyal, peaceful suggestion which I here give. (Rapturous cheering.) She is the head and the model of all her subjects; let her, then, set the elevated royal example of forgiveness, and we shall follow her, and we shall forgive. (Loud cheers, and "We will.") Austria has forgiven—France has forgiven—Italy has forgiven—let England forgive, and we forgive, and let us begin from this day an era of peace for the happiness and prosperity of Ireland. (Again and again the cheering was renewed amidst loud cries of "We will, we will forgive.") Mr. Chairman, ladies, and gentlemen, I thank you from my heart; you make me very happy, and you make me proud in being enabled to boast to America of the fond regard of my countrymen towards me, and you send me from Ireland stamped with your approval of my conduct, and having in my arm the popular power of the Irish nation. (The learned and Rev. gentleman resumed his seat amidst a demonstration of applause again and again renewed, which lasted several minutes, and which has never been surpassed in any assembly in Ireland.)

IRISH INTELLIGENCE.

We are happy to be able to state that the venerable Bishop of Down has so far recovered from his severe illness as to have been able to hold an ordination in his private chapel on Violet Hill on Friday the 29th ult., when he raised the Rev. James McKenna, of Maynooth College, to the holy order of priesthood. Mr. McKenna is to be stationed at Dummore.—*Catholic Standard.*

REPRESENTATION OF CORK.—Mr. Sergeant Murphy has issued a farewell address to the electors of Cork, in which, after announcing his appointment as commissioner of the Insolvent Court, he says:—"I am delighted to believe that, in separating from you, I am placing in your hands the power of committing the trust I held to the care and guardianship of an old and tried representative. While Cork is prepared to adopt a gentleman with the personal and hereditary claims of Francis Bernard Beamish, it may fairly take its stand with the proudest constituencies of the empire."

THE LATE ELECTION FOR CLARE.—The period allowed by the rules of the House of Commons for petitioning against the validity of the late return have expired, the two re-elected members have begun to draw breath freely. Their joint address of thanks only appears in the local paper of yesterday, and as Colonel Vandeleur has abandoned, if he ever entertained, the notion of disturbing the election, it is to be hoped that party asperities will be permitted to die out in Clare.

THE ATTENDANCE AT THE EXHIBITION.—The number of visitors to the Exhibition on Monday amounted to 11,416. It will be seen that the attendance was the greatest, and we may add the most varied, since the opening of the Exhibition. The receipt at the door were more than 25 per cent above the average, and amounted nearly to £500.

PROSELYTISM IN MAYO.—The following extract from a letter which we recently received from the parish priest of Partry, throws a lurid light upon the abominable means used by the children and grandchildren of Lord Plunkett to coerce the unfortunate Catholic peasantry on their property into the semblance of apostasy and an outward show of perversion to Protestantism. Is it not marvellous that in a part of the Queen's dominions where such crimes against society are and can be perpetrated under the forms of law, the people abstain from insurrectionary acts and keep the peace? Would Wilts, or Kent, or any other English county be peaceable under similar stimulants to violence and insubordination? If Mayo were not Catholic, these proceedings would long since have driven the peasantry to madness:—"Owing to our poverty, I feel much troubled by the daring attempts made by the Protestant Bishop Plunkett and Sir Robert L. Blass in taking possession from the poor people to compel them to send their children to proselytising schools; also by the Hon. Miss Plunkett, who is positively wild in her zeal to make proselytes or "jumpers" of her tenants here. She goes from house to house, and those who refuse her are sure of being dispossessed, and their houses and places are given to some "jumper" from the north or some other quarter. This parish is tormented by those traffickers of human souls. It is hard to describe the miseries of the poor, their suffering for the last seven years of famine, their privations, their nakedness, the hunger of their children, and the attempt now made to destroy their souls. Much is talked of in the papers about proselytism, but I verily believe that the attempts made here, in this parish, are ten fold more vehement and numerous than in those places mentioned, such as Conemara, Kells, Cong, &c. &c. The cause is this. The greater portion of the parish belongs to Bishop Plunkett and his relatives; besides, he built a new church here, which he must fill with converts, for there never was known a Protestant here till he came into it. He also has a sporting lodge here. No one will get employment but a jumper. Even the road mending he has taken to himself, and his own horses, carts, and steward work on the same. The poor are deprived even of so much aid. This is our state—nay, it is a hundred times worse than I can depict it."—*Tablet.*

HEATHEN IRELAND AND CHRISTIAN ENGLAND.

(From the Nation.)

We have read in the London Morning Advertiser of Saturday last a very beastly composition, which demands a notice at our hands. It treats of the warm receptions given to the swaddler missionaries who have made a descent upon Ireland to earn the pay of the sanctimonious hypocrites of whom the Advertiser is the organ.

As the article contains the creed of this wicked crusade, we trust it has been universally read in Ireland, for it illustrates most completely and fortunately the demoniacal spirit which inspires the patrons and organisers of a design which would be utterly contemptible but for the ferocious malignity with which it has been conceived and is now vindicated.

For once, we must be serious with this subject. When the detachment of motley evangelisers made their first appearance in certain Southern towns of this idolatrous, Papistical island of ours, we joined heartily in the ridicule and badinage with which they were encountered. But the "mission" is assuming a serious complexion. It is breeding religious excitement, and is provoking a more stubborn resistance than jibes and witticisms. In some districts Orange Government magistrates have lent the aid of the civil authority and civil forces in order to secure for the fanatics or impostors (and we suppose there is a mixture), an opportunity of insulting the religious belief of the people, and of inflicting them by the utterance of foul blasphemies against their Church. In Parsonstown the new revelation was thus preached, under the protection of the Police, and the Government Magistrate only paused in his proselytising zeal in not forcing upon the Catholic audience instant conformity at the point of the bayonet.

Now, let us first see what manner of doctrine these zealous missionaries, hot from the gin-palaces of London want us to adopt. They ask a Catholic people to forsake the Catholic Church, and to embrace the Faith they announce *ex-cathedra*. (Judge, from the tops of beer barrels.) But what Faith do they offer them in exchange for their own? We really cannot ascertain. In Limerick, the three zealous apostles held each his own particular creed. One of the shepherds was a Scotch Episcopalian; another was a Moravian; and the third differed *à la carte* from his inspired colleagues. What mean this Mosaic of gospels? Suppose they all rant away for an entire day, and persuade some *omadhawn* in the crowd that his eternal perdition is inevitable if he do not forsake the Catholic Church; whose prize is the discriminating convert to be? Will the apostles cast lots for his soul? Or will they "spar" a few rounds in the ring for possession of the fruit of their eloquence and zeal? Clearly, the Reverend Obadiah Muggins is as much entitled to the neophyte, as the Reverend Flare-a-way Stiggins; and Stiggins had as strong a claim as the Reverend Blazes Wiggins; and Wiggins has as good a right as Muggins and Stiggins aforesaid. This would be our difficulty, if, unhappily, we were lured from the faith we hold, by the dogmatical bombardment of the three Apostles. Between Muggins, Stiggins and Wiggins we should be in a complete theological fix. If they be honest men, each should immediately essay a new conversion; having rescued us from the darkness of Popery, it would never do for any one of them to allow us to become the property of either of the others, in whose creed he did not himself believe; and, we are pretty certain, that we should relapse into our olden errors, and stick to Rome, as a matter of common sense. *In medio tutissimam via.*

And really the supreme absurdity of this whole farcical invasion is displayed in the case put forward. Is it not rank nonsense to imagine that any body of sane men, unless they be avaricious knaves, would undertake so preposterous and idiotic a scheme as the conversion of a people to half a dozen religions at the same time? Can these men be sincere who, dissenting, as widely as the poles are separated, from all community of belief, essay to convert a pious and enthusiastic Catholic nation (and, thank God! it is to the heart Catholic) to some nonsensical combination of half a dozen creeds, each of the hundred apostles believing that the other is teaching false doctrine, and wrestling the scriptures to his own destruction?

Ah, they are not sincere, fellow-countrymen. They are knaves, liars, and hypocrites; caunting scoundrels who are hired by the farmers of English gold panned by weak dupes into the Treasury of Exeter Hall.

They are sent here to spend the surplus funds heretofore distributed in Soup and Libellous tracts. Sure as the Spirit of God inspires and directs all pure zeal, all pure evangelisation, the Spirit of Satan guides this profane and wicked imposture.

And because the people, in some districts, have given expression to their natural indignation at this impudent fraud, the Organ of gin drinking and drunken bible-readers dares to brand us as "pagans and savages."

Ah, we know where the pagans and savages are to be found. Look to where the vices of paganism prevail, and there is the reign of the pagan and the savage. Look to where the name of the Saviour is unknown; to where society is one mass of crime and brutality; to where the most damnable atrocities, at which nature revolts, habitually shock the heart and the soul; to where the fathers and the sons, the mothers and the daughters, farm their own shame; to where body and soul are made a filthy traffic; and to where the first principles of religion are unknown, or if known, are scoffed and blasphemed like as in hell; and there you have heathenism, savagery, debauchery, corruption, sin, and wickedness, most appalling and infamous. There in the heart of that Christian Kingdom of England, whence come these ruffian hypocrites, is the reign of iniquity greater than that of Babylon of old.

Yes, oh! pious Morning Advertiser, "there are men" (and women too) "whose countenances are white, whose hearts are blacker than the complexion of Zoolu Caffres, and whose natures are immeasurably more ferocious." And if you want to discover where these Christian Savages are most plentiful on God's earth, ask your judges and your magistrates, and your clergy, and your parliament, and your hangmen.

For once we admit that the Times has been surpassed in deliberate lying, ribaldry, and ferocity. The palm is yours, oh! meek and pious Advertiser. And if we could believe that you have credited what you have written, your sincerity might palliate your hideous ruffianism. But you are not sincere. You lie deliberately, and for the current coin of the realm. Let your comical missionaries look to it. If there

be bones broken amongst them, if a Catholic people take the law into their own hands and scourge the hypocrites who blaspheme their religion, let their blood be upon their own heads. They have been saved from punishment heretofore by the generous interference of the Priests of that Faith which they have so wantonly reviled. But if they are to be protected in their impious crusade by the arms of men who are paid to protect the public peace which they have first violated, we advise the Priests to fold their arms and let the "Pagans" deal with them in self-defence.

A little cheap martyrdom of this kind will be amply compensated for by the substantial wages of Exeter Hall. As a cotemporary has wittily said "their crown of glory is only the five-shilling piece of the mint."

THE EDUCATION QUESTION.—It is very generally believed that the projected meeting of another synod at Thurles, on the summons of the Apostolic Delegate, is intended for the passing of a decree forbidding the faithful in the province of Munster from giving any countenance or support to the national system of education. At present the interdiction is limited to the province of Leinster, but as Dr. Cullen is not the man to do things by halves, it is probable that synods will also be held in the other two provinces as soon as practicable, in order to complete the good work he has taken in hand. Meanwhile, it is every day becoming more apparent that the system, if it is to be preserved at all, must undergo a thorough reform, and, however disagreeable the alternative suggested in the Times of Thursday last, there seems to be no course left but the one pointed to—namely, the secularisation of the Government plan, "due opportunity being afforded for separate religious exercises."—*Dublin Correspondent of Times.*

The Evening Post, in a long review of the pros and cons of the education quarrel, contains a singular statement, which, it says, proves that the resignation of Archbishop Whately has been the result of an organised opposition to the national system, long contrived, which the recent secessions from the board were intended to carry out with due effect. Here are the Post's revelations. It may be now asked, "What next in this strange eventful history?"—"There has been for several years a national school at Stillorgan, held in a wooden building at Redesdale, the demesne attached to the residence of Dr. Whately in that locality. Until the visit to this city, about 12 months since, of some of those Italian renegades, who had then excited such a *furor* among the very sanctimonious and Popery-hating portion of our population, this school at Stillorgan had been conducted under the auspices of Mrs. Whately in a most creditable and impartial manner. Some Protestant, and many Roman Catholic children regularly attended—the rules of the board had been faithfully carried out, and all conducted in peace and harmony. But with the advent of the Italian preachers a new light dawned upon Redesdale—suddenly all was changed—efforts were made to introduce a new system of religious instruction for the Catholic children; and the parish priest, the Rev. Dr. Ennis, although one of the most moderate and forbearing of men, was constrained by a solemn sense of duty to interfere for the protection of the children of his communion. A correspondence with Archbishop Whately ensued; and, although matters had not been entirely or satisfactorily adjusted, yet there was such a suspension of overt acts of hostility that the business of the school proceeded. However, soon after the recent withdrawal of Archbishop Whately from the National Board, the warfare recommenced in a still more vigorous and determined fashion than before; and on Thursday last war was openly declared by Mrs. Whately. It has never been our habit to introduce the name of a lady in commentaries upon public topics; but, in this instance, we sincerely regret that we are left without an alternative. On that day Mrs. Whately visited the school, expressed strong disapproval of the disuse of the "Scripture Lessons" as a reading-book for combined instruction for Roman Catholics and Protestants, notified to the Roman Catholic schoolmistress her dismissal, directed a person who attended for the purpose with a paint-pot to erase the words "National School" from a board placed in front of the building, and declared her fixed resolution that the "Scripture Lessons" should be read by all the children in attendance. This simple statement of facts will, perhaps, serve to explain the circumstances—heretofore by many persons considered inexplicable—of the termination by Archbishop Whately of his connexion with the National Board. The mask has now been entirely cast aside, and proselytism is openly and unblushingly avowed. These facts are really important, as regards the system of national education generally, with which, most fortunately, Dr. Whately has now no further connexion; but, in respect to the particular locality, we are happy to state that a new school is about to be erected by the Rev. Dr. Ennis, the parish priest of Booterstown, in which the national system will be carried out thoroughly and conscientiously, in strict accordance with the rule laid down by Lord Derby—"a combined secular and a separate religious education."

The London Times gives the following explanation of the circumstances that led to the resignation of Dr. Whately, and his brother Commissioners; it will be seen how false is the assertion, that this resignation was forced upon them by the intrigues, and overbearing spirit of the Catholic Hierarchy:—"Many years ago Dr. Whately published a work entitled 'Lessons on the Truth of Christianity.' About 1837 it was proposed to introduce this work into the course of study at the National Schools; exception being taken to some passages, the 'Lessons' were submitted to a learned umpire, who expunged some parts and modified others; and the book, thus amended, being approved by the whole Board, was distributed throughout the schools and used by them for a considerable period. Unfortunately, not very long ago it was suggested to the Archbishop that the original work was far superior to the modified edition and quite unobjectionable. Upon this the Archbishop, on his own responsibility, caused copies of the original 'Lessons' to be issued to the schools. Subsequently, on visiting a school, he found this book was not in use there, and forthwith brought the subject before the Board. A long controversy ensued, which terminated in the rejection, by a majority of the Commissioners, of the book, not only in its original, but also in its amended form. In consequence of this decision, after some ineffectual attempts to alter the decree of the Board, the three abovenamed Commissioners resigned. Surely, then, these retiring Commissioners cannot assign as a reason for their resignation that any new or unusual practice was brought into action against them?

They took their seats at the Board with a perfect knowledge of the regulations under which the system was carried on, cognizant that no book could be used but such as had the approbation of the entire Board, and conscious that in this system of mixed national education the instruction must be mainly secular, and that the religious must in some measure be considered an extraneous matter. They knew all this, and yet, because the Board refused to sanction the use of certain books proposed by them, they resigned their posts. In fact, they said, 'Since you will not allow us to distribute religious works of which we approve we will have nothing more to do with you.'

NATIONAL BOARD OF EDUCATION.—The Lord Lieutenant has appointed the Right Hon. John Hatfield, late Attorney-General for Ireland, and Mountford Longfield, Esq., LL.D. (one of the Commissioners of the Encumbered Estates Court), as members of the National Board of Education, in the room of the Rt. Hon. F. Blackburne and Mr. Baron Greene, who have resigned. Dr. Longfield has been a senior fellow of Trinity College, Dublin, with which he is still in some degree connected. Dr. Higgins, Protestant Bishop of Limerick, has accepted the seat at the Board vacated by the removal of Archbishop Whately.

The estate of Ballynally, barony of Kilmane, was sold last week, by private contract, in the Incumbered Estates Court, to Mr. Ouseley Higgins, M.P., at about eighteen and a-half years' purchase.

STATE OF THE LABOR MARKET.—The *Newry Examiner*, after giving a glowing account of the condition of all the crops, especially the potato, in that district, proceeds to call attention to the new "Irish difficulty," to wit:—"The great difficulty is to obtain labor sufficient to reap, mow, dig, and save the harvest, for it is beyond all question or dispute that men cannot be got in the country districts to supply the present and still more the prospective demand. The vast demand for labor in England, and the liberal wages paid there, have attracted the Irish peasantry in large numbers across the Channel, and the consequence is, that it is a matter of difficulty to procure a day laborer on any terms in some parts of the country. This state of things will be better understood when we state that a few days since we saw a letter from an Irish laborer in England to his brother in the parish of Danany, not far from Dundalk. We did not take a literal copy, but it was nearly as follows, dated from Sunderland:—"Dear Peter,—don't do another day's work in Ireland, but come here as fast as ever you can. This is the place to work—3s. a day wages, and it isn't the like of the eating and drinking you'll get in Ireland. Bring only your best clothes with you, and leave the old duds after you. I hope we'll soon send for the old people, for we can earn money here so long as we are able and willing to do a day's work; there is a great demand at present for women servants to assist in harvest work, and their wages is in most instances advanced to nearly double the ordinary amount. Young women of this class are also extremely scarce in the country, vast numbers of them having emigrated to the United States and Canada within the last two or three years, but Canada seems to be more generally chosen as their location."

HARVEST PROSPECTS.—The weather continues splendid for agricultural purposes, and, with an isolated complaint, all the accounts of the condition of the potato represent the crop as having so far escaped the fatal disease of IS46. The *Northern Whig* published this day says,—"Having now arrived at the first week of Autumn, the state and prospects of all crops may be fairly estimated and considered; and, when the unexampled wetness of the winter and spring, and consequent backwardness of labor and lateness of seedtime—a lateness, we believe, without parallel—are remembered, it is certainly a circumstance as valuable as it is unexpected, that the coming harvest promises to be so abundant, and so fully an average one. Our agricultural accounts of this morning from various parts of the province all concur in this view of our prospects: the potato, which, according to the published accounts, is not good in England and in some parts of the south, continues in Ulster healthy and luxuriant. In enclosed gardens, where, we are informed, at this time last year flourishing appearance, without a particle of blight. We trust such may be the case until the vegetable arrives at full maturity and is past danger. The flax crop continues to be on the whole very satisfactorily spoken of; the crop raised from Dutch seed has been injured by 'siring' in many places—that raised from Riga has generally escaped. We have heard of some large sales of flax on foot.—A farmer in the Templepatrick district has sold the produce of 16 acres at £15 per acre, statute measure, we believe to be delivered in the straw at a few miles from where it grows. We may here refer to the high price hay commands at present. This day 2s. 4d. to 2s. 6d. per cwt. was freely paid for new hay; a year ago the price was, for the same quality, about 1s. 6d. per cwt."

We are happy in being enabled to state that the harvest prospects were never brighter than they are at this moment. In some districts oats have already fallen before the hand of the reaper, whilst wheat and barley are becoming of that russet hue which betokens ripeness. As to the potato, we never witnessed a more luxuriant, or, within our cognizance, a more prosperous growth of the esculent. We hear complaints; but we hear no cause for their existence.—*Limerick Reporter.*

We have travelled several miles through this country, and can state, from personal observation, that the cereal crops, so far as we saw and could judge of them, promised to be most abundant. We cannot say the same for the potato. That the disease has made its appearance in that root there cannot be the slightest doubt.—*Kilkenny Journal.*

The accounts of the potato crop are of the best, and the most confident hopes are entertained in this neighborhood that the disease has wholly disappeared, or at least become so mitigated and innoxious, in its character, as to be altogether undeserving of any notice.—*Newry Examiner.*

We still continue to receive favorable accounts from our country friends of the safe and flourishing condition of the potato crop, which, owing to the genial weather, has made rapid strides to maturity within the last week. Our market notes bear convincing testimony to this fact, for a reduction of 2d. per stone has taken place since last Saturday, and fine potatoes were exhibited for sale to-day, at 5½d and 6d per stone.—*Galway Vindicator.*

We have heard and seen from time to time unmistakable symptoms of the potato disease, but until this week, we may say until Friday, we saw or heard of nothing general. Our accounts on Friday were quite melancholy. In the Hook, where the potatoes

were earliest and finest, they are this week quite withered. All round the country, and here in the neighborhood of Wexford, the same melancholy tale is told; and not only is the stalk being affected, but the tuber also.—*Wexford people.*

EMIGRATION.—Notwithstanding the generally reported prosperous state of the growing cereal crops, and of the potato, of which we have our doubts, having seen the stalks black in several fields on the 25th ult., and the leaves, in almost every field corroded, our stalwart countrymen and women, to the number of 250, left by the Mars for Liverpool, at ten o'clock, last night, bound to the "Land of Liberty."—*Waterford Chronicle.*

The *Sligo Journal*, referring to a prevalent opinion that, owing to the improved prospects of the country, emigration was on the decrease in that county, admits that as far as the wealthier classes are concerned, a falling off in numbers has taken place. But this is not applicable to the lumber classes, hundreds of whom are preparing to leave the country for ever. American money continues to pour into the western province.

The emigration from this district to Australia is very considerable, and is principally composed of fine young girls, who are induced to try their fortunes in that distant land in preference to America, from the many reports of excellent marriages which have been contracted by respectable females who had preceded them. From many districts we learn that there is a great scarcity of able-bodied farm laborers at present. Hundreds of them are employed in England and Scotland where they receive larger wages than they could obtain at home.—*Louth and Down Pilot.*

WITHDRAWAL OF MR. KEOGH'S MINISTERS' MONY BILL.—On Monday night Mr. Keogh's obnoxious measure was withdrawn, doubtless in consequence of the general condemnation with which it has been received by all classes in this country. Sir John Young, indeed, promised to introduce it again next session, and pretended to think that "it would prove beneficial to Ireland;" but if the expression of public opinion which has already been elicited on this subject has not convinced him of the contrary, we have no doubt that it will be sufficiently efficacious to put a quietus upon this unjust, unequal, and peddling piece of legislation. The course taken by the government on this question is the reverse of creditable, and by no means calculated to give the Irish people faith in those professions of liberality and love of justice which have been so prominently paraded by the Aberdeen-Clarendon-Russell administration. There is but one course that can give satisfaction here—the complete and unconditional abolition of an impost, which is regarded as a mark of degradation by the Catholic and the Dissenter, and is distasteful to the feelings of all right-minded and Liberal Protestants.—*Freeman.*

Returns that have recently been published on the motion of Mr. Lucas, by order of the House of Commons, show that in the Army and in the State Prisons—to say nothing of county jails,—Catholics are suffering under as bitter and unrelenting bigotry as if Daniel O'Connell had never been born, and as if the Catholic Association had never wrung Emancipation from a perfidious Prince and a reluctant Parliament. We have no means of ascertaining the precise proportion of Catholics to Protestants in the army, for a motion that was made in the House of Commons not long ago with a view to elicit the truth on this point, was successfully resisted by the Government of that day; but, considering the military propensities of the Irish and the other inducements to enlistments which prevailed in that country more than in England until a very recent date, we think we cannot be far wrong in estimating the Irish soldiers as one-third of the moveable army of Great Britain, and in assuming that of those, five-sixths are Catholics. Yet it appears from one of the returns alluded to, that out of the sum of £18,162 paid for Divine service in the army for the years 1852 and 1853, the sum appropriated to the use of Catholic chaplains amounts to only £2,702, or about one-seventh of the whole.

An interesting discovery was made in Limerick on Tuesday last. On that day, as some laborers were digging on the site of the New market, nearly opposite the Ordnance barracks, one of them struck his shovel against a small brown lacquered round jar, which broke and disclosed a pile of old silver coins, for which there was an immediate scramble, and they soon disappeared in the eager hands that clutched them up. Amongst the pieces are dollars of the French, Spanish, and Austrian Empires. One of Louis XIV. is in capital preservation, dated 1670, with the head of the grand Monarque on the obverse, and on the reverse the arms of France, with the fleur de lys, and motto "sit nomen Domini benedictum." Another is an Albert and Elizabeth, 1619. It is believed there were 500 old pieces in the jar, and all silver.

ALLEGED EMBEZZLEMENT OF £35,000.—The case of "The Queen at the prosecution of Sarah Kelly v. George Birch," which was fixed to take place this week at the Commission Court, has been removed by writ of certiorari to the Court of Queen's Bench. The result of this is the postponement of the trial until November next.

John Woods and James O'Brien have been lodged in Cork gaol, for charging Mr. Hugh Kinnears with having set fire to his houses, to defraud the Royal Exchange Company.

EXECUTION OF THE CONVICTS HODGENS AND BREEN AT MONAGHAN.—These unhappy men underwent the last sentence of the law on the scaffold in front of the gaol at Monaghan on Monday at twelve o'clock. After hanging the usual time the bodies were cut down and given over to their friends for interment. The father and sister of Hodgens were present to receive his corpse, but the poor old man Breen had no friend, relative, nor acquaintance to look after him from the time of his arrest and conviction to the last melancholy hour of his existence, and it was understood that he made a request that the friends of Hodgens would see to the interment of his remains, and they did so. The shell coffins enclosing each of their bodies were placed on a cart and moved on in the direction of Dundalk, accompanied only by two men and two women.—*Newry Examiner.*

The three convicts who had lately escaped from the Limerick jail are recaptured. One was arrested in Cork by Head-constable Crowley; another who had enlisted in the 84th regiment, under the assumed name of Thomas Burke, had been given up by the military authorities at Chatham, to which he had been sent; and the third was arrested in London by one of the metropolitan force.—*Limerick Examiner.*

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

DRAFTS from £1 upwards, payable at sight, free of charge, at the Bank of Ireland, Dublin, and all its branches; Messrs. Glyn, Mills & Co., Bankers, Lombard-street, London; the National Bank of Scotland, Glasgow; Messrs. Bowman, Grinnell & Co., Liverpool.

HENRY CHAPMAN & Co.,
St. Sacrament Street.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 2, 1853.

NEWS OF THE WEEK.

The Irish Land Bills have received their *quiescas* for this session at least, in the House of Lords, having been read a second time with the understanding that they were not to be further proceeded with. The Nunnery Inspection Bill, the adjourned debate on which was fixed for the 10th ult., has also been summarily disposed of in the Commons: the order of the day for resuming the adjourned debate having been discharged.

The violence of the No-Popery fever, by which so many of our legislators and statesmen were attacked, seems to have considerably abated of late; and a reaction, in favor of moderate measures, and of a liberal and conciliatory policy, to have taken place. How far the prospects of war may have been influential in producing this happy change, we do not pretend to say: but certain it is that even Lord Palmerston seems inclined to sing his *Psalm*, and to recognise in the Catholics of the Empire, citizens entitled to the same privileges that he claims for himself, and his co-religionists.

This was strikingly exemplified in the debate in the House of Commons on the 9th ult. upon the Report of the Committee of Supply, on the allowance for the government prisons in Great Britain and Ireland. Hitherto the English prisons have been unprovided with any means for imparting religious instruction or consolations to Catholic prisoners therein detained; though government support has been liberally afforded for the maintenance of Protestant chaplains. In answer to a question from Mr. Lucas, Lord Palmerston replied, that he would be happy to furnish certain returns demanded: and that, in so far as government prisons were concerned, he would take care that for the future, there should be, in every prison, religious instruction given to Catholics, and to members of Protestant sects dissenting from the State Church—and that the persons giving that instruction should receive the treatment which was consistent with a due respect to the sacred duties which they were called upon to perform. This announcement was favorably received by the House.

Her Majesty's visit to Ireland had been finally arranged to take place at the end of August. On the 29th ult., she was to visit Dublin, into which city Her Majesty was to make her entrance in State, and where she was to remain until the 3d inst., accompanied by Prince Albert and the royal children.

The Eastern difficulty is definitively settled, upon paper; and from the rise in all kinds of public securities the general impression seems to be that all danger of war is over. But it must be borne in mind that the Russian troops have not as yet withdrawn from their advanced position, and that, whilst they retain possession of the Principalities, no confidence can be placed in the pacific professions of Russia.—The terms of the agreement render the withdrawal of the invading troops a *sine quâ non*, stipulating that simultaneously, the Allied Squadrons shall retire from Besika Bay—an arrangement every way favorable to the aggressive designs of the Czar.

Though then the question is said to be settled, it seems more probable that, in a few months, it will be opened again, and that government will be then as much blamed for its vacillation and imbecility, as it is now applauded for its vigor and prudence.

The steamer *Europa* arrived at New York on Wednesday morning, bringing but little additional news. There was a rumor, probable indeed, but not universally credited, that fresh difficulties had arisen with regard to the Eastern question. Parliament was to have been prorogued on the 20th.

By the latest accounts from New Orleans the pestilence was somewhat subsiding in that city. Large sums have been collected for the relief of the sufferers.

Since Saturday last the good city of Montreal has been honored by an assemblage of ecclesiastics of the highest rank, comprising—His Excellency Mgr. Bedini, Nuncio of the Holy See to the Brazils, and at present charged with an extraordinary Mission relative to the interests of the Catholic Church in North America; His Grace the Archbishop of New York; their Lordships the Bishops of Toronto, Bytown, Kingston, Montreal and the Co-adjutor Bishop of the latter diocese. On Sunday last, His Excellency the Nuncio officiated at the Pontifical High Mass at the Parish Church, and the sermon was preached by Mgr. Charbonnel, the eloquent and devoted Bishop of Toronto. In the evening, St. Patrick's Church was crowded to listen to a sermon from the Archbishop of New York, and to receive the Apostolic Benediction from the hands of His Excel-

lency the Nuncio. His Grace of New York chose for his text the well-known passage from St. Matt. xvi., 13th to 19th verse; and pointed out how, as our Saviour had chosen his twelve Apostles from amongst His disciples to be Princes of His Church, so also, from amongst the twelve, He chose one on whom He conferred the supremacy, and to whom He committed the charge of "converting his brethren." In vain have the gates of hell, the passions of heretics, and the malice of the devil, waged unceasing war against the seat of Peter; alone, of all the Churches founded by the Apostles, does that Seat remain impregnable—a perpetual miracle,—a standing monument of the fulfilment of Our Lord's promise, that the "gates of hell should not prevail against it." The preacher then alluded to the altered nature of the contest, at the present day, betwixt Catholicity and the powers of darkness. That contest has ever existed, and must, until the Church Militant be absorbed in the Church Triumphant, still continue; but the tactics of the adversary are continually changing, thus necessitating, on the part of the Church, the adoption of a different mode of defence. At the present day the fury of the adversary is especially directed against the person of the successor of St. Peter; it is then more imperatively than ever the duty of all good Catholics to rally round the See of Peter, and stoutly to contend for the maintenance of its prerogatives. After a most eloquent address, which was listened to with the profoundest attention, the Papal Nuncio gave the Apostolic Benediction to the assembled thousands; and the ceremonies of the evening concluded by the Benediction of the Most Blessed Sacrament, likewise given by His Excellency. His Grace of New York returned to his Archiepiscopal City on the following morning.

On Monday, the Mayor had the honor of entertaining at dinner His Excellency the Nuncio, and the other Prelates, whose avocations had allowed them to remain another day in town. A numerous company of the first Catholic citizens of Montreal attended, in order to pay their respects to our distinguished visitors.

THE MAYOR AND THE MONTREAL GAZETTE.

The *Montreal Gazette* finds, in the entertainment given by His Honor the Mayor, on Monday evening last, to His Excellency the Nuncio, and the Prelates of Canada, now assembled in this city, a fresh outrage upon the Holy Protestant Faith; and takes the *Minerve* severely to task for insinuating that, of the numbers who in the course of the evening assembled to pay their respects to our illustrious visitors, many were also actuated by a desire of conveying to the Mayor their sympathy for the obloquy which, in their opinion has been so unjustly heaped upon him. This the *Gazette* condemns as an attempt on the part of the *Minerve* to prejudice the public mind in favor of one, whom the *Gazette*, since the 9th of June, has never ceased to hold up to public execration as a murderer, and as deserving of a felon's doom; although our Protestant cotemporary knows, that the fatal fire of the troops, by which so many innocent and estimable persons lost their lives on the evening in question, could not have been the result of anything said or done by the Mayor. Whether he cried "Fire, Fire," or no, is a question upon which we hazard no opinion, and which we consider as of no practical importance; because whether he did or not, it could have had no influence upon the conduct of the troops. Soldiers are too much of machines to be affected by a non-military order from a civilian; the cry of "Fire, fire" would have as little effect upon them, as the cry of "stop, stop" would have to bring them to a halt when on the march; and none but the veriest snob, totally unacquainted with military discipline, or the most malicious libeller, would ever dream of attributing the fire of the troops, to such an inadequate, or rather ridiculous, cause. Besides, the soldiers on their examination most distinctly swore that they did not fire, in consequence of anything said or done by the Mayor; but in obedience to the regular military word of command, given, as they believed, though perhaps erroneously, by their own officers.

This charge against the *Minerve*, of attempting to raise prejudice in favor of the Mayor, comes, to say the least, with a bad grace from the *Montreal Gazette*, who, in every issue, has labored unceasingly to prejudice the public mind against him—nay, who, in the furtherance of his object, has not hesitated to employ the meanest artifices, and the most infamous falsehoods, insinuating that, to gratify his religious prejudices as a Catholic, the Mayor ordered the troops to shoot down peaceable Protestants issuing from Zion church. The *Gazette* may attempt to deny this, for falsehood costs him nothing; it is the "badge of all his tribe;" but here are his very words,—he may try to shuffle, or quibble, out of them as he can; he will never succeed in deceiving any but fools.

In his issue of Monday last the *Montreal Gazette*, commenting upon the apathy of the law officers of the crown, says that, he is "loath to attribute it to the same religious bigotry, to which the murders themselves must be assigned." There is no mistaking the meaning which the *Gazette* intended to convey by these words, viz: that the deaths of the Protestants killed by the fire of the troops, is to be attributed to "religious bigotry." Murder, in the true sense of the word, cruel, cowardly murder, there no doubt was on the evening in question, and attributable to "religious bigotry," or perhaps to meaner passions; but not of Protestants, nor by the instrumentality of Catholics. Walsh and Donnelly were brutally, and in cold blood, murdered: but the murderers are to be found amongst the Protestant friends of the *Montreal Gazette*; perhaps some of those loyal and eminently Christian gentry, who, in 1849,

burnt our Parliament House, and otherwise amiably distinguished themselves in acts of incendiarism and plunder.

Our cotemporary the *Montreal Witness*, in a review of the tragic events of the 9th of June, insinuates that men and officers of the detachment of the 26th were intoxicated upon the occasion, and that, to that intoxication, was owing the fire of the troops. It is perhaps fortunate for our cotemporary that his character is such as not to make it obligatory on the part of the officers of the regiment, whom he traduces, to take any notice of his libellous and groundless insinuations; whilst, at the same time, the high reputation which both men and officers of the 26th have always enjoyed, at home and abroad, enables them to despise the falsehoods of the pitiful slanderer. We need not add that there is not, either in the evidence as given before the Coroner's Inquest, or in any thing that has subsequently transpired, the slightest foundation for the insinuations of our evangelical cotemporary.

Whilst upon this subject, we are happy to have it in our power to contradict a rumor which has come to our ears, respecting the treatment of Catholic soldiers undergoing sentence in the military prison.—No Catholics are compelled to assist at any Protestant religious services, or instructions, whatsoever: and every facility is afforded to them for communicating with Clergymen of their own religion. All that is necessary for them to do is to acquaint the Warden with the fact of their being Catholics, and they will find that their religious convictions will not be tampered with.

MACHINATIONS OF THE JESUITS—ANOTHER INFERNAL PLOT DETECTED!!

Yes. It is time that all the old women of Protestantdom should be on the alert, or they will awake some fine morning to find themselves the slaves of Rome. Listen to the *Kingston Commercial Advertiser*:

"Members of the Society of Jesus move about invisible"—having eaten fern seed of course,— "shake hands with us in the public streets, sit at our domestic hearths"—we have no doubt that they are at the bottom of the table-turning business, and that these men who walk about invisible are somehow or another connected with the spiritual rappers—"direct our Protestant schools, sit in Parliament, and make our laws: even mount our Protestant pulpits."

This is bad enough. To have "invisible" men walking about in our midst—shaking hands with us as we go abroad—and obtruding their invisibility upon the privacy of the domestic hearth, is enough to banish peace from our bosoms, and sleep from our eye-lids. But this is not all—still worse remains behind: and if our Protestant cotemporary may be believed, these invisible shakers of hands, and sitters at domestic hearths, have profanely ventured within the sacred courts of Orangeism itself.

"Nay, it is our firm belief, founded on recent events, that they have crept into the Orange Society itself, and although we may suspect, yet we know them not." As how can it be expected that he should, seeing that they "move about invisible."

This then explains the mysterious schism in the Orange camp. The emissaries of the "Man of Sin" have caused it; and no old woman can now reasonably doubt that either Mr. Gowan, or Mr. Benjamin, (perhaps both) is an invisible Jesuit, who under the garb of a layman, and secular small clothes, conceals the black heart of a Papist, and the perfidious nether extremities of a Romish priest. This important discovery was first made by the "Grand Chaplain of the L. O. A.," to whom an invisible female Jesuit in disguise, who sells impalpable apples in the Quebec Suburbs revealed, in an inaudible voice, this atrocious plot against our Protestant liberties, and our Glorious Constitution in Church and State. Additional particulars may shortly be expected to appear in the *Montreal Gazette*; in the meantime, all sound Protestants are cautioned against "shaking hands in the public streets, with, speaking to, or sitting alongside of, these "invisible" members of the Society of Jesus.

PROTESTANT TOLERATION.

Our friend of the *Quebec Gazette* vaunts the liberality of Protestants, and their unlimited toleration of the "unfettered right of private judgment." And yet we find these same friends of civil and religious liberty in the United States, denouncing the Mormons—to the full as good and respectable a Protestant sect, and as much entitled to the name of Christian, as any other in the country—and calling upon the Civil power to disperse and annihilate them:—

"If ever fanaticism and roguery were united in close compact, it is in the case of the Mormons. A religious fraud the basis of their organization, nothing but fraud could be expected in the operation of their system. But it is not their odious system to which we wish now to refer, but to the anomaly of their civil character as an *imperium in imperio*. They have an organised government in Utah, professedly connected with our own government, and yet opposed to it in its very spirit. The Governor has his appointment from the President of the United States, and yet it is notorious that he is a polygamist, in the very face of our laws. Should such an immorality be countenanced? Should such a foul and hateful system be tolerated? Mormonism as a civil system, should, at all events, be dispersed and annihilated."

This is too bad. Dog does not eat dog; Protestant should not tear Protestant. The Mormons, whatever their errors, do but claim the exercise of the "unfettered right of private judgment;" and can adduce in support of their position, as good arguments, as can the Methodists, Anglicans, Presbyterians, or any other Non-Catholic sect, in support of theirs. Why then—would we ask of our Quebec cotemporary,—should they "be dispersed and annihilated?"

We announced last week that the Mayor had tendered his resignation, which has been taken into consideration by the City Council. The question is raised, "Is the Mayor authorised by the provisions of the Corporation Act to resign his office, and is the Council authorised to accept the resignation?" From the wording of the Act, it is argued that the resignation of a Councillor is contemplated, and provided for: but the case of the resignation of the Mayor is not even alluded to, and no provision is made, in case of such a contingency, for filling the vacant place. The Mayor is not now, as formerly, a Councillor elected by his brother Councillors to fill the office of Mayor, and preside over their assemblies; he is chosen by the citizens, from amongst the citizens, and by that choice made Mayor at once, without necessarily passing through the intermediate grade of Councillor; and therefore it would appear that the clause providing for the resignation of the latter cannot be so interpreted as to extend to the resignation of the Mayor, who is not a Councillor, or a Councillor raised to a higher power, by the vote of the Corporation.

If therefore the Council accept the proffered resignation, and proceed in consequence to the nomination of another Mayor, as if the office were legally vacant, the results may be, as the *Transcript* observes, exceedingly serious, both to Mr. Wilson and to the Corporation—the former will render himself liable to legal prosecutions for neglect of duty, whilst, as our cotemporary remarks, the whole subsequent proceedings of the latter may be vitiated, and set aside as irregular, as the proceedings of a body not legally constituted.

But a few months have elapsed since Mr. Wilson was placed in his present position as Mayor, by the almost unanimous suffrages of his fellow-citizens; and we see not why he should now be allowed to succumb to the senseless clamor raised against him in consequence of the untoward events of the 9th of June. Mr. Wilson, in common with the poorest and humblest of Her Majesty's subjects, has the right to be treated as innocent until such time as he shall have been proved guilty; and his resignation, if accepted at the present moment, would have, in the eyes of the world, the appearance of a confession of guilt on his part, and of a verdict of guilty on the part of his fellow-members of the Corporation. We are of opinion therefore that it should never have been tendered; but that having been tendered, it should at once, and unequivocally, be refused, as a dangerous precedent, derogatory to the dignity of the City Council, and unjust to Mr. Wilson himself, who, we doubt not, will, in a few weeks, find himself in a position to refute the calumnies which his enemies have directed against him.

A PROTESTANT'S APPEAL TO THE DOUAY BIBLE.

By the Rev. J. Jenkins, Montreal.

We are indebted to a friend for a copy of these lectures, delivered, we believe, during the spring of this year, in the Methodist Chapel of this city, to numerous audiences, including, we are told in the Introduction, "hundreds of Roman Catholics," of whom some few were convinced that Protestantism is "THE OLD RELIGION." These lectures having been subsequently published, and extensively circulated, we may be excused if we pay them a little more attention than their intrinsic merits really deserve.

And we would at the outset endeavor to do justice to the reverend gentleman, the author of these lectures, by stating that, whatever faults we may find with his logic, his history, or his theology, we have no cause to complain of his courtesy, or the spirit in which his work has been undertaken, and carried through. He writes like a gentleman, carefully abstaining from that rabid abuse, and those obscene personalities, which too often are the most prominent, as they are to the Protestant, the most acceptable, characteristics of the Protestant controversialist.—We say this the more readily, because false reports of the nature of these lectures, and of the style of language in which they are couched, have gone abroad, but which we are happy to have it in our power, after a perusal of them, to contradict, as an act of justice to Mr. Jenkins, who has been much misrepresented. We say it also as a pledge to that reverend gentleman, that we would fain meet him in the same courteous spirit that he himself manifests; and by way of assuring him that we disclaim any intention, of saying of him one disrespectful word, or to use a single expression calculated to hurt his feelings.

Having premised this much, we would begin by observing, that the title chosen for these lectures—"A Protestant's Appeal to the Douay Bible"—appears to us to be a singular misnomer, and as giving but a very inadequate conception of the manner in which the writer has treated his subject. From the title, one would naturally expect that his object was to show that, between the doctrines of the Catholic Church, as defined by the Council of Trent, and the doctrines contained in the Douay Bible, there were discrepancies, irreconcilable upon any principle of sacred hermeneutics; and thence to conclude, that, as of contraries both cannot be true, the doctrines, either of the Catholic Church, or of the Douay Bible, or perhaps of both, must be false; this we say is the impression which the title of the work under review is calculated to make, but which a perusal must immediately dispel. The Douay Bible, or Book, is one complete whole, from which no part can be severed without its thereby at once ceasing to be the "Douay Bible." The Rev. Mr. Jenkins may object to the books which he calls Apocryphal, but which we style, Deutero-Canonical; but he should remember, that, rightly or wrongly no matter, they do form part, and a very important part, of the "Douay Bible;" and therefore should not have been ignored by him in his pretended "Appeal." In so

far as he appeals to any authorised Catholic version of the Scriptures at all, he appeals to the "Douay Bible," minus the Deutero-Canonical books, and therefore not to any recognised Catholic standard, or version, but to a Catholic Bible cut down to Protestant proportions, and, as such, of no authority whatever with the Catholic reader.

Still more unfair is the manner in which Mr. Jenkins appeals to, and quotes the writings of, authors whom he represents as recognised Catholic authorities. Thus at page 19, he speaks of, and quotes Dupin, as a Catholic historian, "whose statements no candid Roman Catholic will be disposed to question;" though, if he knows anything of the personal history of his author, he must know that he is one upon whose statements, all candid and well-informed Catholics look with considerable suspicion, as the statements of an inveterate enemy of the Holy See, and who, in concert with the Protestant Archbishop of Canterbury, was engaged in an abortive attempt to effect an alliance between the Jansenists and an heretical Anglicanism. With equal truth and justice might Mr. Jenkins have quoted that "eminent Catholic historian, Voltaire," or a Mahometan controversialist appeal to the writings of that "distinguished Christian writer, Tom Paine." In the same spirit, in quoting Eusebius, Bishop of Caesarea, Mr. Jenkins is not content with giving him the title of "Father of Ecclesiastical History," but, by way of obtaining greater credit for his author, he must add—that he has "been placed by the Catholic Church on her list of Saints." Perhaps the reverend gentleman has confounded Eusebius, the historian, and factor of Arianism, with another Eusebius, Bishop of Vercelli, canonised by the Church, or with Saint Eusebius, of Samosata, persecuted and exiled, by the Emperor Valens for his fidelity to the Nicene confession. Yet such a blunder is hardly conceivable, and certainly unpardonable, on the part of one so well versed in Ecclesiastical history, and Patristic literature, as the author of an "Appeal to the Douay Bible." Whilst upon this subject we should like to ask, if it be not impertinent, where Mr. Jenkins found his authority for the *crucifixion* of St. Paul at Rome?—p. 16; the tradition has hitherto been constant that the Apostle was beheaded. But these are but trifles; we will proceed at once to an examination of the arguments by which our author attempts to support his thesis, that "Protestantism is the Old Religion."

How the denial can logically precede the affirmation, or a Protest be anterior to the doctrine Protested against, it is not for us to explain, but for Mr. Jenkins to prove: and until he shall have done this, it is a sufficient answer to all his argument to reply, that the mere fact of a Protest against Popery establishes the fact of the prior existence of the latter; unless indeed the first Protestants Protested against that which did not exist—an hypothesis not very creditable either to their good faith, or their good sense. But perhaps, Mr. Jenkins will reply that by Protestantism he means something more than, or different from, mere Protest; that in short he means the theological systems of himself and the title religious coterie to which he belongs; and that it is for their opinions that he claims the credit of a high antiquity. But here again Mr. Jenkins lays himself open to another objection. He has no more right to claim for his religious opinions, and those of the clique amongst which he has cast his lot, the epithets of Protestantism in general—the Protestant religion—or the Protestant faith—than had the three tailors of Tonley street to designate themselves "the people of England." Mr. Jenkins informs us that he is a Wesleyan Methodist Minister; and as an exponent of Wesleyan Methodism, we are ready to listen to him with great respect, and to take his word for its doctrines. But Mr. Jenkins should remember that Protestantism is not necessarily Wesleyan Methodism—nay—that by some Protestant sects it is scarcely admitted to be a phase of Christianity, and is altogether ignored as, in any sense of the word, a portion of the Christian Protestant church. Mr. Jenkins quotes the Anglican definition of the Church—"a congregation of faithful men in which . . . the Sacraments be duly ministered." But, according to the Anglican branch of the Protestant church—"it is evident unto all men diligently reading the holy Scripture"—that the orders of Bishops, Priests, and Deacons have ever existed in the Christian Church; and that no man, unless a validly, that is, an Episcopally, ordained Priest is competent, duly to minister the Sacrament of the Lord's Supper, the due administration of which is essentially requisite to constitute a true Church. Now as a Wesleyan Methodist, Mr. Jenkins is a member of a society which does not possess, or pretend even to possess, within itself, members duly qualified by Episcopal ordination to administer this Sacrament; therefore, in it, the Sacraments cannot be duly ministered: and therefore it is not, even according to a Protestant definition, entitled to the appellation of Church at all. If Mr. Jenkins has any doubts upon this matter he can get them resolved by applying to any minister of the Anglican establishment, who, if honest, and not afraid to speak according to the spirit of the articles of his church, will tell him—Mr. Jenkins—frankly, that in no sense of the word is he a member of a congregation in which "the Sacraments be duly ministered"—and that in fact, Wesleyan minister though he be, he is in a "parlous state." And here we may be permitted to quote the words of a Protestant paper, published as the New York organ of Anglicanism, upon this very subject; the writer says:—

"All the 'churches' without a true and valid Episcopacy stand on this ground, or are rapidly verging to it; and logically and historically, they can stand upon no other. Yet it proves that their ministers are no ministers, and therefore have no authority to teach"—think of that Mr. Jenkins—"preach, or administer the Sacraments." And this leads directly to the conclusion

that every man is his own priest, can believe just as he pleases, and live as suits his fancy—or his conscience:—in other words, practical Nothingarianism."—*Church Journal*.

Which is as good a definition of Protestantism as we ever met with.

The Rev. Mr. Jenkins will thus perceive that, according to the Anglican definition of the word church, he is, by one very numerous Protestant sect, unchurched altogether; and that therefore, though a very good exponent of the tenets of Wesleyan Methodism, he has, being "no minister," no authority to teach or preach; far less to set himself up as a duly qualified authority as to the doctrines of the Protestant church, to which he does not even belong. Mr. Jenkins' mistake is a very common one, and almost unavoidable by men condemned to move within the precincts of a very limited circle. Associating day after day with the same set, listening to, and repeating, the same stereotyped formulas of orthodoxy, it is no wonder that Mr. Jenkins fancies that these formulas are universally recognised by the Protestant world as the symbols of Protestantism. A little more acquaintance with the said world, and with what is going on therein, will speedily dispel the illusion, and give Mr. Jenkins a very different idea of the nature of Protestantism, and its faith. He will be greatly surprised, perhaps shocked, at first; that we must expect, but he will, in time, get reconciled to it. As the mouse, born and reared within its native cheese, having at length arrived at mature growth, clambered up the sides of its prison house, and, gazing with surprise at the vast extent of the surrounding cellar, was astonished to find "that the world was so large"—so will it be with Mr. Jenkins, when his acquaintance with Protestantism, and Protestant philosophy, shall have become more extended. He will wonder then no doubt, that its doctrines and teachings are so many and so various; and becoming wiser by experience, will refrain from the hopeless task of attempting to define Protestantism, or the Protestant faith, except as a negation—as the—Protestantism is the contradictory of Catholicity; or, a Protestant is any baptized person who is not a Catholic."

However, as it is not our intention to cavil about words, we will for the sake of argument, allow Mr. Jenkins' definition of Protestantism to pass. What that definition is—and by what arguments the reverend gentleman attempts to prove that Protestantism, so defined, is the original phase of Christianity, we must leave unnoticed until next week.

* Of course, when we speak of Protestants we restrict the term to baptized Non-Catholics. Unbaptized persons are simply heathens.

PERSONAL SKETCHES OF HIS OWN TIMES. By Sir Jonah Barrington. Redfield, New York; Sadler, Montreal.

We have to thank Mr. Sadler for a copy of this new and handsome edition of one of the most entertaining books ever published on the affairs of Ireland, and Irishmen. It is not history, nor biography, but something more amusing than either, containing notices of Ireland's most illustrious patriots, statesmen, and orators, during a period singularly fertile, in great men, and exciting events—interspersed with an endless series of anecdotes, illustrative of the prominent characteristics of the Irish gentry and tenantry during the latter part of the last century,—the whole told with infinite skill and humor. To the historian and politician, as well as to the lovers of gossip, such a work as "Barrington's Sketches" is invaluable, as affording a deeper insight into the sources of Ireland's sufferings, and her people's wrongs, than all the dry statistics that ever were published. Sir Jonah was a Protestant, and a member of the Government establishment, yet did not he allow his religious, or political predilections to blind him as to the causes that have produced and perpetuated that lawlessness with which Ireland is so often taunted. Attached to their landlords, and grateful to all who used them well, the cruel exactions of title-proctors, and State parsons, often goaded the peasantry to acts of retaliation upon their oppressors.

"The greatest abhorrence prevailed as to tithes-proctors, coupled with no great predilection for the clergy who employed them. These latter certainly were, in principle and practice, the real country tyrants of that day, and first caused the assembling of the White Boys."—p. 22.

Sir Jonah gives us some valuable information respecting the Orange Societies of his time, from which we can only extract their "Charter Toast"—composed expressly for them in 1689—"afterwards adopted by the Orange Societies generally, and still considered as the 'Charter Toast' of them all." This truly Christian and loyal toast runs thus:—

"The glorious—pious—and immortal memory of the great and good King William: not forgetting Oliver Cromwell, who assisted in redeeming us from popery, slavery, arbitrary power, brass-money, and wooden shoes. May we never want a Williamite to kick the . . . of a Jacobite!—and a . . . for the bishop of Cork! And he that won't drink this, whether he be priest, bishop, deacon, bellows-blower, grave-digger, or any other of the fraternity of the clergy, may a north wind blow him to the south, and a west wind blow him to the east! May he have a dark night—a lee shore, a rank storm, and a leaky vessel to carry him over the river Styx! May the dog Cerberus make a meal of his r—p, and Pluto a snuff-box of his skull; and may the devil jump down his throat with a red hot harrow, with every pin-tear out a gut, and blow him with a clean carcass to hell! Amen."—p. 159.

How admirably this "Charter Toast" of Orangism testifies to the loyalty (!) and Christian piety, of its members, it is unnecessary for us to point out. The loyalty which does honor to the memory of a regicide, the murderer of the "Blessed King,"—the "Martyred Sovereign"—the "Lord's Anointed, of blessed memory"—as the liturgy styles him in the office which the church of England has instituted in his honor—and the Christian charity which dictated the last clause of this truly Protestant and Orange "Toast," are beyond all praise. By way of imparting additional solemnity to this toast, and investing it with the semblance of a religious rite, it is always drunk by the worshippers on their knees. Who, after this, can doubt the piety of Orangemen, or fail to recognise in

them the true spirit of the followers of the Lamb?—We copy as an appropriate commentary on the above toast an extract from a circular just published in Montreal, by some body of the name of Evans, who signs himself "Grand Master." In this singular document we read that the following "Qualifications are essential for a member of the Orange Institution?"—

"He should have a sincere love and veneration for his Almighty Maker, productive of those lively and happy fruits—righteousness and obedience to his commands, a firm and steadfast faith in the Saviour of the world, convinced that He is the only Mediator between a sinful creature and an offended Creator; his disposition should be humane and compassionate, and his behavior kind and conciliatory; he should be an enemy to savage brutality and every species of unchristian conduct; a lover of rational and improving society, faithfully regarding the Protestant Religion, and sincerely desirous to propagate its precepts, (i. e.) charity and good will to all men; zealous in promoting the honor, happiness, and prosperity of his Queen and Country; heartily desirous of success in those pursuits, yet convinced that God alone can grant them: he should have a hatred to cursing and swearing, and of taking the name of God in vain; he should use all opportunities of discouraging them among his brethren, and shun the society of all persons addicted to those shameful practices; prudence should guide all his actions; temperance, sobriety and honesty direct his conduct, and the laudable objects of the Association be the motives of his endeavors."

If the "hatred of cursing and swearing," and the enmity to "savage brutality" of Orangemen be strikingly exemplified in the pious prayer which, in their orgies, they offer up, on their knees, to the Throne of Grace—"that the Devil may jump down their opponents' throats, tear out their guts with a red hot harrow, and finally blow their carcasses to hell"—their love of justice, their "charity and good will to all men," are assiduously displayed, whenever they have it in their power to manifest these "essential qualifications of Orangemen." It is well known that, after the suppression of the short-lived rebellion of '98, which their enmity had provoked, and which their bad conduct and cowardice in the field well nigh rendered fatal to British dominion in Ireland, that unhappy country was handed over to the tender mercies of our loyal and pious Orangemen: it is well known too what use these ruffians made of the power with which they were invested; and that their potherony in the presence of the armed force, was only equalled by the inhuman cruelties with which they treated their opponents, when, unarmed and defenceless, they fell into their hands. To torture their prisoners with more than Indian ingenuity was the common pastime of these Christian heroes, of which we find many a disgusting detail in the volume before us. Nor was this all: innocent persons, suspected only of favoring the cause of Irish independence, were, with the connivance of the government of the day, subjected to the same inhuman treatment by these "devils incarnate." Yes, to the eternal disgrace of British law be it said, that torture, in order to extort confession from innocent persons, was not only connived at, but authorised, by the British government within the memory of the present generation. Of this too we have abundant proof in Sir Jonah Barrington's Memoirs:—

"During the rebellion of 1798, Mr. John Beresford had built a riding-house for his yeomanry troops, which had been also much used as a place for whipping suspected persons in, to make them discover what, in all probability, they never knew; a practice equally just and humane, and liberally resorted to, perhaps for sport, by military officers, pending that treble era."—p. 183.

We regret that our space does not admit of our giving extracts, of a more amusing and lively character, from this entertaining volume; but if we were once to begin we should not know where to leave off. In taking leave of it we would heartily recommend it to the notice of our Irish friends, to whom it will afford a never-failing fund of amusement, and instruction.

THE METROPOLITAN. J. Murphy & Co., Baltimore.

The September number of this admirable Catholic periodical has come to hand. We trust that the number of its subscribers throughout the Province is increasing, for it is a work which well merits the warmest support from every Catholic. The contents of the present number are as follows:—

ARTICLE I.—THE TONE OF RECENT ENGLISH POETRY.—II.—CATHOLIC EDUCATION FOR CATHOLICS.—III.—HEALTH (Poetry).—IV.—JOURNEY IN TARTARY, THIBET AND CHINA—with 2 Illustrations.—V.—ANTI-BIBLICAL CONVENTION.—HARPER'S MAGAZINE.—VI.—THE MISSION OF WOMAN.—VII.—LAWRENCE, OR THE LITTLE SAILOR—2 fine Illustrations.—VIII.—SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.—IX.—MEMOIR OF CARDINAL MEZZOPANTI.—X.—LITERARY NOTICES.—XI.—LITERATURE AND SCIENCE.—XII.—RECORD OF EVENTS.

THE ANGLO-AMERICAN MAGAZINE. T. McClear, Toronto.

The "Anglo-American" for the present month appears in pleasing attire. Among its table of contents are many interesting articles; but in his own "Shanty" the editor "reigns supreme."

ARREST OF HIS HONOR THE MAYOR.—On Saturday last the Mayor was arrested on a charge of murder on information given, and complaint made, by Mr. William Hutchinson, a relative of the deceased James Hutchinson, who was killed by the fire of the troops on the 9th of June. His Honor will appear to take his trial on the 14th of next month, and has, in the mean while, been released upon bail—himself in £1,000 and two securities of £500 each—the latter being Dr. Wollred Nelson and Jean Bruneau, Esq. Garret Barry, Michael Moses, and Pierre C. Brouillet, have also been arrested upon a charge of being implicated in the assault upon the Police, on the same evening.

The *Propagateur Catholique* of New Orleans, announces the death of M. L'Abbé Blin, Vicaire de St. Augustin, from yellow fever, contracted by his constant attendance on the victims of the pestilence. The same journal announces likewise the death of several other Ecclesiastics at Mobile, as well as at New Orleans, from the effects of the same terrible disease.

There is a rumor afloat that the Marquis of Clanricarde is to receive the appointment of Governor-General of the Canadas.

At a meeting of a number of Catholic citizens of this city, held yesterday evening, it was resolved to present an address to His Excellency the Nuncio, previous to his departure from Montreal. A draft of an address was read, and agreed to, which was entrusted to His Honor Judge Moudelet for presentation, this evening at half-past five, in the Court Yard of the Montreal College. The St. Patrick's Societies are especially requested to attend with their banners and decorations; and as many of the Catholic citizens of Montreal as can possibly manage it. The shortness of the time given to make the necessary preparations, must serve as an excuse for the informality of the notice. Remember half-past five this evening, in the Court Yard of the College, College Street. His Excellency leaves town to-morrow.

We are indebted to the *Examiner* for the following remarks on the abortive efforts of the rogues and fanatics of Upper Canada to form a new political party under the pretence of a Grand Protestant Alliance:—

"The attempt to form a new political organization on a pseudo-Protestant basis have turned out a melancholy failure, much to the discomfiture of seedy politicians and bankrupt journalists. The aim the new combination advocates, as we stated in our last, was to collect the physical-force section of Protestants, and with the aid of a prostituted liberal press, excite the country to a religio-political contest.

"The Gavazzi disturbance formed the pretext for an association which was to assume the name of the Protestant Alliance. Its head-quarters were to be the seat of government in Lower Canada, and a missionary effort was at once to be made to extend the area of its enterprise in the Upper Province. How far its mission may have been prosecuted in this part of the country we are unable to say; but we are in a position to speak confidently, when we announce that in this city the representative of this model organization made a direct attempt, with the countenance and personal assistance of the conductors of a Liberal journal, to bring together the extremes of political opinion, in order to form a crusade against a single religious denomination.

"That these negotiations were prematurely and somewhat rudely intercepted we are also in a position to state. Orangism on the one hand refused to give up its endowment idiosyncracies, although a compromise was promised by one of its leading members. On the other hand the indiscreet and pupil-representatives of Disappointed Liberalism began to make premature disclosures, which would inevitably have damned them in the eyes of their sincere but weak-minded followers. The attempt to give the question of religious endowment the go-by was expressed with little equivocation in the sentence which we quoted from a city contemporary in our last journal. It has since been found necessary for that journal to retreat from its position, and resume the censorship of those who unfortunately neglected to renew the purchase money of its allegiance at the retirement of the late administration.

"The appeal to 'study Orangemen' by the *Globe* was one of those craven steps in political life, which are seldom taken but as the last resort of a disappointed and ambitious individual. How unkindly it has been answered, the *Patriot's* strenuous efforts for a Catholic alliance, at this moment sufficiently show. Our contemporary became a party to negotiations for forming an alliance in which the Orange element was to be predominant. The only point stipulated for by the leaders—we speak advisedly—was a determination to oppose Romanism. Every political distinction was to merge in this. The antecedents of the parties in the combination were to be buried, and the deep-rooted political alienation of half a century eradicated by the barbarous enthusiasm of a club-and-bludgeon alliance."

We learn from the *Canadien* that M. Sicotte has positively declined becoming a member of the present administration. The *Toronto Leader* opines that M. Morin will take the Crown Land's Department, and be succeeded in the Provincial Secretaryship by M. Cheavean, the present Solicitor-General for Canada East, whose vacancy will in that case be filled by Mr. Dunbar Ross, if that gentleman can manage to obtain a seat in Parliament.

The *Leader* of Toronto announces the appearance of the potato disease in several districts of Upper Canada; the same journal complains also of the increasing mortality in that city.

ACCIDENT ON THE ST. LAWRENCE AND ATLANTIC RAILROAD.—The boiler of the engine attached to the wood cars on this line, exploded on Saturday a few miles on the other side of St. Hyacinthe; the engineer, and two other men, were severely injured.

REMITTANCES RECEIVED.

Quebec, M. Enright, £10; Oshawa, Rev. Mr. Proulx, £5; St. Scholastique, M. Fitzgerald 6s 3d; Henryville, O. Campbell, 12s 6d; St. Marine, C. M. Le Brun, £1 2s 6d; St. Alphonse, Rev. Mr. Prevost, 12s 6d; St. Hyacinthe, R. Rev. Dr. Prince, 12s 6d, Rev. Mr. Gravel, 12s 6d; Cobourg, J. Hutton, 12s 6d, Rev. Mr. Timlin, 12s 6d; Niagara, J. M'Collam, 6s 3d; Port Elgin, A. M'Millin, 10s; Isle aux Noix, J. Sheridan, 12s 6d, C. O'Hara, 6s 3d; Bedford, J. Smith, 12s 6d; Kingsley Falls, G. M'Garran, 12s 6d; Drummondville, P. Travers, 6s 3d; Stanfold, A. M'Donald, 10s.

Births.

In this city, on Tuesday the 30th of August, Mrs. Michael Ronayne, of a son.
At St. Bruno, on the 12th ult., Mrs. David Trudeau of a son.
At Berthier, (District of Montreal,) on the 18th ult., the lady of Francois Duteau Sierr de Grandpré, of a daughter.

Married.

At St. Norbert on the 8th ult., by the Rev. Mr. Dagenais, Mr. Pierre Guilbeault, to Miss C. Marion Champagne, both of said place.

Died.

At St. Norbert, on the 1st ult., Mr. Alfred Guilbeault, at the age of 19 years.
At St. Cuthbert, on the 3d ult., Mrs. Genevieve Rivall Bellerose, wife of Mr. T. Allard, aged 29 years.

FOREIGN INTELLIGENCE.

FRANCE.

STATE OF THE BOURSE.—The Paris correspondent of the *Daily News* writes on Monday:—"The Parisian public is satisfied that the Eastern question is settled. Those who raise doubts are in a contemptible minority, and cannot obtain a hearing. Long before the opening of the Bourse the doors of all the principal stockbrokers were besieged by clients who formed a *queue*, as people do at a theatre on an attractive night, and happy was the man who could get his order registered to buy securities at any price.

HOLLAND.

The members of the First Chamber have been convoked for Tuesday, the 23rd August.

The discussion of the project of law relative to the surveillance of the religious communities was to take place in the Second Chamber of the States General on the 12th ult.

Mgr. Belgrado, Papal Internuncio to his Majesty the King of Holland, in a letter addressed to the Minister for Foreign Affairs, has stated that, in accordance with the wish of his Holiness the Pope, he hastened to assure the government of Holland that the modification of the oath taken by the Bishops and others of the Catholic Clergy would contain the reassuring phrase, the absence of which gave rise to a ministerial note of the 27th June, addressed to Cardinal Antonelli. In that note the Dutch minister observed:—

"The undersigned must observe that the new formulas of oath, communicated by Monseigneur Belgrado, does not contain a phrase in the sense of that which is found in the formula which, in virtue of a deliberation of the Sacred College of the 23d of June, 1791, the Pope adopted for the Irish Bishops; this phrase is as follows:—"I will observe all things and each of them as inviolably as I am fully convinced that there is nothing in them which can be contrary to the fidelity which I owe to his Majesty the King of Great Britain and Ireland, and to his successors to the throne."

On the other hand, we learn that the Dutch government, taking into consideration the concessions of the Holy See, has made important modifications in the bill which it has presented on public worship, and that it has particularly renounced article 2 of that bill, which was as follows:—

"We reserve to ourselves to exact from the functionaries of public worship, who, before entering, or after having entered on their functions, shall have taken any oath, or made vows which may appear to us to be dangerous for the safety of the kingdom or for public order, that they should take an oath of fidelity to our person, and of obedience to the laws of the state, within the delay to be determined by us, before the commissaries in the provinces duly authorised by us to that effect."

This article has been considered useless after the concessions made by the Holy See. The modifications which the Dutch government has made in the bill were to be communicated to the Second Chamber of the States-General on the 2nd or 3rd ult.

DENMARK.

THE CHOLERA IN COPENHAGEN.—Accounts from Copenhagen, up to the 4th ult., show the cholera to be somewhat on the decrease, the new cases seldom exceeding 150 per day. The whole number at present announced amounts to 5,996, with 3,219 deaths. The association for preventing the spread of the cholera have erected a vast quantity of wooden sheds for the accommodation of patients removed from infected houses. Large numbers of persons are living under tents, and exposed to hardships from the rainy weather.

It is clearly recognised in Copenhagen that this severe visitation, which in six weeks has carried off one and a half per cent. of the population, is due to the filthy wretched state of the habitations of the poor, the want of cleansing of the drains and stables, and the over-crowding of poor lodging-houses. The statistics of the consumption of spirituous liquors show also that the population is much addicted to drink. It is calculated that the late three years war did not cost Denmark so many lives as she has lost in the last six weeks.

ITALY.

ROME, Aug. 4.—The beatification of Father Britto, of the Society of Jesus, will take place on the 21st inst.

The *Piedmontese Gazette* of the 3rd ult., contradicts the announcement of a popular insurrection at Fallouza in consequence of the dearness of bread and the export of corn to Switzerland.

A letter from Milan of the 1st ult., states that forty-three persons have been summoned by a note inserted in the *Gazette*, to appear within ninety days before the military governor to answer a charge of high treason. Should they neglect to appear, they will be sentenced to death by court-martial. Among the names thus published are Charles de Christoforis, a barrister of Milan; Attilio de Lingi, a physician of Novara in Piedmont; Dr. Fabricci, of Mantua; Count Gualtieri, of Milan.

TUSCANY.

FLORENCE, August 2.—Nine persons have been condemned to confinement for 10 months as guilty of being members of an evangelical propaganda and political society, for purposes hostile to the religion and Government of the country.

Guerrazzi has been authorised to establish his residence in France.

TURKEY.

The following telegraphic despatch dated Constantinople, August 1st has been received.

"The Ottoman Porte has issued a manifesto to the nation.

"The ultimatum has been addressed to Russia.

"The proposition of Austria accepted.

"The Russian Consul has left Adrianople."

Letters from Besika Bay of the 30th of July state that the greatest enthusiasm prevailed among the crews of the fleets of Great Britain and France.

CONVERSIONS TO CATHOLICISM IN GERMANY.

(From the *Univers* of August, 2nd.)

The conversions to Catholicism in Germany are going on. Lately the Catholic newspapers announced the return to the Church of the Count de Degeusfeld-Schomberg, formerly Ambassador of Wurtemberg at the Court of Vienna, that of the Princess de Salm-Hoogstraeten, and to-day we hear of the formal abjuration of the Pastor Lutkemuller, of whom we have already spoken in our number of the 9th Oct., 1852, on the occasion of the appearance of his work on the Descent of Jesus Christ into Hell. In that book, which he dedicates to the Holy Catholic Church, he deduced the truth of Catholicism from one article of the creed—*Descendit ad inferas*—and conjured his coreligionists to refute it, if it were possible: "if you gain the day," said he to them, "and if I am constrained to acknowledge myself vanquished, I shall yield up my arms, and submit to you." He finished his work thus:—"Come, ye wished-for times in which there shall no longer be any but one fold and one shepherd; come, for my country and bring her peace; heal her wounds, terminate her discords! Return, ye Germanic ages of the Christian Church. No, it is not from the defection of which our history has only spoken too much that peace shall revive; neither is it by the opposition of power, nor by the apostasy of princes, nor by the rationalist efforts of the philosophers and theologians, that we shall return to it. Our dissensions, felt by all and deplored by all penetrate even into politics and insinuate themselves even into the intimacy of marriage; and the cause of them is that we are become strangers to ourselves, to God, and to His sanctifying grace. However all is not yet lost, if all of us, with one accord, wish to re-enter in a mass into Christianity. Let us will it, and God will facilitate the execution of it."

The answer made him, on the part of the Superior Ecclesiastical Council, was, the suspension of his functions, notwithstanding they admitted to him that he had said the truth about the Evangelical Church. "The defects that you unveil," said they to him, we admit the Evangelical Church herself feels, and her living members deplore them. We cannot even deny entirely the voids which you point out. In all this there is something to be desired, and the Catholic Church only fills it in appearance." M. Lutkemuller had already proved in his heart the reality of that which the Ecclesiastical Council only regarded as an appearance of truth; for already in his work he said, in concluding a magnificent picture of the Catholic Church, "Since grace has made the Word be born again in me, I see no longer in the Church a mere shadow, a mute form, a mere image—the type is found in the Old Testament—no, I see the living essence of which the Old Testament gives us the image!"

M. Lutkemuller has returned into the bosom of the Church with all the members of his family, and he promises to become under the new standard where he has taken his position one of the most vigorous athletes of the truth.

Surprising spectacle, in which we recognise the strength and the mercy of Divine Providence! These very neophytes who but lately were grovelling in error have had the greatest share in the work of restoring the Catholic life in Germany. This work is manifested by results the most cheering in science, in the arts, in practical life, and in all its phases, the principal movers in it have been these converts.

The affairs of Cologne in 1837, and the unexpected events of 1848, had unmasked heresy, and prepared numberless consolations for the Catholic Church.—However, we must seek the principal cause of the conversions in the philosophical and theological systems to which free examination itself has given birth. Hegel in philosophy, and Strauss in the criticism of sacred books, pushed to their ultimate consequences by the extreme left of rationalism, by Richer, Feuerbach, Daumer, Frauenhofer, Baur, Ruge, and their brethren, had arrived at the entire negation of Christianity, at the abolition of dogma, of authority, of the Church, of social order, in a word, at the most unbridled theoretical Jacobinism. Let the philosophers do as they please, the man cannot live in doubt; a religious worship, and, moreover, a positive worship, is one of the wants of his nature. Aristotle himself called man "a religious animal," which comes to the same thing with the expression in the Gospel, "not by bread alone does man live, but by every word which proceedeth out of the mouth of God." Driven even to the nothingness of scepticism by mere reason. Protestant society loses itself in the void; and the party least imbued with prejudices, urged on by that instinct of the truth which agitates it, finds no repose unless it is happy enough to arrive at Catholicism.—The road is changed; they first become man again, in order to end by becoming Christian. History, metamorphosed by fanaticism into a vast conspiracy, was no more than a system of negations, which they had ended by abandoning entirely, because it set error at fault. They returned to it again to establish the fact, that, be historical Christianity what it may be, it cannot be Protestantism. Amongst the men who have been denominated "historical Catholics," we may reckon Leo, Menzel, Gfroerer, Voight, Bernhold, Weiss, de Ruemont, and a good number of others who persist in remaining inconsistent, or who, like Gfroerer, are waiting for a universal return to abjure error. The sudden death of the Pastor Meinhold ought to make them reflect. The greater part, however, have acknowledged and embraced the truth. It is the conscious study of the facts of history which has brought us in the train of the Stolbergs and Schlegels, the Phillips and the Jarcks, Hurter, Haller, Arendt, Moller, Theiner, Florencourt, Maassen, and others. All these men are now numbered amongst the chiefs of Catholic opinion. It was two of these converts.—Phillips and Jarcke, who founded and conducted with Goerthe the "Feuilles Historiques" of Munich, a review which has the greatest share in the merit of the restoration of historical studies. It was a convert, M. de Florencourt, who is now at the head of the first Catholic journal in Germany, the *Volkshalle*, of Cologne; a convert, Haass, edits the "Nouvelle Sion";

another, Muglich, the "Sion"; and many others appear as collaborators of the different religious journals; Binder, author of the excellent "Encyclopédie Catholique," who was still a Protestant some years ago, has rendered a great service to religion by the publication of his great work.

If we look to the arts, we can establish similar results. Overbeck, the father of the Christian revival in painting, was converted at Rome with his pupils Schadow and Weith, who went to found in Germany—one, the Academy of Dusseldorf, the other, that of Frankfurt—which have already given to Christian art such men as Deger, Muller, Hess, Puhrich, Steinle, &c., &c.

The same movement is again proved by the works of charity: the Society of St. Boniface for the Conversion of the North of Germany was founded by the son of the illustrious Count de Stolberg; the Countess Ida Hahn-Hahn is now in Vienna, in order to establish there a House of the Good Shepherd; the Conferences of St. Vincent de Paul are filled with converts; in a word, they are actively at work to diffuse faith and charity in all the cities of their fatherland.

GREAT BRITAIN.

DR. CAHILL AT NEWCASTLE.—A very extensive committee, to consist of one hundred members, are in course of formation in Newcastle, with a view to secure proper arrangements for inviting this now celebrated Catholic Divine to deliver a course of lectures in the metropolis of the north of England. Dr. Cahill is expected to proceed to South Shields after his departure from Liverpool.

CONVERSION OF A FREE KIRK LADY.—Mrs. Hall, daughter of the late Patrick Newlands, Esq., merchant, Glasgow, and wife of Mr. Hall, manager of the *Free Press*, was received into the bosom of the Catholic Church by the Rev. John Gray, of St. John's, on Tuesday, the 26th ult.—*Glasgow Free Press*.

REVIEW OF THE FLEET AT SPITHEAD.—Some faint idea may be formed of Thursday's review from the aggregate of guns, horse power, and tonnage in the fleet, and from the number of men required for the full complement of such ship. There were employed 1,076 guns, the power of 9,680 horses (nominally), but in reality nearly double that amount 40,207 tons of shipping, and ships' companies that should altogether have amounted to 10,423 hands, although the actual numbers probably fell short of that by 1,000. The fleet thus comprised about the same number of men as are encamped at Chobham, only that, instead of being distributed in tents stretching over two miles of heath, they are cooped up in 25 ships of war, 13 of which are screw steamers, nine paddlewheel, and three sailing ships of the line. There were no less than 1,076 guns, the smallest 32-pounders, and as large as the largest used in the great sea-fights by which our ancestors won the sovereignty of the seas.

PREVALENCE OF SMALL-POX IN ENGLAND.—During our first walk in the Crystal Palace, above two years ago, we were struck by the number of faces we met scarred and seamed with small-pox. We had always supposed that the disease had been nearly got rid of long ere this, as vaccination had been in established credit for half a century. We repeated the observation for many days, and set others observing; and the result was, that in no case did many minutes elapse without a disfigured face or two passing; and young faces, down to childhood—as well as middle-aged and old. Though we boast of Jenner as our countryman, more people die of small-pox in England than in most other countries in Europe. The mortality is double what it is in any country where vaccination is compulsory. The proportion of deaths from small-pox in London to the total mortality is three times, and in Glasgow six times, what it is in Brussels, Berlin, or Copenhagen. There is now likely to be an end of this by the bill to render vaccination compulsory.—*Daily News*.

THE EVANGELICAL ANABASIS.—All accounts that we have seen of the hundred stalwart Puritans whom the Evangelical Alliance despatched upon the quixotic mission of converting the Catholics of Munster, concur in representing the crusade as a ludicrous failure. The example set in Lunerick has been more or less followed throughout the province, and a salutary lesson has been taught to those fanatics in this country who placed unbounded confidence in the "money power" as a perverting agent, and seemed to think that, like the Roman historian and hero of old, their myrmidons had but to land themselves in Ireland, shew themselves in the streets, and conquer. At Kilkenny the municipal authorities very properly interposed at once, and intimated to the mountebanks, that if they persisted in their intention of causing an obstruction of the thoroughfare and possibly creating a tumult, they should be under the disagreeable necessity of committing them to bridewell as disturbers of the public peace. In Clonmel, Cashel, Tipperary, Cork, and other towns in the south of Ireland, a somewhat similar reception awaited the impudent aggressors, but it was reserved for Waterford to have the satisfaction of exhibiting the missionaries of mischief in their true colors. In that city they held a council of war, and issued, as the result of their deliberations, an address, or manifesto, the principal portion of which we have inserted in another column. In this document the reader will, at a glance, discover the true characteristics of puritanical evangelicism. Anything more sneaking, hypocritical, and false, we never read. Only fancy their proclaiming the monstrous untruth that they did not go to Ireland to speak against or vilify the religion of the Irish people. Wherefore, then, their descent upon the Irish coast? If it were not the object of their mission to hold up Catholicity as an imposture and a fatal error in spiritual matters, for what purpose did they converge to London from different parts of Great Britain, and after being here amply supplied with the sinews of war, as the *Morning Herald* boasted last week, hied themselves to the south of Ireland as the field chosen for their Wickliffite labors? They went to denounce the Catholic religion, or their mission was altogether without a purpose, and their Waterford manifesto convicts them either of a dastardly falsehood or a scandalous swindle upon their employers. They have either published an untruth in order to delude the Irish peasantry and cajole them into a mood of patiently hearing the avowed enemies of their faith and race hold forth in the highways against the tenets of the Catholic Church, or they have obtained money under a false pretence from the wealthy fools in this metropolis who flatter themselves with the notion that their "scrip" will "regenerate the benighted Irish, and that they are securing for themselves eternal beatitude by making infidels in the shape of "converts from Popery."

It is not so that the Catholic missionaries in heathen lands do the work of their Master. The martyrs in Asia and Africa in our own degenerate days do not attempt to conciliate the Pagans by assuring them that they have no intention of declaiming against their idolatry and their false gods. The ranters also appealed, we perceive, to the fears of the Irish; and held out something very like a menace that the Emancipation Bill would be repealed if these Lollards were not allowed to harangue against the Catholic religion in the public streets of a Catholic city. We suspect that the employers of these men were not among the advocates of the Relief Bill at any time; and we are convinced that, whether the Catholics of Munster gave the missionaries a patient hearing or not, the disciples of the Shaftesbury and Spooner school of polemics would, if they had the power, restore the penal laws before the prorogation of the present session of Parliament.—*Catholic Standard*.

EPISCOPAL AGGRESSION.—When the Pope assigned Catholic Bishops to English districts, the Anglican clergy set the country in a flame. They burnt the candle at both ends, and rejoiced in the flare up which they made. A general union of Churchmen and Dissenters was invoked to resist the Papal aggression. The "drum ecclesiastic" was banged unmercifully by every stick of a parson, and its hollow roarings in response resounded thro' the land. The strange doctrine was proclaimed that, in this realm of England, only England's Queen could make a Christian Bishop of a district or diocese. The universality (in its claims) of the Catholic Church was overlooked; and its operations in consequence of that universality were resented as a gross violation of the English Church's nationality. That storm has passed over! The monopoly of English episcopacy, in the home market, was guaranteed by Act of Parliament in the famous and inefficient Ecclesiastical Titles Bill. And now, having been indulged in their antagonism, vanity, and exclusiveness, what are the Bishops about? They are contemplating, and endeavoring quietly to commence, an aggression upon foreign countries, and upon our own colonies, of a character quite as offensive and dangerous as was the late, or can be any, Papal aggression; and which is utterly destitute of the consistency which that movement possessed. The Pope only acted according to the nature of Popery. In the episcopal plot which is now developing itself, the Bishops are acting inconsistently with the character and position, both political and spiritual, of the Church in which they are functionaries. The Church of England is not, like that of Rome, a Church universal. Its very name confines it to a nation. Its separate existence is owing to the legislative act of that nation. It is not the world's Church; nor the Church of the British empire; nor even of the entire island of Great Britain. It is only the Church of England by origin; and of England and Ireland by union and amalgamation. The Church had the blessed Harry the Eighth, and his virago daughter Elizabeth, for its holy father and nursing mother. The Articles and Prayer-book are tacked, as a schedule, to the Act of Uniformity, and, in that shape, passed through the regular stages of a Bill in the Houses of Lords and Commons, and received, in due form, the royal assent of that very pure and "most Christian" monarch, the second Charles. Whether it be a wise or a foolish one, the Church of England is nothing more than a political device of the English Legislature to provide a religion for the people of England, and of England alone. Within these limits it ought to rest. The Church of Rome may say, with plausibility (whether truly or not), "I am of the Church universal, receive my Bishops?" The other cannot say, with similar plausibility, to a foreign country, or to a colony even, "I am of the Church of England, therefore receive my Bishop." The reply is obvious, "If you be the Church of England, then keep to England." This is what the bishops are not content to do. They are hankering after the ambitious anomaly of a universal Church of England. They want to make English episcopacy a popedom in commission. Our colonies are beginning to have free constitutions and self government. The wisdom of the Treasury bench is not shared by the bench of Bishops. On the contrary as statesmanship concedes, episcopacy assumes. Two opposite processes, in relation to the colonies are going on at the same time. The hoped-for result is to replace the despotism of Downing-street by that of Lambeth. Nor is that the whole of the scheme. The inordinate pride and ambition of the English hierarchy seek to extend its dominion into foreign countries. It would have a Church of England extending its ramifications through Europe, Asia, Africa, and America, as well as over that Australasia which has been called the fifth quarter of the globe. In fact, it rivals Rome in arrogant aspiration, without the affluity, unity, and various other attributes which, with all its faults, confer upon the Church of Rome, a dignity which no upstart Church of comparatively modern times, and of merely political origin, can pretend to possess. For external and obvious proofs of this episcopal plot against the spiritual liberties of our colonies and of foreign lands, I refer to two Bills, both of episcopal origin, lately sent down from the House of Lords for the consideration of the Commons. One of these is entitled the Colonial Church Regulation Bill. This Bill was scouted, and one may almost say kicked out of the House of Commons on Tuesday night. Neither the Government nor any one else would own to having the charge of it. Their other Bill is equally insidious and plausible, and also serves to illustrate the scheme which they are hatching. It is headed, "Missionary Bishops," and further describes itself as "a Bill intitled an Act to Authorize the Consecration of British Subjects to be Bishops in Foreign or Heathen Lands." This Bill was sent down from the Lords on Friday; and on Monday was dismissed with the same unanimity as its brother Bill on Tuesday. We may be sure that martyrdom is not what the Bishop of Oxford intends for any brother bishop. He would rather be one of a lawn sleeve directory, having its officers, agents, and subjects in every country all over the habitable globe. And this is evidently the ultimate aim and object of these propositions, thus prematurely cut short, and only accomplishing the exposure of their authors.—*Weekly Despatch*.

BIRTHS, DEATHS, AND MARRIAGES.—A general abstract of the births, deaths, and marriages registered during the year 1851 in England has been laid before Parliament, in pursuance of the Registration Act. *Marriages.*—It appears from the printed tables that the population of England in the year 1851 was 17,927,609, and that the total number of marriages celebrated was 154,206. Of these, 32,724 were celebrated in the quarter ending with March, 38,635 in that ending with June, 37,316 in that ending in Septem-

ber, and by far the largest number (45,531) in the last quarter of the year.

UNITED STATES.

New York, August 29.—Calder, the Scotchman, charged with forgery, and claimed by the British Government...

The intelligence from New Orleans continues to report the frightful increase of the epidemic. The deaths on the 21st inst. are reported at 315...

We take the following extract from a private letter, dated New Orleans, 18th August, 1853:

The Sisters of Charity, Priests, Doctors, Nurses, Apothecaries, Undertakers, Cab-drivers, &c., are sorely tasked, and indeed they deserve the thanks of the community and the praises of the world.

August 18th.—The Christian Brothers are all dead. Their schools are broken up for the time; but the ladies of St. Vincent de Paul have turned it into an Asylum...

The following is an extract from a New Orleans letter:—"People begin to die here in a way that does not resemble the yellow fever. Within a few days many have died in less than twenty-four hours after being taken, and almost immediately after the breath has left the body it has turned spotted, being covered all over with black spots, so that it is supposed that there is some other pestilence among us beside yellow fever."

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New York, August 3, 1852. I do hereby certify that I have been suffering from a pain in my side and breast for a long time, and after trying many remedies came to the conclusion that my liver was affected.

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LONGUEUIL CONVENT. THE Scholastic Year of this Establishment commences on the 6th of SEPTEMBER next.

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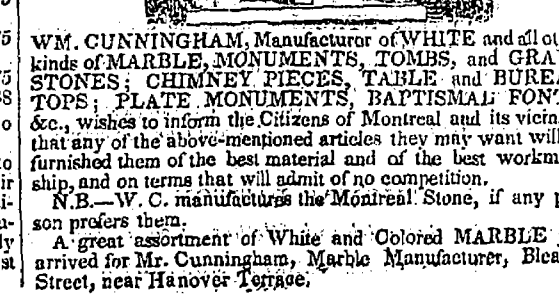
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On the arrival of any of our ships in the outer harbor, we immediately dispatch an agent on board, to give pre-paid passengers the necessary instructions regarding their route westward.

Bedding and utensils for eating and drinking, must be provided by passengers; and those going to the Canadas, or Western States, must furnish their own provisions from Boston.

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