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CATHOLIC CHRONICLE.

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NO. 6.

OPINIONS OF THE PRESS.

THE AGGREGATE MEETING—THE CATHOLIC DEFENCE ASSOCIATION.

(From the Weekly Dispatch.)

With the usual easy modest assurance of all arrant quacks, the promoters of the Ecclesiastical Titles Bill are justifying the necessity of the wrong they have inflicted, by pointing to the natural resistance of the wronged. It is said of Uncle Ben that he was so sure a shot that whenever the opossums saw the muzzle of his rifle, they called out "Don't waste your powder—we'll come down and go into your bag quietly, since we know we must go there at any rate." The *Times* is quite indignant that a whole nation, and part of another, with British blood in their veins, and Saxon notions in their heads, do not give up the ghost of their spiritual liberties on the mere issue from the Queen's printers of a sheet of what, in this case, may most literally be termed *fool's-crap*. The leading minister and the leading journal, having been engaged a whole session in little else than stirring up the bigotry of Protestantism, and insulting the keenest religious feelings of the Catholics, affect to be quite surprised that, after having maddened that theological fanaticism and pride of creed which all history shows to be the most dangerous of political experiments, and the one sacred subject with regard to which mankind fling behind them all fear of consequences, and all respect for other considerations, the "Papists" should not dutifully submit to insult and degradation when the revocation of the Roman Catholic edict of Nantes is embodied in an act of parliament. They anticipated that the battle was to be a *battue*; they forgot that Irishmen are *not* opossums, but men, with fiery passions, and a quick sense of injury, and that they are not only capable of bearing, but covetous of, arms. Their priests, who in all ages and all countries are the most powerful instruments of popular excitement and deeds of unhesitating daring, are at their head, leading them on, and at their ear, goading them on. "'Tis true, 'tis pity—and pity 'tis 'tis true." It would have been better had it been otherwise; but we must accept hard facts as we find them; and the duty as well as the function of the statesman is to deal with facts, not to defy them. There is no way, there never was any other way, of meeting the circumstances of our position, than that of recognizing them as actual entities, and making the best—not the worst of them. We have one nation Episcopal—another Presbyterian—a third Catholic, all bound up together in one United Kingdom. The two former have tried to extirpate the latter as Pharaoh did the Israelites, but with the like ill success. Oppression and confiscation have only made them grow the faster, and resist the more effectually. As we cannot (thank Heaven) crush them, we should have made up our minds to live at peace with those of whom we cannot get rid, and from whom we cannot separate without "restoring the heptarchy." And here it is but fair to keep in remembrance that it is by our compulsion that Ireland is chained to us. She has again and again agitated for and demanded a Repeal of the Union. She does not ask us to bind up her fate with ours. If there were a difficulty on principle in excluding Ireland from the operation of a bill which is not merely a badge of sectarian degradation, but of national vassalage, it was of our own making. We have insisted upon chaining her to us, and then we pretend to charge it upon the victim of the necessities of our own fancied policy, that her dangerous proximity requires the enforcement of an act of proscription. Justice, reason, right feeling, sound policy, equally cry out against a deed as unnecessary as it is perilous, and not less discredit to the sense of equity of the perpetrators, than insolent and overbearing towards its victims. We judge of other men by ourselves. If Ireland were to attempt to prohibit our use of the very name we chose to give to our spiritual instructors, there is no act of parliament to which England and Scotland would yield one hour's obedience. Can we wonder at, or blame that honorable pride and laudable spirit of national independence in others, which we regard as a virtue in ourselves? "The ides of March have come—aye, but not gone?" *The bill is passed—but we are only at the beginning of its consequences.* The Archbishop of Dublin's charge is the oracle of a prophet. The chief Protestant ecclesiastic in Ireland condemns the principle of the measure, and what is of more serious consequence, entirely reasons it down. The ablest statesmen, the most eloquent senators, the most experienced politicians of the country, embraced in the Peel party, have resisted it in every stage, with arguments which, in logic, although not in votes, are irrefragable. The chiefs of the Radical party have spoken and voted against it. It has, therefore, the support, not of the reason, but only of the fanaticism of the country. The

Catholics are encouraged and justified in resisting it, by the authority of the greatest English senators. Even Lord Stanley was taken conveniently sick when the wooden horse was introduced into the House of Lords. One hundred and three Irish members will be arrayed shoulder to shoulder in the very heart of our camp, to bring our legislation to a dead lock, and to rout party after party placed in power, on the pledge of giving effect to this law. The curry-powder Duke, a renegade to his faith, and an offender against the law of parliament and the privileges of the House of Commons, has done his little possible to show the naked corruption of the smaller agricultural boroughs, and to strengthen the demand for their transfer to schedule A, by issuing his commands to the serfs of Arundel, to elect a more obsequious flunkey in the place of his own son (what a caricature of Brutus!); but only to the effect of heaping disgraces on himself and his nominee, and drawing upon the object of his spite the honor of the choice of an independent constituency. To sum up all, a common danger and a common affront have, for the first time, driven the English into the arms of the Irish Catholics, and a population in the three kingdoms of eight millions, firmly bound together, by one faith and a mutual sense of wrong, take the field against distracted counsels and a divided and irresolute majority. Even the two rampant Protestants who contested Greenwich, were fain to pocket bigotry, which was found to be distasteful to the good sense of Radical electors. In a word, the law is already openly and unhesitatingly defied, and the authority of the three estates is kicked into the kennel, and dragged through the gutter. "John, Archbishop of Tuam," is a signature published in every city of Ireland, and to be found even in the columns of the *Times*. "Paul Cullen, Archbishop of Armagh, Primate of all Ireland," with his sign manual, "boldly dashes through the act of parliament." The crazy Orangemen are again as rampant and riotous as in the palmiest days of the Roden era; and all this is the session's whole work of a man who aspires to the character of the capacity to govern these islands. Is it necessary to predicate the consequences? Need we say that no Irish jury will convict under this statute? Need we add, that a verdict of acquittal would be even the least embarrassing result to the government? It is, indeed, most strange that the merest pottering politicians, the wretchedest red-tape *Quidnuncs* that ever held the seals of office, have not even yet discovered the significance of Burke's proposition, that "you cannot bring an indictment against a whole nation." If all the houses in Ireland were gaols, they could not hold the number who are willing to become martyrs. If all the army were gaolers, there would not be enough to turn the keys upon the millions who are ready to become prisoners. The common sense of justice in the English people secretly whispers to them that an Archbishop, chosen and acknowledged as such by a whole people, wears the title by an infinitely better right, in reason as well as equity, than a Beresford or a Lee—the creature of Orange ascendancy, thrust into a fat living by the force of conquest, for the cure of tithe-pig bacon, in default of a cure of souls. And for what sort of Protestantism, and who are the Bishops, on whose behalf this English nation is dragged into a quarrel with its neighbors and fellow-subjects? A house divided against itself—men presented to the nation by the state as the only orthodox hierarchy, and who are all ignoring each other's titles, disclaiming each other's authority, excommunicating, exorcising, calling each other heretics. Hampden repudiated by his brother Bishop of Oxford, and his own Dean and Chapter—Canterbury disclaimed by Exeter as his metropolitan—Exeter, in turn, ignored by his own clergy. The one half accused by the other of being Papists in disguise; the one calling Rome a branch of the true church—another execrating it as Antichrist. Here Bristol and Gloucester kidnap the Horfield estate; there the Bishop of Llandaff lets out consecrated ground for the performance of a company of tumblers—gets himself elected on the profession of proficiency in Welsh, and keeps away from his diocese altogether to prevent his utter ignorance of the language from being found out; and yonder stands the Bishop of St. David's playing at battle-door and shuttle-cock with Archdeacon Williams, in the way of banging "the lie" from one to another, with as little ceremony as a couple of ballast-heavers in a Newcastle collier; and in the back ground may be seen in perspective the Bishop, Dean, and Chapter of Rochester, detected with their hands in the very pocket of charity, breaking their faith and trust to the dead, who charged them to be honest, and confided in their honor, filling their own purse with the spoil of the ignorant and the needy, and compassing the ruin of the meritorious citizen who found them out. "These be your gods, O Romans!" For this we are to stop the onward progress of Irish regeneration; to double our army, and swell the burden of

our taxes; to foment distraction among our subjects; to divide a house against itself; to cool our friends, warm our enemies, and peril even a civil war, or reduce the force of our laws to the authority of a piece of parchment, of no more account than the sheepskin of a drum, fit only to make a noise with, or beat to arms. When the minister who has brought us to this is our Hobson's choice of statesmen, it is time we made up our minds to save the salaries of office, and try to get on without a government at all.

(From the Morning Chronicle.)

To our own minds not the least portentous aspect of Tuesday's proceedings is the quiet and orderly character of the whole affair. When men feel deeply, and intend to act earnestly, they can dispense with bravado. A demonstration of blustering demagogues we could afford to leave to its noisy ineffectuality; but when a whole religion takes the calm and imposing attitude of moral resistance, we cannot afford to disparage its extent, its power, or its prospective importance. We cannot characterize the Rotundo meeting as other—barring some extravagances both of language and of assertion—than an unequivocal triumph. Its defiance of the Titles Bill was distinct and complete; the provisions of that measure were calmly and deliberately set at naught; the Bishops openly assumed their illegal titles; the breach of the law is at least undisguised; the challenge for prosecution is fair, plain, and decided; and the question is brought to a direct and most intelligible issue. The game must be played out. Parties on both sides are irretrievably pledged and committed. Mr. Tresham Gregg proposed to disturb the meeting, "escorted by some thousands of brother Protestants." His ignominious flight in a hack car, accompanied only by his three intended bottle-holders, in unnoticed contempt, betrays at least the utter hopelessness, in Dublin, of any counter-agitation. We do not by any means conclude that there will be no exhibitions of Orange zeal, but we may speculate upon its failure, as confidently as we prepare ourselves for its display. On either side we may well fear the excitement of the fiercest passions. Hereditary hatred will blaze up in its wildest forms; province will be set upon province—parish divided against parish. Social strife has already revived in its most aggravated character; and the peace and prosperity of Ireland are thrown back fully twenty years by this entire abandonment of the policy of Sir Robert Peel, which promised so fairly to reverse the curse that for centuries had brooded over a high-spirited and a noble land. And all this while the unsettled question of tenant right looms sullenly in the distance.

(From the Spectator.)

The probable effects of the attitude now assumed by the bolder leaders among the Catholics, upon the balance of parties and Ministerial tenure of office, if not the most permanently important of the speculations that suggest themselves, is that which lies nearest at hand. The Catholic body, at least that part of it which since the Leicester House compact has, with occasional bickerings, been a main stay of the Whigs, is now arrayed in hostility against them; Lord John Russell being the object of their most bitter dislike and vehement denunciations. One avowed object of the "Catholic Defence Association" is to influence the elections, with a view to return as many Catholic members as possible to the House of Commons, who may harass Ministers with the same obstructive and uncompromising opposition as that party did last session. While the Whigs appear to have broken irretrievably with their old Romanist allies, there are no symptoms of their having made much progress in the confidence and esteem of the ultra-Protestant party. The *tractique* of the Durham Letter has failed in so far that it appears to have left Ministers weaker and more embarrassed than before.

All things considered, however, there can be no doubt, that though the Catholics, by drawing up in closer order, may create much embarrassment in Ireland, and even extort concessions there at the expense of the Irish branch of the Established Church, they are powerless to alter the essentially Protestant character of English policy. The State in England will not recede from its claim to regulate in the last resort all merely temporal relations of the Church, such as territorial divisions, titles of honor and precedence, and ecclesiastical revenues.

To this end, however, the Ecclesiastical Titles Bill promises to contribute little. It was treated at the aggregate meeting with open scorn and defiance. The prohibited titles were heaped upon the Prelates with ostentatious iteration, as if to dare the Government to prosecute; and every one feels that the challenge will not be accepted. Not contented with thus showing the act to be a nullity, the meeting resolved that every effort must be made to obtain its repeal.

(From the Tuam Herald.)

The vessel of Agitation is once more fairly launched in Ireland. The course Lord John Russell has chosen for himself and co-religionists, has left no alternative between defence and absolute slavery. We cannot deny ourselves the pleasure of recording the sincere gratification we feel at the bold and uncompromising tone adopted at the meeting by their Lordships, and by the members of parliament who spoke to the several resolutions. The agitation is not to be a mere defensive, milk-and-water thing, confined to a warding off of further disabilities, nor even to a repeal of the present Ecclesiastical Titles Bill. We want no superiority or ascendancy; but we must insist upon not being any longer kept in a state of degradation. The Archbishop of Tuam went to the root of all penal enactments against conscience—past and present. To prop up an alien religious establishment in its anomalous ascendancy, the Catholics and Dissenters must be held in bondage. There can be no lasting peace in Ireland whilst this bloated and sickly exotic thus requires to be watered by the blood and enriched by the spoils of a plundered Catholic population.

(From the Roscommon Messenger.)

The new association must be aggressive as well as defensive. If we have old rights to defend, we have also new rights, as sacred and as justly ours, to struggle for.

Catholics of Ireland, you are again called upon to prove your fidelity to that Church to which your ancestors adhered through centuries of bitter persecution. We know how you will respond to that call. The old Faith will ever be as dear, as sacred to you, as it was to your forefathers, who testified unto it even to the death.

The three estates of the United Kingdom have proscribed your creed. There is no mincing the matter, this law cannot be obeyed. It cannot be obeyed, for every Ecclesiastical act of your Prelates and of your Priesthood, will be a violation of its spirit and of its letter. This nullity—this enactment, insulting but impotent, must be expunged from the statute book, and for it must be substituted a law, not of toleration but of unqualified and universal freedom of conscience.

Catholics of Ireland, you owe it as a duty to your country, to your religion, to your God, to enrol yourselves in the ranks of the Catholic Association.

(From the Galway Mercury.)

The infatuation of the Whig government in supposing that the people of Ireland would surrender without a struggle in 1851, the liberties which they achieved by so much exertion in 1829, is a singular instance of the blind confidence with which tyranny often resolves upon courses which lead directly to its own destruction. Had any enemy of English power in this country set himself to devise the most effectual means of awakening the latent ardor of national feeling, and of arraying in one firm united band the peasant and the peer—the humble Priest and the exalted Prelate, he could not possibly have effected his object more successfully than by suggesting the course which the English legislature has adopted of its own accord. After this expression of the will of universal Ireland, the Bishops of the Catholic Church, both here and in England, may well laugh to scorn the weak inventions of the enemy. For the free exercise of our religion in Ireland we neither have, nor ever had any apprehensions. Indeed we should like to see the dastardly Whigs taking proceedings against the venerated Archbishop of Tuam or any other Prelate of the Irish Church. Any such attempt would assuredly excite a tempest which would overturn the power of the firmest ministry that ever guided the councils of the English nation, and shake the empire to its very centre. For our own part, we care not how soon the blindness of the government may lead them to make trial of the efficacy of their new law. The people of Ireland are prepared for the struggle, and do not fear the result.

(From the Belfast Vindicator.)

For the first time since the Kilkenny Convention, the Hierarchy, in a body, has hurled defiance at an act of parliament. We can now calculate to a fraction the nature of the resistance the law will meet. The minister has his opponents fairly before him. How will he treat them? Few now doubt the result of the conflict begun. A man soon passes away—a nation never dies. A minister may fall disgraced, despised, and spat upon; a principle never can.

(From the Dundalk Democrat.)

The Catholic Church in these kingdoms and the English government, are now fairly drawn up against each other. A crisis is approaching, and one of the powers must give way. The Catholic Church cannot, and will not yield up its rights. Fines and imprisonment may be imposed on its Bishops and Clergy; the rack and the gibbet may be called into requisition.

tion; death or exile may be decreed to them; but their duty is to fight the good fight, and they are resolved to brave the enemy of the Faith, and remain faithful guardians of the treasures and trusts committed to their care.

We do not for a moment doubt what side victory will be declared. The Catholic Church will be persecuted, maligned, and slandered, till the end of time; but it will, in the present contest with English bigotry, pride, and arrogance, break to pieces the fetters prepared for its exalted dignitaries.

(From the Limerick Reporter and Tipperary Vindicator.)

All the logic that an infamous cabinet can invent, cannot alter the plain and leading feature of the late act, that the Rescripts from Rome, being void, and no appointment being possible without such Rescript, ergo, the existence of Catholic Bishops, with or without titles, is nulled and nullified! This once known, the Catholics of Ireland can easily foresee the results: Marriages questionable—the legitimacy of Catholic children a constant matter of legal investigation!—property perilled, and the dearest rights of men left to the "interpretation" of such judges, probably, as tried titles in the reign of James the First. We need not now revert to the cause of this flagrant violation of the Act of Emancipation. We need not repeat that the overthrow of the Goddess College plot is the fons et origo; but whilst we have cause of congratulation that we have escaped the golden web extended for our youth, and that no English cajolery shall ever soother us into a belief that any English government would legislate for Catholic education, except to undermine it, and render it the poison of the Catholic principle, we must not forget that the repeal of this penal law is now the task before us. So long as it remains on the statute book, so long are the Catholic subjects of the British crown slaves in name and in fact. To repeal it, then, becomes our first object, and every political move henceforth made in this country, must have reference to this fatal law.

We must not forget that a Whig government has forged this galling chain. We must not forget that the general election approaches, and we must vindicate our sincerity as Catholics and Irishmen, by making that election the proof that Ireland—deceived, plundered, decimated, and insulted by Russell rule—is still a Catholic nation, and that bearing as she has every other wrong, from the flagitious Union of 1800 to the famine ruin of 1849, she has still strength enough to shake off the infamous tyranny of 1851, that would rob her of her Faith.

The Times, it will be seen, threatens. The entire English press is in a ferment. Horse, foot, dragoons and artillery, are to be let loose if we be not submissive under the chains imposed by our recreant rulers. The Lord Archbishop of Armagh, and Primate of all Ireland, is dragged forth by name to the bar of English injustice, wrong and hatred; but the Times knows little of the firmness of mind, of the nobility of soul, of the strong determination and unquenchable zeal of the Most Rev. Dr. Cullen, if it supposes, for one moment, that that Most Rev. Prelate can be terrified by its brutal menaces, or made to forego the Apostolical position he enjoys by a patent that cannot be destroyed, even though the base and bloody faction for which the Times displays its strength, should have the madness and the wickedness to put any one of its threats into execution.

(From the Sligo Champion.)

Every thing went off well at the meeting. The different sections of the Liberal party were united on this occasion, vying only in their zeal for the true interests of their hallowed Church and venerated Hierarchy—every speech is fraught with a spirit of noble energy and unbending fortitude. And how, we ask, will the government act in this great crisis? They have placed themselves in a position out of which not all the ingenuity of the Whig cabinet can bring them without disgrace. Will they once again insult our country by attempting to crush by their bill of pains and penalties, the holy spirit that actuated the minds of the leaders of that great assembly? We trust not; but if they should, let them not forget that the injuries of a people, once roused by insult offered to their deep-loved Church and venerated Pastors, cannot end in a few set speeches, and the publishing a string of resolutions. No; it must lead to graver consequences. We always thought, and we still believe, that the measure will prove a dead letter. In Ireland it must be inoperative, for we cannot conceive that government would be wicked enough to drive the country into a civil war, and such there would be if the Bishops were prosecuted and imprisoned.

(From the Wexford Guardian.)

The present week forms an era in the history of the times, and Dublin has witnessed a grand, imposing, all-important, and truly national display of the indomitable spirit of attachment, under all circumstances, of the Hierarchy, Clergy, and people of Ireland, to maintain unshaken the true Faith which is in them, pure as the Apostles received it from their Divine Master. The order, the spirit of peace, perseverance and submission, to the behests of Heaven, which were manifested, distinguished it from all its predecessors—it was on an unprecedented occasion, and all connected with it bore the impress thereof. We congratulate all there assembled, and all Ireland, on the day. Insane fanaticism, smothered bigotry, and all the fiendish ingenuities of bad men, thought to prevent its proceedings, disturb its order, and now endeavor to defame and misrepresent it—but in vain. Irish Catholicity has taken its stand, and will abide it.

(From the Waterford News.)

The Catholic Defence Association is now in existence, and, under the auspicious circumstances with which it has been ushered into life and action, not a shadow of doubt is left on the minds of the millions

that the objects for which it has been called forth will be speedily accomplished. Confidence has taken the lead of timidity; and the result is clearly apparent that the despicable legislators of the present time will have to retract and apologise for the contumely and insult which they have lately offered to the Catholic world; public opinion will effect this. The "Nineteenth" will be remembered as the greatest day that Ireland ever saw; for upon it a society has been inaugurated, and a movement commenced, which will shake the portals of the empire to a thousand fragments by the force of its peaceful but powerful assaults, should the brand of degradation and persecution not be wiped from the statute book, which at present disgraces humanity. Where the Clergy may lead, the people will follow. That is well known to the propounders of the hell-born scheme—the abettors of Russell. By their threats and their penal enactments, they have evoked a spirit that may work their ruin ere the operative spirit of persecution shall have effected one of its fell intentions. The fire that they seek to extinguish will burn more brightly, and with greater vigor, under the hand that smites it—Christianity ever flourished when fed by the blood of martyrs, a lesson that history might have supplied the would-be imitators of heathen cruelties.

(From the Tipperary Free Press.)

A new agitation has opened in Ireland, and one that cannot relax even for an instant, until through its instrumentality, a complete and signal success has been effected. Let it be remembered by those who deem agitation the bane of this country, that in this instance it was inevitable—that, in fact, we have been forced into it by a pressure impossible to withstand. An executive committee, consisting of the English and Irish Bishops, and several members of parliament, has been nominated, and with them will rest the task of founding the basis of the Catholic Defence Association. It is a work requiring much mature deliberation, and needing the exertion of consummate skill; but the men who have been selected are adequate to effect its accomplishment, and possess the will and wisdom necessary for that purpose. The tone of the speeches was moderate, yet firm—the attitude assumed and the position taken by the meeting resolute and dignified. The way is now open—the work has been commenced, and the remainder depends as much upon the exertions of the people as the labors of the committee. The association must go on, increasing day after day in power, weight, and influence—giving a fresh impetus to energy—cheering the laborer in the vineyard of nationality—stimulating the Faith, hope and charity of our people—prompting them to a thorough knowledge of their rights, and the means to retain them. A new era has opened in our history—courage, tempered with prudence, will render it "pious, glorious and immortal."

(From the Cork Examiner.)

The Catholic meeting of last week has excited a profound sensation in England. It being impossible to sneer away the fact, that thirteen Catholic Bishops, including the Primate and two Archbishops, took the most emphatic mode of identifying themselves in determined hostility against the new penal law and its authors, or to "poo, poo," a movement which is so led and directed, recourse is had to insane and empty threats, which every man in the land knows how to despise.

Threats and bluster are totally out of place when addressed to the people and Clergy of this country, on a subject which does not admit of dispute. The overwhelming majority of the people of Ireland condemn the law of last session as tyrannous and unjust; they are fully conscious that it could not be obeyed, without a gross violation of conscience, and a disgraceful abandonment of duty; their spiritual superiors sanction this view by solemn declarations to the same effect, and proclaim their readiness to take the consequences of a disobedience which duty and conscience render imperative. Now let it be also well remembered that this is not a question upon which differences of opinion can arise, or one that can give birth to those heart-burnings and jealousies which have been the shame and scandal of Irish politics; but that it is one upon which all Catholics, of the slightest pretence to independence of spirit, think alike—feel alike—and will act alike—and then say, is not the threat of armed violence one of the most absurd and irrational that could be addressed even to the remnant of a stricken nation!

But how an increase of the armed force can render the law against the Catholic Church less repugnant to conscience, we cannot see. Were there 100,000 bayonets in Ireland, instead of one-fifth of that number, we cannot perceive how Doctor Cullen could be made to ignore his Ecclesiastical existence, or how Dr. McHale could be compelled to write his own disgrace. We firmly believe that the Bishops, having made up their minds beforehand, to the course which they felt bound to take, will not falter in the slightest degree, or move one jot from the position which they have solemnly taken up. Nay, we venture to add our individual belief, that the government will not attempt to have recourse to the utter madness of prosecuting an Irish Bishop; but if they do, we have not the slightest hesitation in asserting that the attempt will result in their ruin as a party, and in the triumph of those principles which they have so shamefully and so notoriously betrayed.

It is said that Queen Victoria has instigated Lord John Russell to all his recent anti-Catholic doings. Being of weak intellect, her vanity was roused by the establishment of the Hierarchy without her consent, and she takes her revenge more according to Nature than Grace—more like a vixen than a Queen.—American Paper.

Annette Meyers, who shot the guardsman in Birdcagewalk, and whose case excited so much commiseration in England, has arrived, pursuant to her commuted sentence, in the Emma Eugenia.—Colonial (Van Dieman's Land) Times.

CATHOLIC INTELLIGENCE.

DR. NEWMAN'S EIGHTH LECTURE ON CATHOLICISM.

(From the Birmingham Correspondent of Tablet.)

The delivery of Dr. Newman's eighth lecture on Catholicism in England took place on Monday evening at the Corn Exchange, the subject being, "Want of intercourse with Catholics—the protection of the Protestant view." He said—Protestants and Catholics each have their own ground, and cannot engage on any other. Protestants do but say that we are superstitious, because it is superstitious to do as we do; that we are deluded, because it is a delusion to believe what we believe; that we are knaves, because it must be knavery to teach what we teach. Reasoning at some length on the subject of the Protestant appeal to Scripture, he observed that Protestants relied on "texts," as they are commonly called, taken from Scripture, and nothing more, and judged of Catholic doctrine by "texts" taken from Catholic writings, and nothing more. It would be thought that the obvious way to know what we really teach, would be to come and ask us, to talk with us, to try to enter into our views, and to attend to our teaching. Not at all; they do not dream of doing so; they take their "texts;" they have got their cut and dried specimens from our Divines, which the Protestant tradition hands down from generation to generation; and as by the aid of their verses from Scripture, they think they understand the Gospel better than the first Christians, so by the help of these choice extracts from our works, they think they understand our doctrines better than we do ourselves. They will not allow us to explain our own books. Thus Protestants judge us by their "texts," and by texts I do not mean passages from our writers merely, but all those samples, of whatever kind, historical, Ecclesiastical, biographical, or political, carefully prepared, improved, and finished off by successive artists for the occasion, which they think so much more worthy of credit and reliance as to facts than us and our word, who are in the very communion to which those facts relate. This, then, is the last of the causes which, in the course of these lectures, I shall assign, and on which I shall insist, by way of accounting for the hatred and contempt shown towards the Catholics of England by their fellow-countrymen—viz., that the Catholics of England, as a body, are not personally known. After dwelling at length on this point, the lecturer observed—But not in one or two points merely, but in every thing we think, and say, and do, as Catholics, were we but known, what a reformation would there at once follow in the national mind in respect to us. British fair dealing and good sense would then recover their supremacy, and Maria Monk and Teodores would find their occupation gone. There would be no more dread of being burned alive by Papists, or of the gutters overrunning with Protestant blood. The lecturer then went to show the exaggerated notions entertained by Protestants of Catholic doctrines, such as absolution, penance, indulgences, the obscurities of which and other forms might be truly interpreted by the understandings and habits of the Catholic people. He especially held up the benefits of confession to the Priest—"the very act of kneeling, the low and contrite voice, the sign of the cross, hanging, so to say, over the head bowed low, and the words of peace and blessing." The lecturer then referred to the number of Protestants who had become Catholics, and noticed the fact that notwithstanding the predictions that were uttered as to their ultimate return to Protestantism, when they found out the full nature of Catholicism, they still remained where they were. "If," said he, "our opponents would decide the matter by testimony—if they would submit their assertions to the ordeal of facts—their cause is lost; so they prefer much to go by prejudices, assumed principles, and texts. Evidence they can have to satiety for the asking; but what boots it to pipe and sing to the deaf, or to convince the self-satisfied heart against its will?"

To the Right Rev. James Brown, D.D., by the Grace of God and favor of the Apostolic See, Bishop of Shrewsbury.

ADDRESS OF THE CATHOLICS OF MACCLESFIELD.

My Lord—We, the Catholics of Macclesfield, beg leave to address your Lordship with sentiments of profound respect, esteem, and joy, on this auspicious occasion of your first visitation to this town.

It is with the sincerest delight that we have to congratulate your Lordship on your elevation to the dignity of Bishop of Shrewsbury, and we feel assured that those virtues, for which your Lordship has been selected by our Holy Father Pope Pius IX. to fill this important See, will, under Divine Providence, shine pre-eminently for the edification of the flock committed to your Pastoral care.

It is also, my Lord, a source of ineffable joy to us to witness the restoration of our Hierarchy, which our revered Pontiff, guided by Divine Providence, has been pleased to grant to this country, and which we most ardently hope will be the means of bringing the people of the favored land to the acknowledgment and possession of our holy religion.

It is with feelings of regret we have seen the recent penal law enacted by our misguided rulers, against our venerated Hierarchy; and while we, in common with the Catholics of the United Kingdom, deplore this feeble display of bigotry and persecution by the British parliament against the Church of God, we feel most imperatively called upon to seek for that full and perfect religious liberty which is enjoyed by all other denominations of her Majesty's subjects.

In conclusion, be pleased to accept these humble but sincere sentiments of our veneration, obedience, and esteem. We pray the Giver of all good gifts to

grant your Lordship health and long life to enjoy the high dignity to which you have been so deservedly elevated.

THE ARCHBISHOP OF TUAM.—Friday evening, on the arrival of his Grace the Archbishop, from Dublin, where he had been attending the great aggregate meeting, the temperance band of this town proceeded to his residence, playing—"The Conqueror Hero comes." His Grace acknowledged the compliment from the window. The crowd assembled was very great, and the most enthusiastic cheers were repeatedly given for his Grace.—Tuam Herald.

His Grace the Most Rev. Paul Cullen, Archbishop of Armagh, visited the parish of Drumontine, near Dundalk, on Thursday last, and administered the sacrament of confirmation to a large number of children.—Freeman.

PROFESSION OF A NUN.—On Friday se'night, Miss Catherine Darcy, daughter of Patrick Darcy, Esq., of Carlingford, received the black veil of the Order of the Sisters of Mercy, in the convent of this town. His Grace the Lord Primate, officiated on the occasion, and was assisted by the Very Rev. Dr. Kieran, P. P., and Rev. Messrs. Wier and Kieran. The Rev. Dr. Russell, and some others of the neighboring Clergy, were also present, together with many of the Catholic families of Dundalk.—Dundalk Democrat.

CONVERSIONS.—We are glad to announce, on the best authority, that Mr. Grimshaw, a highly respectable Lancashire magistrate, with his family, have renounced the errors of Protestantism, and been received into the Church. The amiable and accomplished daughter of Lord Dacre was also recently received into the Communion of the Faithful at Loughborough.—Tablet.

IRISH INTELLIGENCE.

THE MEMBER FOR ATHLONE.—The distinguished advocate of his country's rights, Wm. Keogh, Esq., M.P., accompanied by Mrs. Keogh and his family, has arrived at Glen Corib, in this county, on a visit to our respected representative, Ouseley Higgins, Esq., M.P.—Mayo Telegraph.

Lord Arundel and Surrey is expected in the early portion of next month, to spend some time at Terroe, Adare Manor, and Curragh Chase.—Limerick Reporter.

A correspondent of the Linsler Express says:—"Lord Suirdate was in Portarlington on Thursday last, soliciting the voters of the borough for their support at the next vacancy."

It is stated that the Marquis of Londonderry insists on his son, Viscount Castlereagh, retiring from the representation of the county Down, owing to his vote on the Papal aggression bill, to be succeeded by his son, Mr. Stewart, of Newtown Ardy.—Limerick Chronicle.

A railway between Tuam and Athery is in contemplation.

IRISH BANK.—The Irish Bank returns for the past month again show a falling off in circulation and bullion to some extent.

TROOPS FOR IRELAND.—Some uneasiness is being felt by the authorities at the present restless state of our Irish neighbors, so much so, that additional recruiting parties have been despatched from many of the regiments stationed in Ireland to fill up the vacancies with all despatch; and it is rumored, that in the event of the continuation of the agitation, a regiment of cavalry and another of infantry will be placed in orders to embark for the Emerald Isle.—United Services Gazette.

ALARMING NEWS.—The following alarming communication, which is dated from Sligo, and appropriately signed Senex (in English, an old woman) appears in the Evening Mail. All the Protestants are to be killed in one night, according to this cool and sensible writer. The evidence is quite patent to any one who will not shut his eyes—considerable excitement amongst the "disaffected," that is the Roman Catholics, a great demand for gunpowder, and intense zeal for cleaning old fire-arms. True, indeed, he says, there has yet been no actual rush on the gun-shops, but that will follow of course, and in the meanwhile the Sligo loyalists are doomed to a state of horrible expectation. If the explosion of the conspiracy should not anticipate him, Senex will soon write again:—"Sir—I wish to inform you, and through you the Irish government, that great apprehension exists amongst the loyal inhabitants of this town and neighborhood that measure are being organized by the Ribbon confederacy to have a sudden rise and general massacre of her Majesty's Protestant subjects. For several nights, of late, considerable excitement was visible amongst the disaffected, and large meetings of them are known to have taken place in different muster places. It is well known that large quantities of gunpowder have been purchased of late, and numerous old fire-arms put into repair. It is now quite a common thing to see peasants leaving this town with guns newly purchased. As yet no rush has been made on the gun-shops, or on the gentlemen's houses for arms; but that the Ribbon peasantry are arming in secret is notorious. I shall soon write again.—SENEX."

DEBUT OF THE "BLOOMER" COSTUME IN BELFAST.—To the infinite surprise of many, and the amusement of more, three ladies, apparently, from their ages, a mother and her daughters, made their appearance on the afternoon of Sunday, Aug. 17, on that very public and often thronged promenade, the portion of the Carrickfergus road between Castleton and Parkmount, in full "Bloomer" costume. Those who had not heard of the American revolution in fashions knew not what to make of the singular and theatrical looking compound of the attire of both sexes which was paraded before them, in a manner as unfeminine as the style of the dress itself. Others, and these most numerous, expressed an opinion the reverse of complimentary to the ranked characters of the ladies, identifying them, with persons whose overdressed gaiety of appearance in public stamps the class to which they belong. The "bloomer," in each case, consisted of a satin visé of æreulean shade, an inner tunic of the same material, but of a different tint, and loose muslin trowsers, fastened, considerably above the ankle—somewhat after the manner of those worn by Turkish belles. We heard that the ladies were the wife and daughters of the captain of a merchantman, at present on a voyage. The parties got into a railway carriage at Greencastle station.—Belfast News Letter.

ACCIDENT ON THE DROGHEDA RAILWAY.—A goods train, having two passenger carriages attached to it, left the terminus at Dublin at five o'clock on Saturday morning, and about a quarter of a mile beyond Raheny station the axle of one of the waggons broke. That wagon got off the line, and dragged three or four after it. The guard immediately applied his brake, so as to diminish the speed of the train, and the result was that though the two goods waggons were very much broken, the passengers in the carriages behind did not sustain the slightest injury, and after a delay of about thirty minutes were sent forward as usual.—*Saunders.*

An accident, accompanied with loss of life, occurred during the storm on Sunday morning in one of the small creeks of Kilkee Bay. A fisherman, named Whealey, a stout athletic man, perceived two or three canoes, which had been unloosed from their moorings, drifting out to sea. He proceeded after them, when one of the canoes dashed by a high wave, struck him on the stomach, and again on the head, killing him almost instantaneously with the concussion.

MELANCHOLY CATASTROPHE.—On Tuesday evening two young women named Doyle and Kennedy, were drowned in the river at Longfield. Returning from work in the evening, from the opposite side of the river, one of them got into a small boat belonging to Mr. Bianconi; the other girl on getting in overturned the boat, and both immediately fell into the river and were drowned. The bodies were found shortly after.

DISTRESSED UNION.—The union of Nenagh is reported to be the most distressed in Ireland. During the last year it has become deeply involved in debt, and a sum of about nine thousand pounds is now due to contractors. A rate amounting to fifteen thousand pounds is struck, and will be put in course of collection in a few days. The union owes besides forty thousand pounds for the relief advances. An order has been received from the commissioners, stating that it is imperative on the guardians to make provision for the consolidated annuity charge, and that a scale of rates for that purpose must be included in the new levy.

LANDLORDISM IN DOWN.—Mr. Aaron Rutherford, brother of the Rev. Mr. Rutherford, has been ejected from his farm of Corbit, near Banbridge, on which £1,200 was expended by his father and himself. He proposed to have the matter between him and his landlord settled by arbitration, or if it was determined to put him out, he asked to have value for the property he put in the farm, consisting of the following items, whose accuracy he proposed to establish on oath:—Previous tenant's improvements, £400; Dwelling-house, £400; Cottier and office-houses, £150; Draining, £63; Fencing, £101; Reclaiming from bog, £80; Formation of lawn, £15; Total, £1,209. All efforts to obtain a settlement were vain; the law took its course, and now, says Mr. Rutherford in a letter which he has published, "We are driven from the homes of our fathers, the scenes of our childhood, and despoiled of all our industrial property. In view of this whole case, I would ask every man of honesty and independence, have I not been most wantonly and unjustly deprived of my property? I appeal to every friend of humanity, and every lover of righteousness between man and man, to arouse themselves to the great work of overthrowing the present system of landlordism, under which such deeds are committed; and I trust the day is not far distant when similar proceedings will be found only in the record of ages that are gone past."

The *Leinster Express* says:—"About a week back, the deceased, Bridget Moran, along with other persons, was evicted by the sheriff under an ejectment *habere*, having remained in the lawn all that day. She got leave from a woman named Deegan to lie in a corner of her house, and in the day time went through the neighbors, getting a bit here and there. On the morning of her death she left the house of Deegan, to endeavor and get into the Nuas Workhouse, and, in about a quarter of an hour, was got dead on the roadside. It further appears from the evidence that notice of the intended eviction was not served on the Relieving Officer of the district as required by law.

It is in contemplation to form a convict depot in the Island of Scattery, in the river Shannon. Spike Island is so crowded that a new depot at Scattery is said to be necessary. The construction of a new and enlarged fort and battery is under consideration for Scattery.

QUICK PASSAGE.—The Balmora, a fine new ship, which sailed from Limerick on the 30th of May with emigrants, landed them all well in Quebec, and sailed from Quebec for Limerick on the 5th of August; arrived at the quay this day (Aug. 25), making the passage from Quebec to Limerick quay in twenty days!—*Limerick Reporter.*

EMIGRATION.—This morning the Nimrod left our quays for Liverpool with between 300 and 400 emigrants on board. The Tottenham sailed this day for Quebec with 100 emigrants; and the Industry for the same place with 250. The entire passengers by the latter vessel were the tenants of the Marquis of Lansdowne.—*Cork Reporter.*

The number of emigrants who have left Belfast direct for the United States and Canada from the 1st January last until the present time are as follows:—To the United States, 2,038; to Canada, 948; making in all 2,986. Some thousands besides these have left this port for America, via Liverpool. These returns are considerably smaller than those for the corresponding period of last year.—*Belfast News-Letter.*

The fine barque Mary Anne, of Derry, was despatched from our port (Belfast) on Saturday last with 190 passengers for New York. The emigrants were composed of the more "comfortable" portion of the farming class, and belonged principally to the counties of Antrim, Down, and Armagh.—*Belfast Paper.*

Patrick Kieran, who was acquitted at the adjourned assizes lately held in Dundalk, of a charge of having murdered Bernard McEntegart, at Annas, in June last, sailed from Dundalk on Tuesday, on his way to America.—*Newry Examiner.*

SHIPWRECK.—Monday morning the New York ship, Jacob A. Westervell, 1,418 tons burthen, commanded by Mr. Hoodless, was brought into this harbor by one of the tug steamers, having lost her masts and sails. This ship left Liverpool for New York on last Sunday week, with over seven hundred steerage and cabin passengers, and a crew of eighty-five men. The wind being contrary, the vessel was detained a week in working out of the narrow seas. At four o'clock on Saturday morning the gale increased, with thunder and lightning, and in two hours the fore-topmast parted by the cap, taking with it the main-top-gallant-mast, foreyard, &c., splitting the foresail and main-top-sail. The greatest confusion immediately showed itself amongst the passengers, and the captain had great

difficulty in appeasing them while he got the men to work to cut away the wreck. It is miraculous that with such a large number of passengers and crew, the falling of spars, and the cutting away of heavy rigging, did not result in the loss of life.—*Cork Paper.*

THE CROPS—ARMAGH.—Our reports from the county Armagh are very favorable. Some anxiety was occasioned by the heavy and continuous rains of Sunday last, but, thus far, cereals and green crops promise well; and, as for the potato, all apprehensions of blight or disease affecting this crop extensively have subsided.—*Newry Telegraph.*

The potato crop holds out wonderfully, and, although blighted spots appear here and there, extremely little damage has yet been sustained by the tubers. Flax is turning out better than was expected.—*Belfast News-Letter.*

CLARE.—We regret to state that the potato crop generally in the west of Clare is in a very lamentable condition, particularly in a boggy soil. The blight of July appears to have totally checked the growth of the crop.—*Limerick Reporter.*

LOUTH.—We regret to state that serious reports prevail as to the injury done by blight of the potato crop in the district of Carrickmacross.—*Louth Advertiser.*

MONAGHAN.—Within the last ten days the potato disease has spread with great rapidity, and some of the most extensive farmers in the neighborhood declare the blight to be the worst which has yet visited us, while others consider that the amount of damage likely to be sustained will be inconsiderable, and to this opinion we are ourselves inclined. The disease has as yet only attacked the stalks, and, if the tuber be in any degree matured, we fondly hope the loss of food will not be of importance. The wet weather is greatly against the progress of harvesting, and renders the saving of the late meadows troublesome and hazardous.—*Monaghan Standard.*

LIMERICK.—The storms and floods of Sunday last have had a most injurious effect upon the standing crops, white and green. The corn looks greatly the worse, and even the foliage of mangolds has been battered down. These will recover; but the damage done to corn, so far as it has gone, and it is extensive, is altogether irreparable. The potato is undoubtedly rotting in the ground in some districts of this county, and of those adjoining it. The effect of last Sunday's visitation will, we fear, be disastrous. Newcastle West is one of the districts in which disease has set in, the lands round Killarney, in Kerry, are another; in the direction of Gort loss has been also sustained; indeed there are few quarters in which damage is not done.—*Limerick Examiner.*

GALWAY.—Our report is still favorable regarding the soundness of the potato crop. We acknowledge that the stalks are very generally withered and black, but this blackness is a very different type to the noxious distemper which overspread the fields in '45 and '46. Nothing can be finer than the potato crop of this season, in this part of the country; it would bear comparison with any year for the past twenty. We regret to say that our report of the turnip crop is not favorable—the fly has committed immense depredation. The neglect of good cultivation, we fear, is a great cause of this.—*Bullfinch Star.*

WESTMEATH.—The disease in the potato is spreading over the leaves and stalks, and has not, except in very rare cases, reached the tuber. The constant rain which has lately fallen will, it is to be feared, injure the other crops. Farmers are beginning to complain.—*Westmeath Independent.*

From the last number of the *Gardener's Chronicle* we copy the following brief article from the pen of a high authority on the subject—Professor Lindley:—

"The progressing season tells us that the potato disease is again making progress, and the cry of alarm in Ireland is as loud as if people there were taken by surprise. There can be no doubt that in most parts of this country the symptoms of blight have manifested themselves in the leaves, and have rapidly extended to the stem; just as they always have done; but there is much doubt whether the potatoes themselves are seriously affected. Such early planted ones as we have examined are in a very small degree damaged up to the present time, and, being almost ripe, will probably resist the affection. Unripe potatoes may be expected to suffer more. We advert to this matter once again, although it has nearly lost its interest, for the sake only of repeating the warning we have given for the last six years, that there is no security in a potato crop, and that there never will be again. It is clear that the mildew has firmly established itself in our fields, whence no skill can drive it; for if we could suppose that one person were able to do so, his success, unless all his neighbors had the same skill, could, from the nature of the evil, only be temporary. The virulence of the disease is, undoubtedly, much mitigated—that is to say, by better cultivation the potato is more able to resist mildew than it used to be; and, possibly, by still greater skill, its power of resistance may be further increased. But that is all which facts and analogy justify us in admitting; and, we repeat, that we are for ever saddled with this formidable foe. This has been pointed out so often, and the uncertainty of the crop has been so fully demonstrated, that we can no longer have sympathy with those who, in defiance of all advice and all experience, still continue to gamble in potato growing.—Their fate is in their own hands, and if they commit agricultural suicide why so they must."

GREAT BRITAIN.

THE COWES REGATTA—THE VICTORY OF THE AMERICA.—On Friday last, Aug. 22nd, came off the grand regatta in Cowes Roads, for the Royal Yacht Squadron cup of £100. Extraordinary interest attached to this affair as a national question, in consequence of the challenge of the Yankee clipper "America" to beat all England, which she has done in the most triumphant manner. The few trials runs the America made after her arrival at Ryde proved she was possessed of great speed, and no one seems to have doubted what the result of the race would be. The *Chronicle* describes her appearance as follows:—"A strange-looking craft enough, with her long low black hull, and thick, stiff-looking, rakish masts, not at all the sort of phantom ship that Fenimore Cooper loves to paint. A big-boned skeleton she might be called, but no phantom. Her's are not the tall, delicate, graceful spars, with cobweb tracery of cordage, scarcely visible against the grey and threatening evening sky—but hardy sticks prepared for work, and up to anything that can be put upon them. Her hull is very low, her breadth of beam considerable, and her draught of water peculiar (six feet forward and eleven aft). Her ballast is stowed in her sides, about her water line; and as she is said to be, nevertheless, deficient in head

room between decks, her form below the water must be rather curious. She carries no foretopmast, being apparently determined to do all her work with large sheets. Her appearance in the water, as she rides quietly at anchor, has a singularity that cannot fail to be observed. She sits upon it like a duck, and, taken with her clean build and sane, raking masts, she evidently looks bent on mischief."

A report has been general during the past week that the chief loser by the failure of Messrs. Castelli and Co., will be Cardinal Wiseman, as the representative of "the Papal Propaganda." It is wholly untrue, and originated in the circumstance of Mr. Castelli being one of the trustees of the new Roman Catholic Church about to be erected in the neighborhood of Farringdon-street.—*Times.*

There is indeed every appearance that some crisis in the history of the English Establishment is impending. It is expected that synodal meetings will be held in other dioceses in imitation or emulation of the one held in Exeter. The result may be, that as churches of Laodicea, of Ephesus, and so on, were known before the metropolitan churches of Rome and Constantinople imparted to them a provincial and subordinate character, we may in this country see the one Church of England superseded by churches of Exeter, Bath, and Wales, &c. The keen debates regarding the temporalities of the Church are also ominous of change. The movement may end in the State's taking upon it the administration of the Church's property, and placing the ministry in a purely stipendiary relation to it.—*Spectator.*

The present bishop of Durham accepted the see with the full knowledge that it was the deliberate intention and determination of the Government and the Legislature that he should receive no more than £8,000 a year, and he ought not to have made any bargain, or consented to any bargain, which would give him more than £8,000 a-year. Whatever he has received more than £8,000 a-year he ought to have paid over to the Ecclesiastical Commission, and if he has not done this, public opinion will condemn him; and if he thinks to conciliate public opinion by giving £15 to a dissenting school he will find himself mistaken.

ATHEISTICAL OPEN AIR PREACHING.—A correspondent signing himself "Phylax" writes as follows to the *Chronicle*:—"Certain people have lately been making a loud outcry at Cardinal Wiseman's preaching in a *cul-de-sac* to its inhabitants, nearly all Irish Catholics. May I venture to call to their attention, hoping they will show an equal vigilance, some open air preaching of another description, going on elsewhere in London? Every Sunday evening there are persons lecturing at the Victoria-park (and I believe at other places in and near London) in defence of Atheism. The person from whom this information is derived went the Sunday before last to hear them. He heard two men speak on the subject—the one a young man, evidently in a consumption, whom he describes as being very clever and fluent; the other a Jew, who ridiculed revelation altogether. He professed to have a great knowledge of the original language of the Bible, and said that our translation, in its prophetic passages, was not true to the Hebrew—not, he said, that that signified, as the Hebrew was a forgery."

THE CHURCH DISCIPLINE ACT.—An inquiry has been made under the Church Discipline Act to ascertain the truth of certain slanderous imputations affecting the moral character of the Rev. Edward Prest, curate of Kinlet, a village situate four miles from the town of Cleobury Mortimer, on the borders of Shropshire, and at the Rev. gentleman's request the Bishop of Hereford appointed the Rev. Watties Corbett (chancellor of the diocese), the Rev. Dr. Rowley, of Bridgnorth; the Rev. John Parton, rector of Oldbury; and the Rev. W. K. Marshall, of Bridgnorth, commissioners for that purpose. Elizabeth Pountney, a servant girl, recently living in the service of the Rev. gentleman, appeared as prosecutrix, and on her behalf appeared Mr. Marcy, a respectable solicitor, residing at Bewdley. For the rev. defendant Mr. C. Lambert (London), was advocate, for Messrs. Bury and Gardner, another respectable firm at Bewdley. The commissioners met at the Eagle and Serpent Inn, Kinlet, on Friday, the 8th inst., and continued the inquiry on the 14th and 15th inst., and on the latter day gave the following decision:—"The commissioners having considered the evidence which during this inquiry has been so fully and fairly laid before them by the parties engaged, are of opinion that there is not sufficient ground for instituting further proceedings on the charge of fornication, lewdness, and indecency; but at the same time, looking to the twofold nature of the inquiry, they are of opinion that the familiar way in which Mr. Prest has allowed himself to associate with some of his female parishioners has been such as is inconsistent with the relative position as minister and parishioner, and unbecoming the character of a clergyman, and has a tendency to bring scandal on the church.—*Times.*

CHARGE OF FORGERY AGAINST A CLERGYMAN.—The Rev. Mr. H. P. Hope, Incumbent of Leigh, and Chaplain of the Sherborne union workhouse, has been arrested on several charges of forgery preferred against him by Mr. John Bird, of Batcombe, a farmer advanced in years. It appears that some months ago Mr. Hope applied to Bird to join him in an accommodation bill, and, after some time, the old man was persuaded to sign his name to a blank acceptance for £50 leaving Mr. Hope to fill in the amount. Mr. Hope took the stamp away with him, and subsequently drew the bill for £200 instead of £50. There were several other cases of a similar character against the prisoner. It is supposed that the Rev. gentleman was deeply involved in railway speculations, and being unable to extricate himself from the difficulties by which he was surrounded, adopted these desperate means of raising money to meet his engagements. The amount of his defalcation and liabilities is said to be enormous, but at the present moment it is impossible to estimate their extent.—*Western Flying Post.*

PROTESTANT MORALITY IN SCOTLAND.—CHILD MURDER IN DUMFRIESHIRE.—We understand that two cases, in which it is suspected that the crime of child murder has been committed in this district, are at present under investigation by the criminal officials. The one occurred on Tuesday last, in the parish of Tinwald, where a girl, living with her mother, and engaged as an out-door laborer, was secretly delivered of a child, which was found dead in her bed. It is supposed to have been deprived of life by strangulation. The other case, on Thursday last, was in the parish of Holywood, where a young woman, also employed as a laborer, is suspected of having killed her newly-born infant by fracturing its skull. Both of these infants were females. The crime of child murder has become alarmingly prevalent in this county of late.—*Dumfries Courier.*

CRIMINAL OFFENDERS (SCOTLAND).—The annual tables of criminal offenders in Scotland, reported by the Lord Advocate, have been printed for the year 1850. The total number of persons tried last year was 3,638, of whom 2,676 were males, and 962 females. The number of convicted, outlawed, or declared insane, was 3,351, of whom 981 were for offences against the person, 526 for offences against property committed without violence, 38 for malicious offences committed against property, 183 for offences not included in the above classes. Of the persons committed for trial, 602 males and 266 females could neither read nor write; 2,026 males and 822 females could read, or read and write imperfectly; 573 males and 70 females could read and write well; and 85 males and 5 females had had superior education. The degree of instruction of nineteen persons could not be ascertained.—*Free Press.*

Edinburgh, on Wednesday night last, was the scene of two disgusting exhibitions, alike degrading to our common nature, and which ill became the distinguished character of the Northern Athens. One was the performance of a dramatic entertainment called the *Ourang Outang*, in which the rapturous plaudits of the audience at a minor theatre were elicited by a beastly representation of humanity; and the other, Gavazzi's oration at the Music Hall, which was cheered to the echo by a well-dressed multitude, who did not understand a single word of all he uttered. To a person born deaf, and insensible to the charms of music, nothing can be more ridiculous than to see people dancing in a ball-room; but the fanatics of Edinburgh in reality out-Herod the absurdity by applauding sentiments which they do not understand. What here becomes of the boasted right of private judgment? Alas! a community of hatred requires no interpreter; and to this foul spirit of bigotry it is owing that we see "the extremes of civilised Europe"—Italy and Great Britain—thus scandalously met.—*Id.*

UNITED STATES.

STEAM COMMUNICATION WITH IRELAND.—On the 12th inst., one of the largest and most enthusiastic meetings ever held in New York, was held at the Coliseum, being a meeting of the friends of the Irish and American steamship company. It was a most successful meeting, and it appears to have been pretty clearly demonstrated that the subscribers to the stock of the company will realize 15 per cent on the capital. The result of the proceedings has been that a large quantity of stock has been taken to-day. There is now \$100,000 taken in all. Mr. Persse has taken \$5000 worth, and Mr. Richard O'Gorman \$1000.

FATHER MATHEW.—The undeviating perseverance with which this devoted, and truly apostolic missionary pursues his high and noble vocation, demands the expression of our warmest admiration and gratitude in common with every friend of humanity. If the amount of labor he has undergone in Buffalo, where six thousand have taken the total abstinence pledge at his hands, be taken as an instance of his exertions in our city, we can easily conclude, what amount of fatigue he must have endured in the United States alone, where upwards of five hundred thousand have been enrolled members of his glorious society. In the old country, during a period of fourteen years of unremitting toil, more than six millions and a half had rallied round his standard. On yesterday at St. Patrick's Church the Rev. Father was most successfully engaged in the administration of the saving pledge, and in the evening he preached to a large and respectable congregation, irrespective of religious distinction, a most sublime, eloquent, and instructive discourse.—The collection was for the new Cathedral, which suggested his subject. We regret to learn that this amiable man leaves us on to-morrow. He carries with him the prayers and good wishes of our people, for his savviness and courtesy, he won the hearts of all.—*Buffalo Commercial, Sept. 1.*

A girl named Mary Sullivan, was drowned at Gardner, Me., by falling from the Pittston Ferry-boat. She was about 20 years of age, a native of County Clare, Ireland.—*Boston Pilot.*

A melancholy accident occurred on the Hudson River Railroad on the 4th inst., by which Wm. Gaynor, James Madden, and a brakeman, were killed.—Joseph Murphy, badly cut in the face, his legs fractured, breast bone seriously injured, James Smith had his skull fractured, thighs dislocated, and was injured in all parts of his body to an extent, that will, no doubt, prove fatal.—*Id.*

The deaths in Boston for August, numbered 419, being 13 more than in the same month last year.—*Id.*

The California *Times* and *Transcript* says that the emigrant road over the desert, beyond Humboldt river, is literally strewed with dead carcasses. A friend who has just come in, counted twenty head of cattle, in as many feet square; for forty miles they average one to every ten feet; making a total of 20,000. The waggons are one to every rod. Of 11,000 that started for California last year, not one-half reached their destination.—*Id.*

MORAL CONDITION OF CALIFORNIA.—The following extracts from a letter written by an American gentleman, who has resided in California for several years, is a member of the Legislature, and has had many opportunities for observing every condition and prospect of that country, may be interesting, as it shows the melancholy aspect of liberty as at present exhibited there. He writes thus:

Santa Barbara July 24.

This country is in a dreadful state, given up to rapine and plunder. You hear every day of murders, robberies, arson and a host of other crimes, perpetrated in the midst of crowded cities as well as on the open plain, in broad day-light and at the dead of night. Nor do the wretches care for secrecy, but in the eyes of the world, with impunity, and with no terrors of punishment to thwart them, commit such crimes as they themselves would shudder at if committed by others. Who is safe in such a society? To go unarmed in the streets, or in your own house, would be the height of folly. As for myself, I never retire at night without having my arms loaded ready at a moment's warning. Yet we are a long distance from the main swarm of the locusts that infest this land; but from one end of it to the other, you will find the human species ready to pounce upon the weak and defenceless.

Our mail rider from above was made away with some three weeks since, about twenty-five miles from this place; it is supposed he was murdered. At all events nothing has been heard of him, or the mails or even the animal he was riding.—*N. Y. Com. Ad.*

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 19, 1851.

HIS LORDSHIP THE BISHOP OF MONTREAL TO THE CATHOLICS OF HIS EPISCOPAL CITY.

Dearly Beloved Brethren,—This is to inform you that his Lordship the Bishop of Toronto, is now amongst us, for the purpose of receiving the offerings of the faithful of Montreal, in order to assist in liquidating the enormous debt wherewith his Church is encumbered, and for which, as Bishop, he is personally responsible.

The illustrious Prelate has resolved to stand at the door of the Parish Church, on Sunday—the Feast of the holy name of Mary—from five in the morning, till the same hour in the evening, so as to gather in, with those hands so lately consecrated by our holy Father the Pope, the pious offerings of the faithful.

He will do the same on the following Sunday at St. Patrick's Church.

These offerings may consist of, either any sum of money, whatsoever, given in accordance with the evangelic precept—that the left hand know not what the right hand giveth;—or of a promissory note, in lieu of a sum of money, which all are not always able to afford; or of a writing, the expression of a generous heart, which desires to do more than it is able to perform.

I flatter myself, that every Catholic family within this populous city, will take the opportunity of bestowing its mite on the illustrious applicant. Who can doubt, that that love for our holy Church which has induced him thus to humble himself at the door of our Church, will be still more effective in touching the hearts of our people, than the fervid eloquence with which he pleaded, in other days, and in the same church, the cause of our suffering brethren—the poor.

The joyous festival of the name of Mary shall be this year marked by a new solemnity. On that happy day, it will be our two-fold privilege to respond to the appeal of our Holy Father the Pope, to all his spiritual children, on behalf of the new Bishop of Toronto, and at the same time, to acquit ourselves of a debt of gratitude; for no one is ignorant of what our city owes to the charity and zeal of this worthy Prelate, while he was still an humble missionary amongst us.

We must not forget that the Church of Toronto is our younger sister, and that both are descended from the mother-Church of Quebec. Keeping this in view, I myself will be the first to place my offering in the hand, which was ever open to our poor, and my most fervent prayers shall be with him who was so long the true friend of my people. Each community will, I am persuaded, follow my example, and hasten to offer its tribute of respect to this truly apostolic prelate. I hope, also, that every school will send a deputation of its elder pupils, to lay their united contributions at the feet of him, who has done so much for the cause of education, and for the sanctification of youth. How precious will these offerings be—coming from the young and innocent! Every family will, doubtless, aspire to the same honor, and endeavor to secure for itself the same benediction; for, in addition to this sacrifice for the good of others, we shall follow the example of a noble family, that, to relieve itself from difficulties, increased their alms, and reduced their other expenses. Thus, faith works miracles; let us do likewise, and similar results will be obtained.

But as there must necessarily be many who cannot conveniently give their offerings at the Parish Church, we make it our special request, that a collection be taken up for the same purpose, in all the Churches and Chapels of this Parish, on Sunday, the Feast of the Holy Name of Mary, to the end that all may have a share in the good work. And by giving, each, what we can afford, for the advancement of a cause so holy, we shall enjoy more exquisite pleasure than is ever found in those profane amusements, which swallow up the patrimony of the poor. Oh God! how great is the difference between the performance of such an action, and listening to the warbling voice of a public singer! Let us then be lavish in deeds of heavenly charity, and niggardly for the vanities of the world.

May our right hands, like that of the holy king, St. Stephen, remain incorruptible, because of the abundance of our alms-deeds! Such, dearly beloved brethren, is the warmest wish and prayer of your beloved father, and devoted servant in Christ,

IGNATIUS, Bishop of Montreal.

NEWS OF THE WEEK.

The bold and determined attitude assumed by the Catholic Prelates, and Catholic laity of Ireland, has caused as much astonishment, as indignation, amidst the ranks of our adversaries. They begin to suspect, that they have miscalculated the spirit of the Catholics of Ireland; that they are not altogether the contemptible, chicken-hearted poltroons, they have been represented by the Protestant press; and that a nation will not tamely allow itself to be legislated out of its religion, by an Act of Parliament. Our adversaries were prepared for a little discontent. Disease and famine, had, it was hoped, rendered resistance impossible; the potato blight, of which exaggerated accounts appeared in the papers, was looked upon as a Godsend—a crowning mercy—and evangelical men returned thanks for the same in their conventicles, accordingly. Surely, they thought, with another famine staring them in the face, Irishmen will not be mad enough, to set at defiance, the edicts of our noble Protestant legislature. Our Protestant friends are sadly disappointed; the potato disease is not near so bad as it was represented, and as they fondly hoped it was: and the law, or rather the Act of Parliament, for it is not a *law*, has been broken. How to set matters to rights is now the question with them; they still halt betwixt two opinions; some recommend additional persecutions, others cajolery; some are for bullying, others for corrupting the Irish. The *Times*, which may be considered as representing the desires and opinions of the great majority of the middle classes in England, is loudly in favor of war; it is continually breathing out nothing but threatenings, and slaughter, against the Church of God. The Irish are, if possible, to be goaded on to actual armed rebellion, in order that Orange brutality, and Protestant bayonets, may complete the work of extermination, which Protestant laws, and potato blight, have so happily commenced. The dictionary is ransacked in search of terms of abuse and insult, to lavish upon the Irish Papists; they are, if we may believe the *Times*, mere blustering cowards—"there is not the stuff in a whole Popish county to stand against a company of marines." Strange, then, that England should be at such pains to recruit the ranks of her armies, with these same Popish cowards. Wonderful is it, how these same Celtic cowards and sheep stealers, shed their blood for Britain, on Albuera's heights, in the breach of Badajos, on the plains of Salamanca, Vittoria, and Waterloo; but still more strange, and wonderful will it be, if ever again, these Popish cowards draw trigger, or fix the bayonet, in Britain's cause. Faith if they do, they will well deserve all the insults the *Times* heaps upon them.

The *Globe* may be supposed to represent the views of the ministerial party, trembling for the loss of office and salary; and of the more moderate amongst the Protestants, who wisely dread the consequences of pushing matters to extremity. The *Globe* knows well, that a Bishop prosecuted, fined or imprisoned, would, as the *Tablet* says, be the cheapest and most effectual canvass ever undertaken in the country. As intimidation is useless, the *Globe* advocates, like a true Whig organ, as it is, a return to the old system of corruption. The people must be detached from their leaders; the leaders, if possible, must be bought; and inducements must be held out to both, to barter away their souls for government office, and the perquisites of the Treasury. "You were liberals before you were Catholics," whines out the *Globe*; your politics and your party, should therefore be dearer to you, than your religion or your God; be but traitors to your Church, and you shall receive favor at the hands of the State. But the Irish will not allow themselves to be either intimidated or bribed; threats and entreaties will be alike unavailing, to make them false to their Church, or swerve from the line of conduct which the Catholic Defence Association has laid down. "Not only" says the *Tablet*, "we have no thoughts of fighting, but it is the very strength of our cause that we have no such thoughts. We are neither going to shoot magistrates, nor to stone policemen to death, nor, in the direction of physical force, are we going to rise to the height of even the most insignificant murder. What murders may chance to take place in this country, as in England, during the next two years—if any—will be on a wholly different account. In England, there will probably be murders by the parents of families, paying weekly subscriptions to burial societies, for the privilege of profitably killing their own offspring; in Ireland, there may be murders prompted by the misdirected instincts of nature, to resist those who would deprive the peasant of the ability to give his children food. But in Ireland, we assure the *Times*, that neither the Archbishop of Armagh, nor the Archbishop of Tuam, has the smallest intention of conspiring together on behalf of the Church, to take the life of the most obnoxious gentleman in green."

No, the Catholics will not have recourse to arms, for they know that they would but endanger a good cause by so doing; because they know, that the time to take up arms, is not yet come. Irishmen must wait; must still, in patience, possess their souls. The longest night must have an end at last. The day must come, and, looking at the state of the world, cannot be far distant, when Europe, and of course Great Britain, shall again be involved in war. Then shall England reap as she has sown; she has fomented treason, encouraged insurrection and bloodshed, in every country in Europe; she will be repaid by the enmity of the whole civilized world: in her day of trial she will find enemies within, more dangerous than the enemies without; distraction and dismay will be in her councils—disgrace and discomfiture upon her arms. When Irishmen behold these things come to pass, they may lift their heads, and cry aloud with gladness, for then will the day of their redemption be near at hand. The hour of England's calamity will be their day of triumph: then, and not till then,

will it be time for Irishmen to fly to arms, to avenge their wrongs; and when that day comes, as come it must, they will remember, that they have the wrongs of many a dreary century of persecution, and insult to avenge, and so, strike hard, and home.

For the Catholics of Ireland to have recourse to arms, at the present moment, would be foolish, because it would only be playing the game of the Protestant government of England; it would be criminal, because it would not be likely to be attended with success. For the present, they must fight their adversaries with other weapons. This is the object of the Catholic Defence Association; the first battle will have to be fought at the polls. By every lawful means, the Catholics of Ireland must endeavor to secure the return to Parliament, as their representatives, of honest men—men who will turn a deaf ear to the threats of the government, or the blandishments of the minister; men who will make it their duty—their sole business, to oppose every measure, of every ministry; to render government impossible, legislation impracticable, until every vestige of the Penal laws be erased from the statute book. Again—the government may be ill-advised enough to prosecute the Bishops; the battle will then have to be fought in the courts of law; every impediment, every possible delay, must be thrown in the way of prosecutors, judge and jury; every quibble of the law must be taken advantage of; in a word, as the *Tablet* says, it will be the duty of the Catholics to inquire, whether it be perfectly legal for the Attorney-General to do this or that—whether the indictments be legally worded—whether the witnesses for the Crown legally perjure themselves—whether the juries be legally packed—whether the judge be legally corrupt, and when judgment is delivered, whether it be legally iniquitous. All this is perfectly legal, and in all this the Catholics of Canada can, without breaking the law of God or man, assist their persecuted brethren in Ireland. By the middle of this month, it is expected that the committee named at the Aggregate Meeting, will have prepared their address to the Catholics of the empire, and the rules and regulations for the Catholic Association. These rules, and regulations, in so far as our colonial position will admit, will be adopted by the Montreal branch of the Catholic Defence Association; and thus, united to our friends in Ireland, by the same system of tactics, the same love, to the same holy Faith, and by the same hatred of the government which persecutes that Faith, we also, though separated by the waves of the Atlantic, may be able to render encouragement and assistance to our countrymen, and co-religionists, in the day of their trial.

The Queen has gone on a visit to Scotland; she won't visit Ireland again in a hurry; Ministers, with their Penal laws, have rendered that part of her dominions a little too warm, for Majesty to show its royal nose there.

The Americans are highly elated, and justly so, with the triumph of their famous yacht, the *Schooner America*. This vessel, which seems well to deserve all the praises that have been lavished upon her, has challenged all the yachts of the Royal Yacht Club, and has been invariably victorious, distancing every competitor. So much has been said about the relative sailing qualities of American and British built vessels, that this war of yachts, has assumed an almost national importance. As a fast sailer in moderate weather, the America's superiority is undoubted. Her qualities as a sea-boat in bad weather, have not yet been tested; perhaps in a heavy head sea, the peculiar form of her bows might be found disadvantageous; it is still more doubtful, whether, if the principle were adopted in the construction of frigates, or line of battle ships, they would be able to carry and fight their guns well in heavy weather, or stow a sufficiency of water and provisions, for a large ship's company, during a long cruise.

PENAL LAWS, NO PERSECUTION AT ALL.

"What a wishy brute that ere oss is! I've bin a lathering of him this half hour, and he vont keep quiet now," says the cabman, apostrophising his wretched animal, rendered almost frantic by brutal treatment. A humane bystander, remonstrating against such cruelty, and venturing to insinuate that a little gentleness, might prove more effectual than flogging, would most likely receive for a reply, a look of extreme disgust, accompanied with an assurance, that flogging wasn't cruel—that the animal was used to it—and that "it served him right." Ireland is the unfortunate "oss," that "wishy brute," what vont keep quiet, notwithstanding all the blows and ill usage it receives from the hands of its Protestant driver. Seditious, disloyal, traitorous, are the epithets, showered in lavish profusion, upon the heads of Irishmen, who, maddened by a sense of wrong and insult, venture to express, by their convulsive movements, the indignation with which such conduct has filled them. With their people perishing of famine, their religion proscribed, their clergy menaced with spoliation of goods and imprisonment, at the pleasure of every vile informer, no charitable bystander is heard to lift his voice, against the cruel conduct of Ireland's oppressors—conduct as impolitic, as it is cruel. The general impression seems to be, that from long experience, the Irish have become as indifferent to persecution, as eels, are said to be, to slaying alive: some seem to think that Irishmen like it; but all admit, that they fully deserve it, and have no right to complain. Penal Laws are good enough for Irishmen, and Papists any day. Sometimes, however, we meet with an apologist, who, relying upon the ignorance of his hearers, whimpers out, "that the Ecclesiastical Titles Bill is not, in any proper sense of the word, a persecuting measure." Well—there is no accounting for tastes, or opinions. Opinions vary as much, as to what quantity of cruelty and oppression constitutes

persecution, as they do, as to how much stupidity and ill nature go to the making of what are called practical jokes. Ringing bells, wrenching off knockers, docking the tail of a friend's horse, are by some esteemed highly facetious exploits; by others, more especially by the subjects of these witticisms, they are viewed in a very different light. So, to some men, Fines, Jail, Banishment, do not seem persecuting measures at all, because they are not the subjects of these *douceurs*; others again think, that no punishment short of death, is worthy of the name of persecution; and that even then, it must be death, accompanied with torture, with the bowelings, the stretchings on the rack, and the other ingenious inventions, wherewith the fathers and mothers of reformed religion glorified God, and proclaimed freedom of thought, and the emancipation of human intellect. In opposition to this, we will venture to maintain, that persecution consists in the infliction of unjust punishment; and that punishments, inflicted for fulfilling one's duties towards God, and His Church, constitute persecution in the highest degree.

According to this theory, the Penal Laws of 1851 are as well deserving of the name of persecuting measures, as were the most brutal of the edicts of the Pagan emperors, or the more modern laws of the Williams and Georges of the XVIII. century. If in practice, their effects will not be so apparent; if the number of their victims be fewer, it will be, because in spite of all its good intentions, no government will dare to enforce all their provisions. By the Bill, as it has finally received the Royal Assent, every act of Episcopal jurisdiction, and consequently every act of Catholic worship, is declared to be illegal. True—the exercise of the Catholic religion in England, and Ireland, will not be prevented, because, Catholics are determined to disobey the provisions of the Penal Laws; but it will not be the less illegal. These laws declare, every act of a Catholic Bishop, performed in virtue of authority derived from the Pope, the visible head of Christ's Church upon earth, illegal; but as it is only in virtue of such authority, that a Bishop can lawfully exercise any episcopal jurisdiction, every episcopal function—the ordination of a Priest for instance—is declared illegal; all acts of the illegally ordained Priest, done in virtue of that illegal ordination, are therefore illegal. The baptism, wherewith the illegal Priest baptises the newly born, will be a misdemeanor; and if he dares to bid the dying Christian's soul depart in peace, it will be a violation of an Act of Parliament. All marriages celebrated by the illegal Priest, will be illegal, and as a necessary consequence, the issue of all such marriages will, in the eyes of the law, be bastards. The Lord Chancellor has indeed said, "that the law will not be so interpreted;" but, is there any Catholic at the present day, foolish enough to believe what a Whig official may say; or to put any faith in the decisions of the Protestant courts of Legislature, or of Judicature? Have we not had the example of centuries, to convince us, how little of justice, Catholics have to expect from Protestant courts of law, in matters affecting the interests of religion? Have we not seen the ease, with which juries can be packed, and witnesses procured, ready, for a trifling consideration, and for the sake of the Protestant ascendancy, to swear the Papist's life away? Are there not plenty of Orangemen in Ireland? Can the Protestant government then, ever have any difficulty in finding tools, ready to perpetrate any act of meanness, or scoundrelism? If the XVIII. century had its Bedloe, its Titus Oates, and its staunch Protestant judges and jurymen to believe their lies, has not the XIX. century got its Achilli, its Maria Monk, its Cumming, and its Gregg, and hosts of other zealous defenders of evangelical religion? Shall we then be fools enough, to credit the assertions of a Chancellor Member of the Whig government which re-imposed the Penal Laws? No. We may be sure of it, that in every case, betwixt Catholics and Protestants, which shall come before the Protestant courts, judgment will be given against the Catholic. That such is the opinion of Protestants, is clear from the speech of Mr. Roebuck in the House of Commons, upon the third reading of the Penal Laws. He said: "Supposing this Act in operation, and suppose him" (the speaker) "to have a cousin, a Catholic, the son of persons married by a Priest, ordained by a Bishop instituted by the Pope, and suppose him to have an eye to this cousin's estate;" a very probable hypothesis, and one which, under the operation of the old Penal Laws, frequently occurred in Ireland, as we shall presently show, "all he should need to do, to get the estate, would be to denounce the cousin as a bastard, under this statute, and to bring an action of ejectment against him accordingly. And if the jury did not find, that the cousin was a bastard, and the Priest no Priest, and the Bishop who ordained him no Bishop, all he had need further to do, would be, to carry the matter up to the House of Lords, who would surely not go in the teeth of their own enactment. Gentlemen might rely upon it, that if this measure passed, such actions would be brought, and successfully too." No doubt of it; and with Protestant judges and jurymen, we can easily figure to ourselves what would be the result.

Mr. Roebuck puts here an imaginary case; we will give a case that actually occurred in Ireland, a short time ago, under the operation of the old Protestant Penal Laws, which we copy from the works of the late lamented Dr. England, Bishop of Charleston, who recounts it as fact, of which he was personally cognisant. It must be borne in mind, that at the time when the event occurred, it was illegal for a Catholic to hold landed property, of more than the value of a certain fixed annual rental, or to take a lease of land for more than thirty-one years. Profits of land so leased, if above a certain sum, to belong to the first good evangelical Protestant who made the

discovery. But here is the story. Two first cousins, well known in the southern counties of Ireland, were Catholics, and held, both, good landed estates: one of them was a spendthrift, and squandered; the other was prudent, and improved; the spendthrift, having got through all his property, had a *serious call*, and went over to the holy Protestant church, abjuring the errors of Popery. Henceforth he was called *Protestant Tom*, to distinguish him from his cousin, *Catholic Tom*. Shortly after his cousin's conversion, the latter received notice, that a bill was filed against him in Equity, by his pious Protestant relative, discovering against him, for that he, being a *Papist*, held a landed estate, value three thousand pounds per annum, which estate was claimed by *Protestant Tom*, as having duly conformed to the church, as by Law established, and being therefore legally entitled to the same. It is by such means, and by the operation of such a law, that the Catholics of Ireland have been impoverished, and driven as exiles into every region of the earth. However, poor *Catholic Tom* had no valid plea, in bar of his Protestant cousin's claim; he therefore called upon his godly cousin, and compounded with the righteous man, by selling him half his estate for sixpence; and thus he procured the Bill of Discovery, to be taken off the file. "I have seen," says Bishop England, "and known both. *Protestant Tom*, I knew to be a most loyal subject, a most zealous member of the Bible distribution society, who had his sons duly educated in the principles of the church by Law established, and provided with commissions in his Majesty's army and navy; whilst his cousin sometimes fills the chair at the aggregate meeting of his county, and sees his sons toiling through the labors of a profession, or cultivating the remnant of his patrimony." Most likely we shall be told that there was no persecution in this; that it was good enough treatment for a *Papist*; that if he didn't like it, he should have changed his religion too; cheated, or swindled some other *Papist* out of his property; and so, by the perpetration of some superlative act of rascality, might have qualified himself to act as president, or secretary of some evangelical missionary society, and lived and died a highly respectable member of the holy Protestant communion. But no matter what Protestants think about Penal Laws. Catholics, who are the victims of them, know them to be persecuting measures; and knowing this, are justified in resisting them, by every means in their power. It is a singular circumstance, that the evangelical Protestants, as they are called, are always the loudest in their demands for the persecution of Catholics, as they are also the most clamorous, against any interference with their rights of conscience. If they are not allowed to pillage the Anglican Establishment, heaven and earth ring with their outcries; but if they are prevented from trampling upon *Papists*, one would think that the world was coming to an end. Such has ever been the conduct of these gentry; the Rev. Sydney Smith knew, and described them well in his day, during the contest for Catholic Emancipation in 1829:—

"The most intolerable circumstance of the Catholic dispute, is the conduct of the Dissenters. Any man may dissent from the Church of England, and preach against it, by paying sixpence. Almost every tradesman in a market town is a preacher. It must absolutely be ride and tie with them; the butcher must hear the baker in the morning, and the baker listen to the butcher in the afternoon, or there would be no congregation. We have often speculated upon the peculiar trade of the preacher from his style of action. Some have a lying-up, or parcel-packing action; some strike strongly against the avil of the pulpit; some serew, some bore?—they all do that. "Some act as if they were managing a needle. The occupation of the preceding week can seldom be mistaken. In the country, three or four thousand rangers are sometimes encamped, suaplicating in religious platoons, or roaring psalms out of waggons. Now all this freedom is very proper; because, though it is abused, yet in truth there is no other principle in religious matters, than to let men alone, as long as they keep the peace. Yet we should imagine this unbounded license of Dissenters should teach them a little charity towards the Catholics, and a little respect for their religious freedom. But the picture of sects is this—there are twenty fettered men in a jail, and every one is employed in loosening his own fetters with one hand, and riveting those of his neighbor with the other."

PROTESTANT CHURCHES.

It has been suggested to us, by one, for whose opinion we have the highest esteem, that perhaps our picture of the desecration which befalls the temples of Catholicity, when they fall into the hands of the enemies of our religion, was a little overcharged.—To those, who have seen with their own eyes, who have witnessed the actual results of the boasted reformation, upon those glorious piles which the exalted piety of our ancestors erected to the service of the Most High—who have seen, and perchance, seated amidst the ruins of a Melrose, or of Roslin, have cursed, in the bitterness of their hearts, the filthy ruffians, the worse than Vandal desecrators of all that was sublime in religion, of all that was beautiful in art—by whose hand these Churches were destroyed—no language can appear too strong; the expression *swine* must appear too mild, when applied to John Knox, and his rabble allies. Time, and the violence of armed hosts, which oft anticipates the work of time, have, in other countries, levelled the noblest creations of man with the dust. The armies of Babylon, and of Rome, were alike fatal to the glories of Jerusalem's temple; but to the Protestant children of England, and of Scotland, the shame is peculiar, that the work of wanton destruction, was the work of their own hands. In Catholic Europe, upon the vine-clad summits of the Rhine, the eye of the tourist rests with rapture, upon the crumbling arch of the ruined fortress, the mouldering remains of the baron-robber's stronghold, and in their ruin, and decay, he reads the tale of the desolater made desolate, and the oppressor

overthrown. The house of man is often seen in ruins, but almost invariably, the House of God is carefully preserved. Not so in Protestant Britain; there, amidst splendid mansions, or surrounded by those fetid nurseries of crime and wretchedness, the factories and cotton mills, we see ruins, but then they are almost always the ruins of some Cathedral, some Abbey or Monastery; the fossil remains, as it were, of Catholic devotion, and Catholic charity, long since extinct, but which reveal to the eyes of the most superficial observer, evidences of a more ancient, and better order of things; which speak of days, when England was merry, and Catholic, England; when the voice of prayer was heard throughout the land, and an acceptable sacrifice was offered up on all her altars. Whilst they exist, no amount of falsehood, can conceal the fact, that England was Catholic before she became Protestant, and that all that Protestantism could do, was to defile, to pull down and destroy, what Catholicity had built up.

But if there be one thing more revolting to the feelings of Catholics, than to see their Churches ruined, it is to see them degraded to the purposes of Protestant worship. Even in decay, there is a loveliness about the ruins of a Catholic Church, which reminds one of its ancient glories, ere the spoiler laid his ruthless hands upon it; but a Catholic Church, turned into a Protestant meeting-house, is simply ridiculous. The difference is, as the difference between looking upon the corpse of a loved friend, upon which the malice of enemies can heap no further insult, and looking upon the same friend, with short cropped hair, and grey convict's jacket, consuming a loathsome existence in the most ignominious slavery. The incongruity between the Catholic Church, and the meeting-house, between the temple erected for sacrifice, and the lecture-room, is too apparent, not to strike Protestants themselves; they don't know what to do with a Catholic Church when they have stolen it. It is as useless to them, as Robinson Crusoe's big canoe was to its maker; they never feel at their ease in it, but look, as does a clown tricked out in borrowed clothes, a vast deal too good for him.—Hence we see, as in Westminster Abbey at the present day, a small portion, partitioned off for the performance of a service at which hardly any one assists, whilst the remainder is converted into a sort of show-room or exhibition, into which the public are not indiscriminately admitted, for fear they should break, or mutilate the statues and ornaments; such is the opinion that Protestants have of themselves.—Even at the sight of St. Paul's, the only cathedral worthy of the name, that Protestantism has erected, or rather copied, all sense of admiration at the grandeur and harmony of its proportions, its vast size, and exceeding architectural beauty, is swallowed up by a feeling of the ludicrous. We feel inclined to say with the nigger preacher, "Him hab no more business dere, dan a pig in de guberner's garden," or to ask, what possible use can Protestants make of such a building? A pretty use they do make of it to be sure, according to the testimony of the late Rev. Sydney Smith, one of the canons of the cathedral. Speaking of St. Paul's in service-time, he tells us:—

"It has happened in less than an hour, betwixt two and three thousand people have entered the church, many of the lowest description, with their hats on, laughing, talking, eating, and making an uproar totally incompatible with every idea of religion. Even now, with the restricted right of entrance, we see beggars, men with burthens, women knitting, parties eating luncheon, dogs and children, playing, loud laughing, talking, and every kind of scene incompatible with the solemnity of worship. * * * The mischiefs and indecorum which take place at St. Paul's are very notorious. The cathedral is constantly, and shamefully polluted with ordure. The pews are sometimes turned into *cabinets d'aisance*, and the prayer books are torn up. The monuments are scribbled all over, and often with the greatest indecency."

No; we don't think that our language was one bit too strong.

The *Christian Times* contains some very interesting extracts from the *memoirs* of a certain Mr. Bickersteth, an evangelical minister, who, if the account he gives of himself be correct, must have been a "favored vessel," (all evangelical men are vessels) and just the right sort of a person to have for a friend in a pinch. He had, what in the conventicle is termed, "a great gift of prayer."

"I do not recollect," says this truly pious and modest soul, "that I ever asked for temporal mercies, when God did not answer me. In the post office, where I opened letters, I once lost a letter containing money, and was grievously distressed. I sought the Lord, and promised obedience, if He would hear me. That evening I thought that I would search for it. I did so, and found it the first thing in a large closet, filled more than usual with torn papers. I was much astonished, and blessed God, but did not keep my promises."

In the days, when Sir James Graham was so severely taken to task in the House of Commons, on account of the opening, by order of the Secretary of State, of certain letters from political refugees in England, it was proposed by *Punch*, that a special Chaplain should be appointed to the Post Office department, whose duty it should be, to pray for the safe delivery of the letters. Here was evidently just the man for the job; we regret that we did not know of him, and his gifts, sooner; we would have recommended him to the favorable consideration of *Punch*.

He was a good Protestant, was this Mr. Bickersteth; liberal in his way, and did not think the worse of a man for being a Dissenter (unless indeed he happened to be a Socinian or a *Papist*.) He took a lively interest in the French Canadian Missionary Society, but he does not seem to have prayed much for it. The committee should have hired him to pray for means to pay off their debt on the *Pointe-aux-Tremble* institution; a man who could get all sorts

of temporal mercies, for the mere asking, was the chap to help the Society out of its difficulties.

The Anglicans seem inclined to abandon the old-fashioned notion, that Episcopal ordination is requisite to confer valid Orders. Dr. J. B. Sumner writes for instance:—"I hardly imagine that there are two bishops on the Bench." (Protestant bishops he means) "or one clergyman in fifty throughout our church, who would deny the validity of the Orders of these Pastors, (from the continent) solely on account of their wanting the imposition of episcopal hands." Dr. Sumner sneers at Apostolic succession, because his church has it not; very natural for him to do so. The fox, when he had lost his tail in a trap, protested vehemently during the remainder of his life, against tails, as being neither useful, nor ornamental.

ECCLESIASTICAL.

On Sunday last, his Lordship the Bishop of Martyropolis, conferred the following orders in the Church of Lavaltrie:—

- Priest—M. Florent Bourgeault.
- Deacon—M. George Chevrefils.
- Sub-Deacon—M. Joseph Brissette.
- Minor—M. M. Aimé Fautoux, Benjamin Laporte, Theophile Chagnon, Nazaire Piché, Damase Laporte, Pierre Beaudoin, George Lesage.

The following gentlemen received the tonsure:—M. M. Louis Piette, Urbain Lippé, Moysse Geoffroy Octave Chicoine, Onesime Reviere.

On Sunday next, his Lordship the Bishop of Toronto, will preach at St. Patrick's Church, and will attend at the door of that Church from 5 a. m., until 5 p. m., in order to receive the offerings of the faithful, in aid of the Cathedral of Toronto.

The amount of the collection, as taken up at the porch of the two Churches, that of Notre Dame, and of St. Patrick's, will be published on Sunday evening, by his Lordship the Bishop of Toronto, who will preach at the Church of Notre Dame, at half-past six, p.m.

We believe that we may mention his Lordship's desire, that the offerings of the faithful be given as *secretly* as possible, without the signature of the donor being attached to the envelope in which they are contained.

A meeting of those gentlemen, whose names have been given in at Mr. Sadlier's book store, as favorably inclined towards the establishment of a Catholic reading room, and all persons, who take an interest in the proposed institution, are requested to attend a meeting, that will be held on Monday Evening next, 22nd inst., at 7 p.m., in the St. Patrick's Hall, corner of Place d'Armes.

REMITTANCES RECEIVED.

- Lancaster, R. McLaughlin, 10s; Granby, Mr. Maheudy, 12s 6d; St. Vincent, Rev. Mr. Dumortier, 12s 6d, Rev. Mr. Lavoie, 12s 6d; St. Andrews, C. W., Ronald McDonald, 6s 3d; Toronto, P. Doyle, 15s; Aylmer, J. Doyle, £12 10s; Oshawa, P. Wall, 12s 6d; Stanstead, Rev. Mr. Thibaudin, 7s 6d; Industry, College Jolliet, 6s 3d; St. John's, James Brennan, 12s 6d; Mount St. Patrick, Rev. J. McNulty, £1 5s; Nicolet, Rev. Mr. Fortier, 12s 6d; Bytown, E. Burke, £3; Frelighsburg, J. Monaghan, 6s 3d; L'Orignal, Rev. Mr. Tabaret, 6s 3d.

To the Editor of the True Witness and Catholic Chronicle.

Sir,—I have seen, with pleasure, the exertions made in your truly Catholic journal, towards inducing the Catholics of this province, to contribute to the Catholic University of Ireland. I have witnessed, with pleasure, the true Catholic zeal of your own fellow-citizens of Montreal, who patriotically and religiously showed so praiseworthy an example to the Catholics of this large province. In seeing the Catholics of so many places, so nobly coming forward, I was surprised not to see the Catholics of Quebec bestirring themselves for the noblest, *par excellence*, of all causes. Is it apathy, or indifference, or is it the clergy waiting on the laity, or the laity waiting on the clergy? There must be some cause, or ere now, some stir would have been made.

I do not think, Sir, it is either apathy or indifference, for there are many proofs that the Quebec Catholics were always actuated by the best and purest love towards religion and country, and were the first up, and stirring, on all patriotic and religious occasions; witness their untiring zeal in the repeal cause, and the numberless cases of generosity, to contribute to the advancement of religion, whenever called upon by her lawful ministers. The clergy, I know, would willingly co-operate with the laity, and I know, also, they would have the sanction of their superiors. I know that the laity are able and powerful to set the good work agoing, and to show to the world, to friends and to foes, that the interests of their holy religion are the dearest to their hearts. The Catholics of Quebec know well the great good our holy religion will gain, in forwarding a university purely Catholic, from which will emanate rays of pure light, which will shed a happiness on, and gladden the hearts of the children of Erin, in compensation for the insults and calumnies, so lately heaped upon their creed and country. They know that every shilling contributed will, another day, be a bristling bayonet thrust into the heart of the Moloch of bigotry and fanaticism, which trampled so lately on their faith, in the comico-representative of a British senate. They know, too, that "knowledge is power." They know, that when religion and science are cultivated, their beautiful lights will irradiate all parts of society, and enlighten the moral and intellectual

faculties of their countrymen, and conduct them on triumphantly to the attainment of objects which would be a folly to contemplate otherwise. Then, when religion and literature will cast their holy influence through all ranks of their countrymen, they will know that the time is come, when it can be truly said, that "Ireland is for the Irish." Then they can smile on the puny efforts of authoritative infidelity, and repress, with becoming dignity, the triple monster, *fraternité, égalité, and liberté*, of socialism, which had nearly proved so fatal in the untoward events of '48. Now, when they understand all this, and doubtless more, it seems strange that some beginning is not made, to give an impulse to so sacred and patriotic an undertaking; for I know the good work once begun, will be followed up by happy and cheering results.

The Catholics do not lack great and mighty examples to follow: they see the holy Father, not only encouraging, but contributing; and not to talk of the noble efforts of the Irish Hierarchy, they see the illustrious and venerable John of New York, recommending and authorising the noble work, "from the bottom of his heart, to the clergy and people of his diocese;" nearer home, they see the pious Catholics of Perth, of Kingston, and of other places, publicly recording their noble deeds; and will the people here, suffer the Catholic district of Quebec, to become a dark spot on the expanded horizon of Catholicity, or leave to the historian a blank leaf uncommemorative of their piety; for the university, and every thing connected with it, will belong to history; or will they transmit to their children, the damning curse of having forgotten fatherland and Catholicity? Oh! may poor and insulted Erin, may our holy religion, may heaven forbid it!

By inserting the above, Sir, you will greatly oblige many.

A SUBSCRIBER.

Point Levi, Sep. 2, 1851.

We doubt not the zeal of the Catholics of Quebec. When we reflect upon the numerous calls that are made upon their charity, we can understand why, at the present moment, a collection in aid of the Catholic University, might prove inopportune. But we know also, that though postponed, the Catholics of Quebec will not be wanting, when the call is made upon them.—Ed. T. W.

Last Tuesday morning's steamer, from Quebec, brought to land between 500 and 600 females of all ages, principally ranging from 12 to 20 years, said to have been sent out to this country by different work-house unions in Ireland, who, we understand, are to provide them with free passages to Upper Canada, and furnish each family, or person, when not belonging to a family, with a sum of money to begin the world for themselves. Their appearance was altogether in their favor, and spoke well for the attention that had been paid to them on their passage hitherwards, and their own personal cleanliness. They looked particularly healthy, and many of them were remarkably pretty. We sincerely hope a cordial welcome may be extended to them, and we shall feel happy in hearing of their success and prosperity in their new home.—*Pilot*.

DEATH FROM THE EFFECTS OF INTEMPERANCE.—An inquest was held on Friday, on the body of a man picked up in the street. It appeared that the deceased was found in a state of intoxication about ten o'clock on Thursday night, and removed to the Station House, where he expired in about a couple of hours.—*Courier*.

The Governor has issued a proclamation offering a reward of fifty pounds to any person or persons, not being the actual offender or offenders, who will give such information as will lead to the discovery, apprehension and conviction of the person who set fire to the Catholic Church of Port Hope, on the 23d August last.—*Transcript*.

The Canadian Provincial Agricultural Fair will be held at Brockville on the 24th, 25th, and 26th days of the present month; and the New York State Agricultural Fair will be held at Rochester on the 16th, 17th, 18th and 19th days of this month.—*Ibid*.

Died.

In this city, on the 17th instant, Ellen Coulan, widow of the late Mr. Patrick McShane, Parish of Cragan, County Armagh, Ireland, and mother of James and Bryan McShane, of this city, aged 82 years.

At Quebec, on the 15th inst., after a short illness, Mr. Thomas Gahan, and Mr. Patrick Stafford, both well known and highly respected citizens. May their souls rest in peace.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.

Thursday, Sept. 18, 1851.

	s.	d.	s.	d.
Wheat, - - - - - per minot	4	6	a	5
Oats, - - - - - - - - - -	1	7	a	1
Barley, - - - - - - - - - -	2	0	a	2
Peas, - - - - - - - - - -	3	0	a	3
Buckwheat, - - - - - - - -	2	1	a	2
Rye, - - - - - - - - - -	3	6	a	3
Potatoes, - - - - - per bush.	1	6	a	1
Beans, American - - - - -	4	0	a	4
Beans, Canadian - - - - -	6	0	a	6
Honey, - - - - - - - - - -	0	4	a	0
Beef, - - - - - - - - - -	0	2	a	0
Mutton, - - - - - per qr.	2	0	a	5
Lamb, - - - - - - - - - -	1	6	a	2
Veal, - - - - - - - - - -	2	0	a	10
Pork, - - - - - per lb.	0	4	a	0
Butter, Fresh - - - - -	0	9	a	0
Butter, Salt - - - - -	0	6	a	0
Eggs, - - - - - per dozen	0	6	a	0
Flour, - - - - - per quintal	10	0	a	10
Oatmeal, - - - - - - - - - -	7	6	a	9
Apples, - - - - - per barrel	4	0	a	5
Onions, - - - - - - - - - -	6	0	a	7
Beef, - - - - - per 100 lbs.	22	6	a	27
Pork, Fresh - - - - - per 100 lbs.	25	0	a	30
Cheese, - - - - - - - - - -	0	4	a	0
Lard, - - - - - - - - - -	0	5	a	0
Maple Sugar, - - - - -	0	4	a	0
Turkies, - - - - - per couple.	7	6	a	6

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, AUGUST 26th.—Yesterday the session of the Councils-General of France commenced. Returns have already been received of the nominations of a considerable number of presidents and secretaries. In almost all cases the government candidates have been successful.

Accounts from Paris state that a plot had been discovered, the persons concerned in which were known to the police, but this vague announcement is all the information we have upon the subject.

Some degree of importance was attached to an article in the *Patrie*, which recommended an early dissolution of the Assembly, so that a general election might take place in December. This journal urgently insists upon a revision of the constitution as the only means by which France can be efficiently governed.

Several days ago I informed you that it had been proposed by a portion of the Socialists that a conclave should be held to choose a candidate for the presidency of the republic, and that this conclave should hold its sittings in London. It appears from a statement in the *Ordre* of this day that a meeting of the directors and editors of the democratic press was held two or three days ago in Paris to discuss the question of a conclave, and that the representative of the *Voix du Proscrit* strongly urged that it should take place in the English capital, in order to prevent the necessity of demanding permission from the French Minister of the Interior. The proposition for a conclave was, it is said, adopted, but that of the *Voix du Proscrit* rejected. According to another journal, the principal opponents of it were the representatives of the *Presse* and the *Siecle*, and on the ground that it would give an undue influence to the refugees in London. If this be true, M. de Girardin and M. Ledru Rollin cannot have come to so good an understanding in London as has been stated.—*Globe Correspondent*.

THE STATE TRIALS AT LYONS.—The *Chronicle* has the following article, containing a summary of the case now undergoing a judicial inquiry at Lyons:—"It is difficult to question either the existence of the conspiracy, or its dangerous character; and no words are strong enough to describe the moral disorganisation of a country which could be brought to the very eve of revolt by agencies so base, and so utterly inadequate to ensure success. But the attempt to represent the springs of the movement as embracing the whole strength of the democratic party in France—and, indeed, in Europe—and to deduce the scarcely concealed conclusion that the present Republican opposition is in conspiracy against the government, has scarcely received any warrant at all from the evidence which has been adduced. The story of the plot is as follows:—Alphonse Gent, its informing spirit, a man of dissolute habits and broken means, seems to be a sort of epitome of all the qualities which are antecedently supposed in a conspirator. Chiefly with the view of giving him remunerative employment, he was despatched by the heads of the Republican party in Paris to organise a system of regular communication with the South-Eastern Departments, the stronghold of their opinions. No sooner had he reached his destination than he appears to have been greatly struck by the facilities for armed insurrection which were afforded through the proximity of the Genevan refugees—through the fierce discontent of the peasantry, who had been greatly excited by the incendiary pamphlets from the other side of the border—and through the general vagueness of the popular ideas as to the distinction between violent and constitutional opposition. Crossing into Switzerland, he communicated a scheme for a general rising to the numerous band of exiles who are sheltered by the patronage of M. James Fazy. From the greater part of these he received no encouragement; and, indeed, few of them, except the well-known Sergeant Boichot, seemed to have believed him serious. Gent determined accordingly to conduct the revolt on his own account, and, retracing his steps into France, he commenced his preparations on an immense scale, and with extraordinary ardor. In a short time congresses of Red Republican deputies had been held in all the large towns, men were being regularly drilled, stocks of powder and muskets had been collected, the Socialist journals assumed a peculiar tone of gloomy exultation—and, what was most important, a fixed anticipation of a coming crisis was disseminated through the whole district. All this time Gent was in active correspondence with the leaders of the Opposition in Paris, as well as with the Committee of Refugees in England. The language of his letters is not absolutely inconsistent with the supposition of their complicity in his project; but a fair construction would refer his allusions to an agitation within the limits of legality, and not to an armed contest. Indeed, common sense would have forbidden their entrusting Alphonse Gent with the leadership in so desperate an undertaking. Besides being an underling, he seems to have been at least as cowardly in execution as he was audacious in conception. It was his faint-heartedness which ultimately ruined the plot. The moment of rising was adjourned from day to day; and at last the local authorities, whose suspicions had long been roused, obtained clear intelligence of Gent's designs, and the means of identifying their author and his co-conspirators. All were immediately arrested, and the rigors of the state of siege were forthwith doubled through all the departments implicated. The statement of the prisoners is that they were collecting arms to resist an expected *coup d'etat* on the part of the President of the Republic. These events took place in the summer and autumn of last year."

At the head of the list of Knights of the Legion of Honor, lately created by the President of the Republic, figures the widow Brulon, born in 1771, at present an officer in the Invalides, where she has

lived for the last 52 years, enjoying the esteem and veneration of her old companions in glory. The widow Brulon was the daughter, sister, and wife of military men, who died in active service in the army of Italy. Her father served 38 years without interruption, from 1757 to 1795; her two brothers were killed on the field of battle in Italy, and her husband died at Ajaccio in 1791, after seven years' service. In 1792, at the age of 21, she entered the 42d Regiment of Infantry, in which her husband died, and where her father still served, and made herself so remarkable by her honorable conduct, both as a woman and a soldier, that she was permitted to continue in the service notwithstanding her sex. She was attached to that regiment for seven years, (from 1792 to 1799) and performed several campaigns, under the *nom de guerre* of "Liberté," as private soldier, corporal, serjeant, and serjeant-major. On several occasions, and particularly at the defence of the Fort of Gasco, in Corsica, and at the siege of Calvi, she fought with extraordinary courage. Among the numerous authentic certificates of her brilliant deeds is the following:—

"We, the undersigned corporal and soldiers of the detachment of the 42d Regiment, in garrison at Calvi, certify and attest that, on the 5th Prarial, year II., the *citoyenne* Marie Angelique Joseph Duchemin, widow Brulon, discharging the functions of serjeant, commanded us at the attack of the Fort of Gasco; that she fought with the courage of a heroine; that the Corsican rebels and the English having attempted to storm the fort, we were obliged to fight with side-arms; that she received a cut of a sword in the right arm and, a moment afterwards, a stab from a siletto in the left arm; that, seeing us in want of ammunition, at midnight, she set out for Calvi, a distance of half a league, and, displaying the zeal and courage of a real republican, she induced 60 women to rise out of their beds and carry a supply of ammunition to the fort. She escorted the party with four men. We were thus enabled to repulse the enemy and maintain our ground."

"Later, at the siege of Calvi, she directed the fire of a 16-pounder in one of the bastions, and was seriously wounded in the left leg by the bursting of a shell. This last wound rendered her incapable of continuing in the service, she was admitted, on the 24th Frimaire, year VII., in the Hotel des Invalides. On the 2d of October, 1822, she was promoted to the rank of Ensign. General Latour Maubourg announced her promotion in the following terms:—

"Madame Brulon, *militaire invalide*, who held the rank of serjeant before entering the Hotel, has obtained from the kindness of the King the honorary rank of ensign. She will be recognised in that capacity on parade. The Governor hastens to make known this new favor, conferred by His Majesty on a person who has proved herself worthy of it by her excellent principles, her good sentiments, and the consideration she enjoys in the Hotel."

"The feats of courage and the irreproachable life of this extraordinary woman are attested by all the general officers under whose orders she served, and one of them, General Lacombe St. Michel, described her in a letter written on the 15th Frimaire, year XIV., to Marshal Serurier, then governor of the Invalides, "as having rendered herself worthy, by qualities above her sex, to participate in the rewards reserved for the brave." Marshal Jerome Bonaparte and General Randon concurred in that opinion, and their proposition in favor of the widow Brulon was sanctioned by the President of the Republic.

PORTUGAL.

We have letters from Lisbon of the 19th instant. The opposition against the Duke of Saldanha's government, kept up for some time by the Cabralites, had considerably subsided, and it was thought that the latter would abandon their fruitless attempt to remove his Grace from office, as they had received so little countenance from the mass of the population. The new Minister of Finance, M. Ferrao, was busily occupied in re-organising the various schemes left by his predecessor; and little doubt was entertained that he would overcome many, if not all, of the difficulties with which he was surrounded. A new batch of peers was about to be made, that would strengthen the Saldanha ministry, which was daily gaining ground in the affections of the people.

ITALY.

MORE ASSASSINATIONS AT ROME.—The *Milan Official Gazette* of the 21st instant quotes a letter from Rome of the 12th, recording two other political murders. "A new assassination," it says, "has been committed at Rome. A man named Orlandi was assaulted last night and stabbed by an unknown hand. As the crime was perpetrated near the squares of Colonna and Monte Citorio, close to the residence of Major Caramelli, it was believed that he was the marked man, and that it was by mistake that Orlandi was killed. The Director of the Police of Pesaro has been murdered at the gate of his dwelling."

The Council of the Florence Tribunal has issued its decree with regard to the Santa Croce affair of the 29th May. It declares that there is no occasion for continuing proceedings against all the persons interrogated in consequence of the disturbance. Thus, of the twenty-one persons implicated, but four will have to stand their trial before the courts for disturbing the peace. The accounts from Tuscany contain little else of interest.

GERMANY.

The Jesuit missionary, Dr. Knobler, who has been for some years past indefatigable, and tolerably successful, in making converts and founding schools in the interior of Africa, has lately been in Rome to solicit the blessing of the Pope on his mission, and a replenishment of his exhausted funds. A handsome collection was made for the cause, and Dr. Knobler is now returning with considerable funds at his disposal; a printing press is made for him, under his directions, at the expense of the Emperor of Austria, in the characters used by the tribes of the interior of Africa. A young man from Aleppo accompanies him

in the capacity of printer, and the Emperor of Austria has placed two Nile boats constantly at the missionary's disposal.—*Globe Correspondent*.

AUSTRIA.

VIENNA, AUG. 18.—Francis Joseph I. this day completes his twenty-first year, and a grand military parade was held in honor of the occasion. Twenty battalions, two regiments of cavalry, and ten batteries appeared on the ground and defiled before his Majesty. High Mass was afterwards performed in the cathedral church of St. Stephen.

INDIA.

The *Bombay Gazette* states that in Ceylon there are two Catholic Bishops and a coadjutor Bishop, thirty-two Priests, and 150,000 lay Catholics. The schismatics are so few as not to deserve notice on the score of numbers.

The following letter, from a Catholic in the United States, will show, that assistance may be expected the other side of the lines:—

TO THE EDITOR OF THE AMERICAN CELT.

Norfolk, (Conn.) Aug. 23.

Sir—Now that the infamous Penal Bill has passed the British Parliament, and received the sanction of Victoria—now that the lean-dogs of English tyranny are let loose to chase the Bishops and Priests to the rocky dell, or the lonely cavern—in a word, now that the key of the bottomless pit is turned, and the last vial of hell's wrath poured out against our holy religion, may I be permitted to ask, through the *Celt*, what the Catholics of the United States propose doing in behalf of their afflicted brethren in Ireland? Oh! Ireland—unfortunate Ireland, how long will you be at the mercy of a foreign and relentless foe!—how long shall you be forced to look beyond the waves of the Atlantic for pity and compassion!

Doubtless, Catholic Europe has not been deaf to the shouts of fiendish triumph that hailed this nefarious bill through the British pandemonium—nor has she shut her ears to the horrid blasphemies and malicious invectives, that day after day were hurled at the Immaculate Mother of Jesus, and at his pure and spotless spouse, the Catholic Church. She has heard them all, and at a future day will perhaps be ready to assist in refuting the calumny. These blasphemous and insulting machines have been vaulted to the shores of America, and they have rung many a bitter sigh from the children of Mary on these shores. Will they then sit down in silence nor raise one shout of indignation?—will they not tell their Bishops and Priests in Ireland (by some public demonstration) that they sympathize with them in their sorrows, and will be ready to assist them in the hour of need!

Probably many, very many, in England and America, were of opinion that however deep Satan had sown the seeds of heresy and schism in England—that however bitter and implacable her hatred of Catholicity may have been in days gone by, she would never dare to revive the Penal Code—did I say revive it?—No, it should not be that, but to create another that outrivals its antitype! Alas! they were mistaken. England has dared it, and she will not flinch from the execution of it.

Truly have you remarked in to-day's paper, that for the predecessors of Victoria there may have been some excuse. Yes, the avarice of the licentious and brutal Henry, may excuse his laying unholy hands on the venerable and sainted Fisher—Elizabeth may try to palliate her rancorous hatred towards the Catholic Church, and her atrocious cruelties towards the Catholics, because that Church would not *legalise* her bastardy and recognise her Queen of England—the devotion and zeal with which the Irish Catholics cling to James the Second, may be an apology for William of Nassau to enact the Penal laws—but when, under heaven, will the future historians find an excuse for Victoria? No where—for though the deistical soul of Hume, and the lying spirit of Fox, should again return to earth, and take possession of the most venal scribe in England, he will be unable to defend Victoria or her Sejanus Russell—unless, like her grandfather, on the plea that "*Quos Deus Vult perdere, prius dementat*."

But this is not a war with the Bishops and Priests alone. The aim of this bill is not solely to punish Cardinal Wiseman because he should call himself "Archbishop of Westminster," or Dr. McHale because he may sign himself "John of Tuam." No truly; for ignorant and "illogical," as the bill is proved to be, even in its very wordings the blasphemous framers of it know full well that the power and authority of the Catholic Hierarchy depended not on a name.

Its object is to crush the Catholic religion. To sever, if possible, the link that binds the Irish Catholic to his Priest—to suppress the rapid growth of the regular clergy—to prohibit the founding of monasteries and convents, those asylums of holiness and peace—to deprive the flock of their shepherds, that the wolf may the more easily gain access to and ravage the fold—to foster and encourage the "stir-about and porridge religion" of Skibbereen and Ballinasloe. In a word, to "leave the 'last of the Irish' without a religion, as they are left without a country and a home! These are the objects of "Pains and Penalties Bill"—particularly as it regards Ireland.

England (*pro pudor*) triumphed over the Irish in '48. She counted another century elapsing before a blow would again be attempted for freedom. She saw that the Catholic Hierarchy and Clergy of Ireland proffered her the most devoted, and I might say, unconditional loyalty—yet false and perfidious as she is, she remembered not that

"That tribute most high to a head that was royal
Was love from a heart that lov'd liberty too."

And now, instead of thanking them for their loyalty, she turns round to rob them of those rights and privileges over which the sun of heaven has risen and set for now more than 1400 years.

But she may have overshot her mark—the Bishops and Priests of Ireland have still a power and an influence of which the *petticoat* Tiberius of England, and her Sejanus Russell, have not dreamed. They are showing a bold and resolute front; weak and scattered as are their flocks they will not desert them in the hour of need. Let the Irish Catholics in America, then, rally to the standard of the cross. Let them not be content that the constitution of the United States guarantees to them the full and free exercise of their religion here, but let them remember that their forefathers sleep beneath the sanctity of that faith—let them proclaim to the world, that, if necessary, they will never allow the idol fosterers of Juggernaut to trample on the Cross in the "Island of Saints." The

The principal thing they have to understand, is, that this is not a petty squabble of a political clique—it is no act to suppress an association or party—it is not directed against the Bishops as individuals, or for assuming particular names, styles, or titles. No, it is directly against the religion of the people of Ireland. The new bill is now a law. An informer or ruffian (of which there are numbers both in England and Ireland), can prosecute a Bishop, and share in the reward. The clergy seem determined not to flinch.—It will therefore be a regular "*coul, qui coul*," and the first victim will be the signal—though the *New York Tribune* in a sneering article, says that "if the bishops are put in gaol, they will be well fed and well lodged."—You, Sir, have influence. Will you not call on the Catholics of the United States, to come forward at once and show their zeal and determination for their persecuted religion.

I remain, Sir, truly yours,

AN IRISH CATHOLIC.

[If the bold tone of the Primate and the Archbishop of Tuam is followed up—if the new organization become aggressive not on the Whigs, but on all the state Protestantism of the Empire from Elizabeth's reign to Victoria's—if, lastly, our American Bishops and Clergy think our co-operation in such a movement advisable—we are sure the Catholic people will not need urging. They will throw themselves cordially upon the right side, and for one humble member of the multitude, we can particularly answer. We hope, however, the British Government will retrace its steps, and thus render such an expression of opinion on this side of the Atlantic superfluous. We do not wish to tax our friends till we want aid. If, however, they go on, as seems most likely, our course will be plain and decided.—Ed. *American Celt*.]

The absurdity of instituting any comparison, between the claims of the Protestant visitors at Rome, and those of the Catholics of the British empire, is well illustrated in the following letter to the *Times*:—

THE ENGLISH CATHOLICS.

Sir,—As one whose interests are seriously compromised by what you must allow me to say I consider misrepresentations respecting the position of the Catholics of the united kingdom, I appeal to your justice to admit the following observations on your leading article of Aug. 11 on the respective rights of the Protestant English visitors in Rome and the Catholic inhabitants of the kingdom to the possession of places of worship according to their respective creeds.

As the same tone has been lately adopted in both houses of Parliament, it becomes the more important to examine what ground there is for a comparison between the claims of these parties to the erection of places of worship where and how they please.

I am not about to argue whether the English Protestants ought or ought not to be satisfied with providing for themselves a suitable place of worship outside of the walls of Rome. They might, if they thought proper, erect such, instead of the granary which they are supposed to occupy. Nor am I going to argue whether his Holiness the Pope ought or ought not, or whether he will or will not, accede to the proposal for such an erection within the walls. My sole object is to show that there is not the slightest similarity between the Catholic inhabitants of this kingdom and their Protestant countrymen at Rome.

In the first place, who are we, the Catholics of the united kingdom, and what is and has been our social position? In point of numbers we form, if not one-third at least considerably more than one-fourth of the population. We are no strangers in this land, without home, without possessions, owing no allegiance, contributing no support to the government and laws of the country. These are all as old as the lands we occupy—as the empire we inhabit; and if unhappily many of our fellow-countrymen differ from us in religion, let it be remembered that it is not we who have forsaken the religion of our fathers, but they who have abandoned or reformed, as they say, the faith to which we still adhere.

Look at the old and magnificent edifices, erected whether for the purpose of religion or education, by our common ancestors, whose image and inscription do they bear? Look at the very names of our parishes, of our streets. The stamp of Catholicity marks the devotion of their former inhabitants to the doctrines of the old religion.

Are we, their descendants, who count our number by millions—who trace our possessions and ancestry by centuries to be put upon a footing with a few scores of ladies and gentlemen who choose to spend a few months or a couple of winters in lionizing amid the relics of ancient Rome? Is such a claim of citizenship to be made to compete with the rites of centuries of duration?

And if the religious edifices which we contributed to build are now dedicated to a worship strange to the founders, are we to be told that we have no other right of replacing them by others consecrated to the same original religious rites in our own native land, than that which a few straggling strangers possess to plant a new edifice dedicated to a new faith in a foreign land, where they and their religion are equally unknown?

Your article calls ours a Protestant Government; I emphatically deny the justice of such a designation. It is true that there is an established religion entitled by law to certain possessions and privileges, and that the Sovereign must be Protestant, or rather not Catholic, for I know of no law to enforce her being of the established religion, or even of the general denomination comprised under the word "Protestant." But our Government consists of King Lords and Commons, and who can call the two latter, to any sense of the term, Protestants? Nay the representatives of the people have again and again voted that it should not be even Christian, for the Jews once admitted to a share in the formation of the laws, as I trust they soon may be, how even could the general term "Christian" be applied to such a government? I will not be tempted to enter on the further question mooted in your article of religious persecution. I must, however, observe that the boast of Protestant toleration in this country, at least, is somewhat rash, when the ink is hardly dry which sentence Catholics to fine and imprisonment for the exercise of acts in conformity with the doctrine and discipline of their church.—I am, Sir, your obedient servant,

Houghton.

CHARLES LANGDALE.

*Mr. Langdale errs. The government of England, is a Protestant government; and the more completely the religious element is eliminated, the more thoroughly Protestant does it become.—Ed. T. W.

RUMORED PROSECUTION OF THE CATHOLIC BISHOPS.

(From the Correspondent of the Liverpool Standard.) TEMPLE, MONDAY MORNING.—Lord John has again plucked up courage! The Popish Bishops are to be prosecuted by an Irish Attorney-General ex-officio. I am fully satisfied of the truth of my information on this subject; and, unpopular as the mode of prosecution is, it is absolutely necessary in Ireland, where grand juries judge not by the evidence, but by politics, and where, if the Attorney-General sent up a bill asserting that each of them had a nose upon his face, asserting that each of them had a nose upon his face, if a party question could be raised, they would ignore it. This proceeding is to be followed by the resignation of Lord Clarendon, or rather preceded by it; his lordship, forgetful of his old Spanish experience (when Sir George Villiers,) having been taken with a Popish bite, and having been restrained with much difficulty from opposing the bill in the House of Lords. However, there is nothing left for it but self-sacrifice, and we shall shortly have the announcement that another of the hungry Whigs is Lord Lieutenant of Ireland, vice the Earl of Clarendon turned patriot. On dit that the prosecution of the Popish Bishops has the marked approval of the highest quarter, and that the work is likely to be done in earnest.

The Mail, in commenting on the above, says:—“The London correspondent of the Liverpool Standard states, with much confidence, that ‘the Popish Bishops are to be prosecuted by the Irish Attorney-General ex-officio;’ assigning, as a reason for so unconstitutional a proceeding, that ‘it is absolutely necessary in Ireland, where grand juries judge not by the evidence, but by politics; and where, if the Attorney-General sent up a bill asserting that each of them had a nose upon their face, they would ignore it.’ If such be the case, what is to be done when the appointment of a petty jury comes to be arranged? Will they be able to manage that also ex-officio?”

“We cannot believe, however, that they are so demoralized in high places, as to play thus wildly into the hands of ultra-mountain despotism, by attacking it with its own weapons. The famous bottle treason was the last occasion on which an Irish Attorney-General had recourse to that relic of Star Chamber practice, the ex-officio information; and the demon of civil and religious discord has traversed the land, almost without intermission, from that day to this. The success of the process on that occasion is not likely to make our present law authorities—supposing them to have a right of private judgment in the case—in love with the precedent. Besides, they know well that grand juries in Ireland never shrink from their duty; and we cannot believe, for a moment, that the Irish Attorney-General would submit to a command from the other side of the channel, to supersede them.

“The writer in the Liverpool Standard says, that Lord Clarendon will not return to Ireland to prosecute his friends; and this we think probable enough. He has brazened many things; but he should have more brass in his composition than the whole of the band put together, to stand by and direct proceedings against an offence, to which he has himself been accessory in the very highest degree. As a matter of course, Sir Thomas Redington will retire with his master.”

THE REV. DR. CAHILL IN LEEDS—GROSS INTOLERANCE.

The Rev. Dr. Cahill arrived within the last few days in Leeds, having visited that town for the purpose of delivering a course of lectures on astronomical science, in which he is so eminently skilled. Although the object of the rev. gentleman's visit was purely scientific, the mere presence of so distinguished a defender of the cause of Catholicism and religious liberty awakened the worst passions of the no-Popery faction. On the night of the delivery of the reverend gentleman's first lecture, a Mr. W. Whitehead, Chief Clerk of the Board of Works! intruded himself into the assembly, and, on the rev. lecturer commencing his address, interrupted him, holding in his hand a pamphlet, a re-print of Dr. Cahill's letters, which has been circulating in Leeds, demanding, in the most insulting tone, to know whether he were the D. W. Cahill, author of the letters addressed to the people of Ireland, in which the hatred entertained by the French to the English was depicted. Immediately on this zealous official commencing his interruption, he was taken hold of by two respectable gentlemen present, by whom he was removed from the room, whereupon the reverend gentleman proceeded with his lecture to its conclusion. Dr. Cahill explained, after the lecture, that he had been maligned by the English press, who represented that he gloried in the idea of the French attacking the English, whereas he merely described the state of feeling witnessed by him during his travels in France. It was apprehended that further outrage on the rev. gentleman would be attempted, on yesterday, when his second lecture was to have been delivered, but the knowledge of the fact that numbers of his fellow-countrymen will be prepared to protect him, will probably deter his dastardly assailants from further misconduct. We are at a loss to know why the authorities are not prepared to protect a distinguished scholar in the delivery of a course of scientific lectures from fanatical violence? Even if his discourse had reference to religious or political controversy, there would be no excuse for such conduct. Under the circumstances, this disgraceful outrage is without palliation or excuse. Of course, this official considered that he was only doing the work of his masters, and earning his salary, by insulting a Catholic divine. What would be said, if a Dublin Catholic holding an official appointment had merely been present at the aggregate meeting—and how long would he have retained his office? In this great Catholic city, the antics of Mr. Gregg are endured without interference, and what would be said if one of the many scientific men in our city, who profess the Protestant religion, were assailed during the delivery of their religious opinions, or their political conduct? It is truly disgraceful to the great manufacturing town of Leeds—one of the few whose corporation refused to become party to the fanatical outcry against “Papal aggression”—that such a shameful occurrence should be permitted to go unpunished within its walls.—Freeman.

His Eminence, the Cardinal Archbishop of Westminster, has been often severely taken to task for his description of the spiritually neglected condition of the poor in the precincts of Westminster Abbey.—The following extract from the Times will prove

how fully the facts of the case, as recorded by Protestants, support the statements of His Eminence. The superintendance of the poor of his diocese, and the providing for their wants, will occupy the earnest attention of the Archbishop of Westminster, whose labors will, in two or three years, enable us to give a very different account, from that furnished by the Times in 1851:—

“There is a district close to Westminster Abbey and Buckingham House—that is to say, close to the Cathedral Church of Western London and the Palace of England's QUEEN—which has long retained an unfortunate pre-eminence in every kind of moral and physical pollution even amongst other tainted districts of the capital. Here, when the gas-lamps were lighted, and the pavement was glistening with fallen rain, you might have seen slatternly girls of twelve or fourteen years of age wandering about with all the marks of confirmed vice stamped upon their young brows. From the courts and blind alleys the screams and shouts both of the agents and the sufferers in deeds of violence might have been heard to break the silence of the night. In yonder tavern was held a symposium of the merry beggars who, throughout the day, had annoyed and infested the polite regions of Belgravia with their stimulated sufferings and their clamorous solicitations. In that clump of houses a noted receiver of stolen goods held his mart. As the evening wore on a goodly swarm of thieves and young pick-pockets, who desired to “realize,” dropped in to dispose of the produce of their day's work.—Talk to the policeman at the corner, and he will point out to you the tavern in which the dirty CATHOLICS of Chartism concocted their pleasant scheme for firing the metropolis at various points on a night named. All this, and ten times more than this, but a short while back was in active progress in the Sanctuary of Westminster and the adjacent district. The challenge of the sentry at the Palace gates of Queen Victoria had not yet died away in the night—you could not walk a hundred yards away from the heavy shadows of the western towers of the Abbey, ere you were in the midst of the manifold pollutions we have so faintly indicated in a few passing words.”

PROTESTANT POOR LAW LYRICS.

“The deaths in the Kilrush Workhouse in the past six months exceeded fifteen hundred. They were buried there like dogs.”—Recent Parliamentary Debate.

This is the way that we bury the Poor, In this Christian land, that was famed of yore For care of the Dead, and unfeeling trust That hallowed the grave, and its honored dust— That sanctified manners in humble life— Soothed the poor man's toil, and calmed his strife— Shewed faith in God, and His Gospel—but, hush! Oh, speak not of Christ, and His law in Kilrush!

Take heed in this place how you draw your breath! You stand at the door of the House of Death! His Minister sits in his chair of state, And his word is law, and his will is Fate; The “Gregory clause,” and the Guardians' Scale, Within and without make our Poor law Pale, For the sweeping rage of the Vandal core, And its deadly hate 'gainst Irish Poor.

Through that awful porch, with its spectre throng, Some thousands of corpses must pass ere long! A cart load a-day of the Poor-house Dead Is trundled away from that mansion dread, To the trench that yawns for the slowly slain, In those swordless wars of a Whig campaign! And thus is the Grave, like the Poor house crammed— Sheel against shell, in each dark tier jammed!

Aye, buried like dogs are the Poor-house Dead In this Christian land, without shroud, or shroud Of a winding sheet on the wasted frame— And this Godless thrif is our Guardians' aim! No prayer for the Dead, to offend the ear Of our Saxon “Saints” is repeated here; Of “mummies,” none that “degrade the mind” And debase the soul, in Kilrush you'll find.

Here no superstition that doth “enslave The intellect” hovers around the grave; No intercession of Saints—I trow Kilrush has its own Guardian Angels now; And body and soul to their tender care The Law, in its Landlord mercy, there Has left; and the Minister smiles, for he “Has a plan”—and it works in the way we see!

The funeral rites of Kilrush are done— A handful of earth o'er each shell is thrown; Of the kith or kin of the Dead, not one At that grave is seen; the Pauper alone With his God is left; and the piercing cry Of one murder more is gone up on high! Yet Guilt has no qualms in its brutal core— BABYLON'S DRUNK WITH THE BLOOD OF THE POOR!

The following letter to the Times from the Rev. S. G. Osborne, throws light upon the operation of Protestant Poor Laws:—

I now make this deliberate public assertion—that if the evidence taken at Kilrush sees the light, word for word, as it was given, it will afford the most condemning proof against all concerned in the administration of the Poor Law at Kilrush, viz.—that they did uphold or connive at a state of things directly destructive of human life; that I, your correspondent, did not overstate the facts; but, Sir, I must at the same time add, I shall be ready to prove that—no blame to Messrs. Hughes and Hill—important evidence was withheld.

I must now beg the authorities to make a little further inquiry into one or two facts, just to show the nature of Poor Law inspection and Poor Law book-keeping. In or about February last, were not some 90 or 100 able-bodied men, men so registered at the parent house, sent to the Leadmore Auxiliary, to be there classified and dieted as boys under fifteen years of age? They were then reduced with this class to a still lower dietary. I have it before me. Did not Mr. Inspector Lucas very soon know of this?—for, on a certain visit to Leadmore, did not the poor creatures represent it to him? Did he not tell the master to

*Lord John Russell, at the Close of the existence of Sir Robert Peel's government, in answer to an inquiry about his intended Irish policy, said “he had a plan for the amelioration of that country.”

journalize the board on the subject? and yet did he not suffer this state of things to continue? Now, if this is true, allow me to ask the Medical Commissioners, is it any wonder that the officers of Leadmore, &c., should have had such tales to tell, as, in spite of every obstacle, they did tell?

Since I wrote to you, another inquiry has been held, by orders from Dublin, on information tendered by myself, as to the truth of a report that a certain guardian and a friend had gone in a state of intoxication into one of the female wards late at night, and there behaved with great indecorum. Before the first witness had begun her deposition, she was greeted with the observation, from a guardian—“You will lose your situation by this business.” The chairman took the true Old Bailey line of practice, he tried to get out of the witnesses that they had themselves been drinking. However, this line and other vulgar tactics left the case thus:—One witness said the man was half drunk; another, that he was under the influence of liquor; another, that he was as a gentleman (query, of Kilrush) after his dinner. The board, of course, considered the case not proved. In Clare a man is only said to be drunk when he is seen trying to light his pipe in the river. I, however, think the commissioners may yet hold another opinion.

I will only now, Sir, add my grateful thanks to you for the aid you gave to my exposures of these people. I am now more than ever convinced, that were it not for the power of the English press, there would be no limit whatever to the destruction of the Irish peasantry. The Government are either helpless, which is pitiable, or wilfully blind to the doings of those whose jobbing, whose ignorance, whose selfish economy, and want of humanity, make them the very last persons who should be left to no other superintendence than that of inspectors, who seem to do anything but inspect, that they may report their misdoings. S. G. OSBORNE.

August 8, 1851.

PROTESTANTISM IN ENGLAND.—The followers of Emanuel Swedenborg have thought that the congress of thoughtful and enlightened men drawn hither by the Great Exhibition, is in “the present time of distraction, confusion, and chaos of theological systems,” a conjuncture favorable for a new publication of their own system of belief, as “an ark of safety, security, and peace for the whole of mankind.” Accordingly, there met in the Freemasons' Hall, on Tuesday, a numerous assemblage of ladies and gentlemen from all quarters of the globe, who hold the tenets of the New Church of Jerusalem, to discuss and publish a series of propositions embodying their principles. The Reverend F. H. Smithson, of Manchester, presided. The first resolution referred to the successful endeavor to unite all nations in friendly industrial competition, and proposed that men should also “unite on the higher ground of genuine Christianity, and in promoting peace on earth and good-will towards men.” The Reverend Mr. Shaw, the Reverend Mr. Story, of Dalton, and Mr. Parry, of Ashton-under-Lyne, were the speakers. The second resolution affirmed that the conflict of sects “arises from faith having been exalted above love or charity,” whereas charity is supreme in the Christian revelation. The Reverend Mr. Clissold, of London, and the Reverend Mr. Prescott, from Cincinnati in the United States, enforced this tenet. On the motion of the Reverend Mr. Bruce, from Edinburgh, and Baron Direkineck, of Copenhagen, it was then affirmed that this union can be effected by the New Church of Jerusalem, because it is “not a new sect, but a new dispensation.” The Reverend D. Howarth, of Salford, the Reverend E. Madley, of Birmingham, and Dr. Merriman, of Michigan, spoke on a categorical statement, under four heads, of the principles of the New Church of Jerusalem, as expounded by Swedenborg. Dr. Tafel, of the German University of Tubingen, M. Le Boys des Guays, of St. Amand, and M. Oegger, of Versailles, formerly the première vicairie of Notre Dame but now a convert to the New Church, supported resolutions affirming that “the word and the works of God,” “science and true theology,” must ever go hand and hand; and that the facts showing a new era in the natural world—in the progress of civil liberty, the diffusion of knowledge, and the advancement of science—proceed from a spiritual cause, and are the precursors of moral and spiritual improvement. A resolution was then passed which recommended the theological writings of Emanuel Swedenborg to the men of all creeds, as “containing the most momentous disclosures respecting the eternal world and state, and the most exalted views of divine truth; as at once rational, philosophical, and Scriptural.” They were “not inspired, but were illustrated by a supernatural degree of light.” The proceedings lasted five hours, and afforded great delight to the audience.—Spectator.

THE PROTESTANT CHURCH AT ROME.—On this subject, “One who has resided at Rome,” writes as follows to the Chronicle:—“My attention has been directed to a letter in your journal of the 16th instant, from ‘One who has worshipped in the Granary,’ which demonstrates most forcibly the absurdity of the outcry attempted to be got up about the non-existence of an English Protestant Church at Rome. But if, Mr. Editor, English Protestants have suffered inconveniences from ‘worshipping in a granary,’ outside instead of inside the walls of Rome, they have themselves alone to blame for it, as ‘the granary’ was a place of their own selection. The fact ought to be known, that a church, already erected, but which had been disused during the French Revolution, was some years since placed at the disposal of the English Protestants resident in Rome. The grant was accompanied by the simple condition, that the church should be kept up. This offer, however, for some reason or another, was declined. My authority is that of His Eminence Cardinal Gonsalvi, secretary of state under Pope Pius VII. Doubtless such an offer would not again be repeated, as the Pope has not now unappropriated churches at his disposal, as he had then. And it must be remembered that the services of the English Church were not performed during six months of the year, as, on account of the great heat, very few English usually remain in the city. This may partly account for the reluctance shown in undertaking the expense and inconvenience of permanently keeping up a church. But after the late iniquitous proceedings of the government and legislature, who have rendered penal the free exercise of the religion of eight millions of natural-born subjects in its full integrity, it would be a most indecent and insolent aggression, if any undue influence were employed to obstruct upon his Holiness's dominions the erection of any place of worship for persons who, as your correspondent well

observes, ‘would be a congregation of aliens,’ of the sayings and doings of some of whom he has furnished your readers with a choice specimen.”

The Times earnestly invites the attention of its readers to all Irish news, in order that they may gradually inculcate themselves into the same fever of excitement which they passed through last year. I will, however, venture to prophesy, that all attempts to get up a similar agitation will fail signally. Sir Peter Laurier and the Parsons have succeeded in making a fool of John Bull, and have got him, at great personal inconvenience, to pass a law against the most subtle things in the world, the names by which our Bishops are to call themselves. Our Bishops will not resign names which it is their privilege and duty to retain, and which they can no more leave off than they can leave off the name of Catholic. They call themselves by the forbidden titles—and who is aggrieved? Who loses sixpence by it? Will Ministers think it worthwhile to lose their seats to make war against a name? Will John Bull tax himself to maintain an Irish army to put down a title? John Bull thinks the contest between the Catholics and Arians was very absurd, and a mere logomachy—what will history say of Johnny in the nineteenth century? Truly it will write him down an ass. The only persons aggrieved are a few Parsons, Lord Shaftesbury, Sir R. Inglis, and some more of the like sort. Will John Bull run any risk of disorganising his great unwieldy empire simply for the sake of removing an imaginary night-mare from the plethoric stomachs of these gentlemen? I think not. Only let us put ourselves into an attitude which will make it evident that we can avenge ourselves, and the big bully will not hit us.—London Correspondent of the Tablet.

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

Still the Forest is the Best Medical School!! That predisposition which exposes the human frame to the infection and virulence of all diseases, proceeds directly or indirectly from a disordered state of the System, caused by Impure Blood, Bilious and Morbid condition of the Stomach and Bowels.

DR. HALSEY'S GUM-COATED FOREST PILLS.

(A Sarsaparilla preparation of unexampled efficacy.) These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever. They purge without griping, nauseating, or weakening; can be taken at any time, without hindrance from business, change of diet, or danger of taking cold. They neither have the taste nor the smell of medicine, and are five times more effectual in the cure of diseases than any Pills in use. But a short time has elapsed since these great and good Pills were first made known to the public, yet thousands have already experienced their good effects. Invalids, given over by their Physicians as incurable, have found relief, and been restored to sound and vigorous health from their use.

TO FATHERS OF FAMILIES. Bile and foul state of the stomach occasion more sickness and deaths in families, than all other causes of disease put together. Sometimes whole families are taken down by malignant fevers, Fever and Ague, and other dangerous disorders, all proceeding from a bilious and foul state of the stomach. No parent can be so ignorant as not to know the great danger existing from biliousness—no parent would be guilty of causing the

DEATH OF HIS OWN CHILDREN!!

Yet thousands of children and adults die every year through neglect of parents to attend to the early symptoms of bile and foul stomach. Superfluity of bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, restiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 3 of these mild and excellent Pills, for a child; from 3 to 4 for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL.

No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in as bad condition as before. Dr. Halsey's Forest Pills act on the gut-head, and carry all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant—mind clear; producing permanent good health.

GUM ARABIC.

An article which, in every respect, surpasses Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America. The Gum-coated Forest Pills present a beautiful transparent glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills. The Gum-coated Pills are never liable to injury from dampness; but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.

If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS. If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.

If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of Dr. HALSEY'S PILLS as soon as unfavorable symptoms are experienced.

If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS, and avoid Salts and Castor Oil, and all common purgatives.

Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house. Ladies, Dr. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them.

Travellers and Mariners, before undertaking long voyages, provide yourself with Dr. HALSEY'S PILLS, as a safeguard against sickness.

Wholesale and Retail Agents:—In Montreal, WM. LYMAN & Co., and R. W. REXFORD; Three Rivers, JOHN KEENE; Quebec, JOHN MUSSEY; St. John's, BISSETT & TILTON. Feb. 5, 1851.

